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Cultural Ecoliteracy of Social Science Education at Junior High School in North Java Indonesia

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Abstract

The objectives of this research are to analyze the implementation of social science education learning and the construction of students' knowledge after participating in social science education learning activities using cultural eco-literacy approach. This research is a qualitative approach using a case study design, that focuses on analyzing curriculum content, learning activity, methods, and learning outcomes. This research involves 40 students and 4 teachers in social science education learning. Data were analyzed using Critical Discourse Analysis and Cultural Content Analysis. The important findings found in this research are 1) social science education learning is able to accommodate the importance of historical heritage preservation, which was originally considered as the weakness in social science curriculum content. Curriculum content strengthened by cultural eco-literacy and carried out using Direct Instruction Model leads to the dialogic social science education learning in the formation of students' knowledge related to cultural environment preservation. The results of learning showed that cultural eco-literacy approach works successfully and is compatible with new curriculum content in social science education learning; and 2) social science education learning which places eco-literacy as education successfully shapes students' understanding concerning representation, relation, and identity of historical heritage preservation. Students are able to think analytically and see critically that cultural environment preservation is everyone's responsibility that can be conducted collectively. It indicates the advanced thoughts about the impact of eco-literacy activity. The conclusion of this research is that eco-literacy as curriculum content, educational rationale, and learning activity has successfully led to more progressive learning in achieving the purpose of the formation of cultural environment preservation thought.

Key words: *social science education learning, cultural eco-literacy, knowledge construction, students*

Introduction

Social science curriculum issue which is not applicable for solving the problem of the damage to cultural environment such as historical heritage existing in the northern part of Java has been becoming a concern of academics in Indonesia. In addition to being less applicable, in-class

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learning seems theoretical and considers social science as a non-contextual subject. The contextuality of social science itself, when referring to Barr (1978), can be seen from the extent to which social science curriculum can be dynamically implemented to solve social issues in society. According to the case in northern Java, people tend to lack awareness in preserving historical heritage. Besides, the community also does not possess a strong collective memory connection to realize that they are agents of change who have the duty and big responsibility to preserve ancestral heritage. The existing social science curriculum only considers social science as an arena for theorizing social sciences that has never provided praxis guidance for solving issues in society. Such cultural environmental issues do not obtain a sufficient portion in the process of associating knowledge for the benefit of society. Genealogically, when referring to previous studies (Suryadarma and Jones, 2013), social science in Indonesia has failed to be adapted correctly. As a consequence, social science has lost its spirit. This is reflected in the social science teaching that is irrelevant and less contextual for the cultural environment preservation in northern Java.

The idea of ecopedagogy arose at the initiative of various parties concerned with social science education and the preservation of historical heritage in northern Java. Cultural environment such as historical heritage, according to Wasino et al (2019), has specific characteristics that are relevant for strengthening environmental-based social science education learning. Ecopedagogy is considered to be a theory that will patch up the weaknesses of social science as explained above. Social science education learning based on ecopedagogical theory has become an alternative way to encounter cultural environmental issues in society. This concept was then socialized through academic forums that have been taking place since 2017. Teachers Consensus Points (Musyawarah Guru Mata Pelajaran, henceforth MGMP) of Social Science Education for Junior High Schools (henceforth, SMP) in North Java responds quickly to this idea by making a consensus to implement policies on the use of social science education learning resources with cultural environment perspective. The teachers then choose to implement a concept from ecopedagogy theory namely cultural ecoliteracy concept which is an essential part of the theory (Akagawa, 2014; Kahn & Kahn, 2010; Kahn, 2011; McNaughton, 2010; Niswatin et al, 2020). Social science education learning which is integrated with ecopedagogy theory and implementation of cultural ecoliteracy concept have been contained in the curriculum text. Therefore, social science teachers are obliged to apply this stipulation. Until today, the implementation of social science education learning using this new formulation is still going slow because teachers are accustomed to applying the old style

in teaching social science (Suharso et al, 2020; Utomo & Wasino, 2020). They have not been able to optimally implement social science education learning with the guidance concerning cultural ecoliteracy concept. Social science education learning is still patterned with the old style for a long time. Moreover, the contextuality and relevance in the efforts to resolve cultural environment issues have not yet been achieved.

