The Arus Kualan Traditional School: Preservation Of Dayak Simpank Environmental And Cultural Heritage

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Abstract. The Arus Kualan traditional school was founded based on concern for cultural change, environmental damage, as a result of changes in land use to oil palm plantations. Therefore, this study aimed to examine the existence of the Arus Kualan traditional school in maintaining the environmental and cultural heritage by education. This research used a qualitative descriptive method. Researchers were as a key instrument for interviewing founders, managers, students, the Tahak villager, and direct observation to the location. The results of the interview and observation were triangulated to obtain data validity. The data were analyzed by using qualitative descriptive study which is called inductive. The result showed that Arus Kualan traditional school presents as means building the equality of general and indigenous knowledge by educating the children with literacy, technology, and the development of general knowledge but still along with reintroducing indigenous knowledge, customary values, and local wisdom. This Arus Kualan traditional school also emphasized nature protection because the approach and effort to preserve and protect the environment is implemented well. The lessons are manifested in traditional story class, weaving class, traditional medicine class, traditional value class, literacy class, and traditional dance and music class.

1. Introduction

Human, nature, and culture are a synergy, which is a relationship among people that impacted on nature and between a human and other living things or nature overall [1]. Humans interact with a physical environment (biotic and abiotic) and the social environment. The human role is cultured, moral, and responsible significantly to make relationships between the environment and cultured humans [2]. Exploration of the relationship between humans, nature and culture is manifested in the values of the identity of a society, natural landscapes and the inconsistency between human growth and history [3].

The increasing of technological have increased the use of land, water, energy, mineral, and biological resources of the Earth [4]. Along with increased technology and human needs, and human-centered ethics caused humans anthropocentric which tend to be exploitative by forgetting culture and the environment [1][13]. The society dynamic provides cultural opportunities to grow up, so it can be said that there is no culture without society, and there is no society without culture as the supporting platform. Anthropocentrism must be changed into biocentrism and even ecocentrism. Ecocentrism is a way of sustainable natural management based on environmental ethics [4]. However, this new ethic cannot be realized by modern
humans who are still tainted with the anthropocentric paradigm. So it needs a fundamental change and actualized in the form of a joint movement to build a new, philosophical culture, namely a joint movement to care for the earth as a household to make it a comfortable place for all life [5].

One of the effective ways in preserving cultural heritage can be done through education for both tangible and intangible cultural heritage. In order to be effective in protecting culture, a school that focuses on protecting culture has very significant role since there are not many formal schools that give special time to strengthen cultural heritage preservation. In formal schools, students will be invited to preserve cultural heritage through lessons in history, sociology, geography, biology, and civics. One of the interesting efforts made by some Indonesians in preserving cultural heritage is through traditional schools which is located in West Kalimantan presenting several traditional schools that prioritize education for indigenous peoples. One of them is the Arus Kualan Traditional School. The Arus Kualan traditional school tried to answer the imbalance between nature, humans, and culture. One of the strategies to restore the relationship between humans and the cultural environment was through education. The Arus Kualan traditional school was founded on concern about cultural changes, environmental damages, the difficulty of getting food and a place to play, and the damage of water quality due to a change of a land function into oil palm plantations. Especially the close relationship when people are familiar with the wage system, the system happened when people have no attention to the cultural value of share work.

Traditional school is an effort to protect and preserve culture. The efforts made by the Dayak community show that knowledge of ethnic and culture has many values of ocack wisdom and is able to raise our collective awareness as a nation so this is important to be addressed in the swift currents of globalization where many changes have occurred [7]. The existence of the Arus Kualan traditional school, standing on modernity and builing in various aspects was very interesting and riveting to study more about traditional schools in preserving the cultural values of the Dayak Simpank community, and the existence of traditional schools to cultivating environmental ethics in the Tahak area, Simpang Hulu Regency, Ketapang, West Kalimantan. Sakolah adat arus kualan menjadi sangat menarik untuk dikaji karena mereka berusaha membuat masyarakat menjadi manusia yang bijak dalam pengelolaan warisan budaya dan lingkungan.

2. Method
This research method is descriptive qualitative using a case study research form (case study). This research was conducted at the Tahak Village, Simpang Hulu District, Ketapang Regency, West Kalimantan. Considering that the Arus Kualan traditional school location of this research is only in one type of school with its specificity, this study is a research with a single case strategy. The instrument in the study was the researcher himself (human instrument) as the key instrument with the data sources being the founder of the Arus Kualan traditional school, administrators, students at the Arus Kualan traditional school, the Elders of the Tahak Village, and the surrounding community [6]. Sources of data in this study are all events and places related to daily activities occurred. Sources of data that will be collected include all documents at the research location including cultural objects used in the daily life of residents and activities of the Arus Kualan Traditional School [5] [10]. The results of the information were validated through triangulation to determine the level of validity of the data. Data were analyzed using qualitative descriptive analysis techniques that are inductive [6] [11] [12].
3. Results and Discussion

3.1. Dayak Simpank cultural heritage
The Dayak people have their own way of preserving and preserving the cultural heritage that is the foundation of their life for future generations. The Arus Kualan traditional school presents as a means to build the equality of general development knowledge in the modernization era and indigenous knowledge. By continuing the creativity in educating the nation's children with literacy, language, technology, and the development of general knowledge in the academic field. However, with reintroducing indigenous knowledge, customary values, local wisdom, and inviting new generations to protect what was already abandoned by the ancestors. Indeed, the sustainable development of a people has now been recognized in many scholarly works to depend, to a greater extent, on how they manage the totality of their natural environment and preserve their cultural heritage including their diverse traditional institutions and oral literature.

The Cultural Heritage refers to contemporary society's use of the past. "Our cultural heritage" contributes to the shaping of national or regional identity. The Cultural heritage is unique, rare, and non-renewable. Indirectly, the protection of cultural heritage and the environment carried out by the Arus Kualan traditional school is as manifestation of the Constitution of the Republic of Indonesia Year 1945 amendment IV to guard the wealth stored on land, water, and air [8].

The Cultural heritage and natural history of a nation is the identity of a nation that differentiates it from other peoples. This makes it imperative for us to provide education and knowledge from generation to generation to preserve tangible and intangible cultural heritage. Turning on and maintaining the Dayak Simpank community traditions became the education focus at the Arus Kualan. In Traditional school, the Dayak Simpank people in Tahak Village having language, folklore, and the origin of the name of the place/village. The origin of the name of local indigenous group has the heritage of historical places (Tamang muntuh/abandoned village). Not only conserving, but our local the Arus Kualan traditional school has a responsibility as the younger generation to find out about historical and cultural values through stories from traditional elders who provide lessons.

The Arus Kualan traditional school is a non-formal education learning model and teaching that is applied to traditional schools adjusted to children's needs. Traditional school activities are not only inside but also outside to learn about plants, medicines, vegetables in the forest. The traditional school activities are carried out from day to evening (4 days a week). The traditional school classes consisted of: (1) Traditional dance/music/singing classes, (2) Sangsangan class (traditional story/fairy tales), (3) weaving class, (4) traditional food and medicine class, (5) Traditional game class, (6) Ritual and custom values, and (6) Literacy class, language, computer.
In preserving the cultural value of Bulong, the Dayak Simpank traditional clothing became one of the highest one that want to return and preserve by the traditional school. Children are taught to make their traditional clothes. So far we are familiar with traditional Dayak clothes with their distinctive red or black colors with beaded decorations similar to Dayak carvings, but the Dayak Simpank people have their peculiarities of clothing, the colors of their clothes are yellow, blue, red, pink like Malay clothing colors which are fewer pictures or beaded decorations. However, a very different Head accessory that is usually used the decoration from feathers while the Dayak Simpank decoration was dangling and like flowers.

From the Sangsangan class (traditional stories/fairy tales) from the forest, they learn about the folk tales of the Dayak Simpank people. This activity is called berayah, which is folklore that contains a lot of moral values that are told while singing as old people did. The children began to rewrite the folk tales so that they would be strong in traditional literacy. Children will also be invited to learn directly from parents who understand Sangsangan.

In the traditional games the Arus Kualan Traditional School tries to preserve some traditional games. Some traditional games use ingredients from nature, including tongakt dayak. They will walk using long sticks or bamboo which are given footrests. In the game, they will race to walk towards the finish line tongakt dayak. Besides, there are games of seimang-imang, toys made of rattan and rope. The focus of this game is how to move the rope into the rattan and pull the string back out. And the others are concong berameh, which are toys made of wood, tengkuyung shells, and ropes. The shell of the tengkuyung one must be able to be moved to the side through the mother shell of the tengkuyung.
Traditional medicine classes are closely related to forests. Along time ago The Dayak people used natural ingredients to cure diseases. The children were taught directly by the elders who still knew traditional medicine. Traditional medicine science is hampered by some extinct materials/leaves in the forest so that the composition was not right or even it cannot be made at all.