Barr (1978) describes *social studies* as a subject taught to help students gain a fundamental understanding of history, geography, and other social sciences. Barr believes that through social science education learning, teachers are able to bequeath good values, which have developed for a long time in the community. This opinion is in line with the opinion of Woolover and Scoot (1987) who explain that social science is taught as the inheritance of civic values derived from history and culture, social science is also the most progressive subject in taking care of, conserving, and living the legacy of the past. In this context, social science functions as a way of reflective thinking. Kahn and Kahn (2010) believe that social science is very compatible with ecopedagogy, especially in the context of conserving cultural and natural environment. By looking at this argument, Malot, and Pruyn (2006), Gaard (2009), Davis (2013), Sonu and Snaza (2015), and Payne (2015) believe that the framework of critical thinking, reflective learning, empowerment, and saving the cultural environment can be conducted through integration between cultural ecoliteracy and social science education learning.

The implementation of cultural ecoliteracy in social science education learning in Indonesia is very interesting to trace and reveal, bearing in mind that so far, there has not been any study aimed at investigating this matter. To study this, it is essential to note several previous studies, such as Grigorov and Fleuri (2013) who studied ecopedagogy as an education for intercultural society. Their research reveals the influence of ecopedagogy in making people aware of harmonization in diverse social environments. Turner and Donnelly (2013) investigate **critical ecoliteracy as a curriculum for analyzing social foundations in environmental problems**. Supriatna (2016) informed the results of a collaboration between ethnopedagogy and ecopedagogy which was interpreted through the construction of students' ecoliteracy concerning local wisdom. Misiaszek (2016) has successfully discussed ecopedagogy and citizenship. The results of this discussion showed the urgency of critical environmental education to create citizens who are aware of their cultural environment (Donohue, 2020; Masud, 2020). To this day, cultural ecoliteracy is still the

most popular discourse in Indonesia. However, given that the age of implementing cultural ecoliteracy is relatively short, no scientific study has been conducted to find out how the process has taken place in schools and what kind of impact it has on students.

Based on the discussion above, it can be said that the implementation of social science education learning using cultural ecoliteracy approach is essential to be revealed. The novelty of this research lies in the implementation of cultural ecoliteracy in social science education learning. In addition, the orientation of learning that leads to cultural environment preservation through social science is a unique focus in this research.

Research Questions

All this time, the implementation of cultural eco-literacy has not been noticed by scholars who concentrate on social science education learning. In addition, the effort to develop students' knowledge about the cultural environment through social science is important because there are many cases of damaged cultural environment caused by lack of awareness and human's deviant behavior. After conducting a review, the facts found show that the factor of knowledge is the root cause of the community who does not have the desire and drive to take care of the cultural environment as ancestors' legacy that is full of historical values and meanings. This research focuses on the implementation of social science education learning in accommodating the importance of preserving historical heritage in society in the northern part of Java. The research questions are:

- 1) How is social science education learning using cultural eco-literacy approach conducted at SMPs in North Java Indonesia?
- 2) How is the construction of students' knowledge at SMPs in North Java Indonesia about cultural environment preservation after participating in cultural ecoliteracy activities?

Theoretical Review

As a part of ecopedagogy theory, cultural ecoliteracy has a mission of fostering, taking care of, and maintaining the existence of cultural environment by means of socialization, provocation, and persuasion towards the young generation (Kahn, 2011). Eco-paedagogy itself is an

environmentally conscious movement by society oriented to the future and the existence of mankind (Kahn, 2008). Tsegay (2016) believes that as a critical approach, ecopedagogy is very suitable to educate people in communicating between social and environmental issues. The issue can be naturalistic (natural) or cultural. According to Gadotti (2008), both are the symbols of the existence of mankind. Therefore, both must be conserved and harmonized as a living space that symbolizes the identity and dignity of society. Correspondingly, Freire (2010) emphasizes ecopedagogy as resistance to environmental capitalization, due to capitalism, the existence of cultural environment is threatened, and the greatest damage to the environment is caused by human ambition itself. Thus, education as an instrument which educates human must be seen as a focus and study material in creating a more harmonious situation between humans and their environment.

A number of reasons why cultural ecoliteracy is important to be integrated with social science education, with regard to expert opinions, are 1) building collective awareness to play an active role in conserving and taking care of cultural environment, not just natural environment; 2) historical heritage should not only be seen as a cultural environment but also as a means of interpreting life, (*lebenstraum*) social identity; 3) education that can change the paradigm of science from being mechanistic, reductionist, partial, and value free to ecological, holistic, and bound to values so that it can generate wisdom, for an example, by building mentality and dignity; 4) education emphasizes more on structuralism approach (the belief that human life has a very close relationship with the life of the entire universe or a theory that places culture as something that has the highest value separated from the interest of capitalism) and ecocentrism (the view or theory which sees that living things are valuable and have value in itself), no longer anthropocentrism (a theory that prioritizes human interests as the next generation, so humans and human interests have the highest value) or humans as the center of the universal system according to anthropocentrism's view; 5) education to recognize the cultural environment, both traditional and architectural, so that it can generate love and pride which will shape the mentality and dignity of the society (Ajaps & Obiagu, 2020; Gadotti, 2008; Freire, 2010; Kahn, 2010; Misiaszek, 2012; Okur & Berberoglu, 2015; Palmer, 1998). In addition to having an advanced perspective on solving cultural environmental issues, some scholars also agree that cultural ecoliteracy is the best idea to prepare a generation that has a transformative perspective in terms of knowledge and conservative perspective in terms of environmental conservation derived from history and culture. Moreover,

according to Barr (1978), social science education learning, which pays attention to the community context as a source of learning, will have stronger implementation, given that the current social science curriculum is still too theoretical and does not provide practical guidance. Thus, cultural ecoliteracy-based social science education learning will provide practical guidance through the formulation of social science education learning plans in an effort to encounter cultural environmental issues (Boutelier, 2019; Karatas & Oral, 2015).

Based on some opinions above, the idea of integrating cultural ecoliteracy into social science education learning is a very actual alternative solution and this is a bold breakthrough offered by social science teachers in the northern part of Java. Referring to Barr's argument (1978), social science education learning is defined as a subject that functions to pass on positive values derived from history and culture. As a legacy of the pedagogy of the oppressed, ecopedagogy itself is based on popular education which contains the dialogue of participation as the main methodology, namely action-oriented learning and learning which begins from the responses concerning people's life experiences. Issues such as social and economic justice, democracy, integrity, and ecology are interconnected and interdependent. Thus, none of them can stand alone. Educators can choose which issues are important for students who are connected as the entry point or places to start moving towards a progressive and integrated understanding (Freire, 2010). Therefore, social science teachers in the northern part of Java want social science education learning to be contextual and relevant for the preservation of the cultural environment whose damage is influenced by people's behavior.

Cultural ecoliteracy and social science education learning are successfully combined as a new idea to prepare the community to solve their cultural issues (Supriatna, 2016). According to Hsu (1979), cultural issues that are solved by the combination of social science and cultural ecoliteracy include the fading of collective memory concerning local traditions, the damage of the historical heritage environment, the loss of community identity, and the unwillingness to be involved in cultural activities. All these things lead to the inferiority feeling towards the cultures of other people. The damage to the historical heritage environment is the most alarming problem to be solved in Indonesia over the last ten years (Fitri et al, 2015; Jayusman et al, 2020). The emergence of ideas to combine cultural ecoliteracy and social science education learning is the solution to solve these problems. All of these ideas are packaged in a unique learning plan which can provide practical guidance to teachers concerning the implementation of cultural ecoliteracy-based social science

education learning in the northern part of Java that aims to stimulate people's awareness of the environment and encourage them to be the agents of the preservation of the cultural environment around them.

Method

Research design

This research is an educational project which aims to investigate the implementation of cultural ecoliteracy through social science education learning. Therefore, this research is a qualitative that uses case study design as the approach (Yin, 2011). The case discussed in this research is the implementation of cultural ecoliteracy in the social science curriculum as the impact of the lack of responsiveness of the social science curriculum in schools in dealing with issues of the community who do not have the awareness to preserve cultural environment. The typical characteristic of this case study lies in the implementation of cultural ecoliteracy-based social science education learning as a contemporary phenomenon. The contemporary aspect, in this case, is the relevance of cultural ecoliteracy-based social science education learning as a new strategy in fostering people's awareness and courage to be the agents of the preservation of the cultural environment in society. Researchers followed the recommendations of Stake (1995) and Yin (2017) that in revealing a case, a researcher must pay attention to the aspects of the accuracy of information, the suitability of informants, and critical interpretation. Therefore, in terms of seeing the accuracy of information, triangulation was used (Carter et al, 2014), this triangulation involved sources of data, such as informants, documents, and learning activities as subjects of information. The informants were chosen based on expertise. Social science teachers and students were the most important sources of information. Aspects of the discourse and language studied were sourced from informants and documents about the implementation of cultural ecoliteracy in social science education learning in schools (Fairclough, 2013).