One of the highlights of the Arus Kualan Traditional School field is of traditional dancing and singing major. before this traditional school was founded, The children of Tahak Village never participated in dancing and singing competitions. Students were taught by one of the dancing and singing expert teaching staff who made the children of Tahak village felt confident to participate in various competitions and they won a lot in this field. In the Arus Kualan Traditional School firmly instill has the cultural values of society which was adopted in learning. At school, they are taught the uniqueness, cultural richness, and Dayak Simpang traditions, local wisdom, the culture of manners, the culture of cooperation. All existing cultural elements are very important for the younger generation to apply in this era of globalization and likewise for the society so that a cultured environment will be created.
3.2. environmental management in the Arus Kualan traditional school
The imbalance between the rights and the obligations of natural management had created a separate problem that has been greatly influenced by very large economic developments. The conversion of forest functions to oil palm plantations had caused environmental damage in Simpang Hulu district, Ketapang Regency. The change of land function from forest to oil palm plantations results in contradictory aspects to Act No 32-2009 concerning environmental protection and management, which explained in article 3 purposing of environmental protection and management is to protect citizens from pollution and environmental damage, guarantees human safety and health, guarantees the preservation of ecosystems, preserves forest functions, achieves harmony, harmony and balance of the environment guarantee the fulfillment of justice for present and future generations, ensures fulfillment of protection of environmental rights as part of human rights, controlling the use of natural resources wisely, realizing sustainable development and anticipating global environmental issues. Several aspects of the aforementioned regulations warned the public about the importance of protecting the environment for the benefit and continuity of a balanced life between humans and nature.

Figure 4. The children are dancing the traditional Dayak dance (*tari tongkat*)

Figure 5. The students learn traditional songs using traditional Dayak musical instruments (*Sapek*)
The problem is oil palm plantations which do not pay attention to the layout so that it made many negative impacts. citizens who chopping oil palm move to oil palm plantations right now [13]. Several things make the Arus Kualan traditional school providing children became a wise human in living together with nature. In line with the human capital theory that the social environment depends traditional school want to provide knowledge and understanding children to they became a wise human in living together with nature. along with the human capital theory that the social environment depends on the mastery of human science and technology besides mental, psychological, and socio-cultural [9]. Currently, forests in Kalimantan are not as a source of identity and a source of livelihood, but forests, land, and water are only as economic assets. This showed that the socio-cultural environment has changed along with the increase in human cultural adaptability to its environment.

The Arus Kualan traditional school emphasizes the protection of nature because of the approach and effort to conserve and protect the environment were very thick. The children of the Arus Kualan traditional school were educated in their homeland as their home. With the slow recognition of the inherited customary land, the children aware of the life tree importance and the river as a source of livelihood. The children are invited to plant rubber trees or trees which will bear fruit in ten years and care for them, even though it is a small thing, over time it will make them aware of the importance of what they were being done.

Directly interact with nature, learning activities which are also often done in the forest made children realized how much they still need forests and nature. While studying in the forest, they were also introduced to types of edible vegetables and how to pick them so that the plants could still grow back. they also cooked in the forest directly with ingredients from the forest, including not using salt and MSG because these flavors are naturally present in food ingredients in the forest. When they came home, they often bring ferns to cook at home. It is very interesting to eat something from nature while maintaining the environment so that the plant is not damaged and does not die.
The existence of the Arus Kualan traditional school is along with biocentrism ethic and ecocentrism ethic concepts which emphasizes that humans and other creatures have the same rights and values. Indirectly, nature-based education leads to the role of environmental conservation management. In principle, conservation aspects include protection, preservation, utilization of natural resources based on the eco-development (building without damaging)][14]. The principle of education at the Arus Kualan Traditional school also encourages the upholding of nature conservation (natural conservation) and the non-formal education management that is environmentally friendly (greening management) where education includes air, water, land and all life in it, including human activities (based on culture to local wisdom), so that providing benefits to local indigenous communities and protection of nature [7].

4. Conclusion
The Arus Kualan Traditional School presents as a means to build the equality of general development knowledge in the modernization era and indigenous knowledge. By continuing to be creative in educating the nation's children with literacy, language, technology, and the development of general knowledge in the academic field but still along with reintroducing indigenous knowledge, customary values, local wisdom, and inviting new generations to protect ancestral heritage. This Arus Kualan Traditional School also emphasized nature protection because of the approach and effort to preserve and protect the environment is implemented well. The Arus Kualan Traditional School consist of : (1) Traditional dance/music/singing class, (2) Sangsangan class (traditional story/fairy tales), (3) weaving class, (4) traditional food and medicine class, (5) Traditional game class, (6) Ritual and custom values, and (6) Literacy class, language, computer.

Acknowledgment
Thank you for DRPM Ristekbrin institution who has given responsibility in the field of research and devotion to society.
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