Research Participants

The participant quota that must be met is 40 students and 4 teachers from 4 different SMPs. For selecting participants, this research used two types of techniques, namely purposive and quota techniques (Neuman, 2016). The researchers selected informants based on certain criteria to fulfill predetermined quotas. This research involved 4 schools to make a collaboration on the learning

process ideas developed by each school. These schools are the members of the MGMP and strategically located around the historical heritage buildings in the northern part of Java. This research also involved 4 teachers in total. It means that each school has one delegation. Each delegate representing each school is the teacher who has fulfilled certain criteria such as having more than 5 years of teaching social science experience, having achievements and activeness in environmental issues, and having a professional certificate issued by the Ministry of Education and Culture. In determining the number of students who will become research participants, the researchers refer to Barr, Barth, and Shermis (1978) who say that the ideal social science learning is attended by at least 40 students in one class. In addition, those 40 students were selected based on the needs of ethnic and cultural diversity criteria. It was intended to make the learning more contextual, given the historical heritage environment in northern Java is the result of the acculturation of various cultures. Regarding the characteristics of participants in this research, more details can be seen in Table 1.

The schools chosen to be the location of this research were State SMP 1 Kudus, State SMP 2 Kudus, State SMP 3 Kudus, and State SMP 4 Kudus. These four schools were well-known schools and have received good assessments from the Ministry of Education and Culture of the Republic of Indonesia. Therefore, it can be said that the quality of learning carried out will be qualified and guaranteed. The well-known junior high schools can be determined by referring to the junior high school cluster in the northern part of Java document Number 13/XI/2019. While, to see and determine students who are interested in history and culture, the list of student interest in extracurricular activities is used. These 40 students, who have been chosen, are incorporated in the historical site visit and discussion extracurricular. Besides, they are also active in participating in communities outside the school which concern about historical and cultural preservation. These 40 students came from various ethnic backgrounds, there were 12 Javanese, 7 Chinese, 7 Indians, 6 Arabs, and 8 Sundanese. From these five ethnic groups, there were only two ethnic groups considered as Indonesian native and recognized by the country, namely Javanese and Sundanese with a total of 17 students, while ethnic Chinese, Indians, and Arabs were migrants who have come historically to Indonesia on certain missions, such as trading or spreading religion. Uniquely, all selected students were born and raised in Indonesia, and are now Indonesian citizens. Therefore, the variant of information from the data source is very important to consider, to see the impact of cultural ecoliteracy in social science education learning with an insight of cultural environment.

Table 1
Characteristics of Teacher Participants

No	Characteristics	Information	Frequency
1	Gender	Male	2
		Female	2
2	Age	35-45 years old	2
		46-50 years old	2
3	Length of Work	1-10 years	1
		11-15 years	3
4	Education	Bachelor of Social Science Education (S. Pd.)	2
		Master of Social Science Education (M. Pd.)	2
5	Professional Recognition	Certified Professional Teacher	4
6	Awards/ Achievements	Environmental Care Teacher	2
		Preservation of Historical Heritage Pioneer Teacher	3
		Cultured School Pioneer Teacher	4
		Excellent Characterized Teacher	4
7	Involvement in Cultural Community	Historical and Cultural Enthusiasts Community	4
		Environmental Care Community	4

Table 2
Characteristics of Student Participants

No	Characteristics	Information	Frequency
1	Gender	Male	20
		Female	20
2	Age	14 years old	26
		15 years old	14
3	Ethnic	Javanese	12
		Chinese	7
		Indians	7
		Arabs	6
		Sundanese	8
4	Religion	Islam	15
		Christian	11
		Hinduism	6
		Buddhism	5
5	Involvement in Community	Confucius	3
		Historical and Cultural Enthusiasts Students Community	40
		Sustainable Environmental Care Students Community	40
		Pro-Tolerance Students Community	40

Research Procedure

Research procedure of this study adapted a case study suggested by Yin (2019). The procedure has four stages, namely 1) the researcher determines whether the case study approach that will be

used is in accordance with the research problem; 2) the researcher identifies a case or cases to be observed; 3) the researcher analyzes the case; and 4) as the final stage of interpretive analysis, the researcher reports the meanings or main ideas that can be learned from the research conducted, both learning of the issues behind the cases carried out through instrumental case research, and learning of the unique or rare conditions conducted through in-depth case study research (intrinsic case study research). This unique condition is the process of constructing students' knowledge in the implementation of cultural ecoliteracy in social science education learning.

To analyze the cultural ecoliteracy activity in raising the awareness of the cultural environment, the researchers followed the opinion of Langeveld (2000) that the most important part of the reconstruction of knowledge is the ability of students to reflect. It can be developed through a fun learning experience. Seeing this condition, with the agreement made between the Central Java Provincial Government through the Department of Education and Culture, Indonesian Historian Society, MGMP throughout Central Java, teachers are required to use Direct Instruction Model (DIM) (Becker and Carnine, 1980) in social science education learning. DIM itself refers to the opinion of Gersten et. al. (1988) that it is a learning system designed to directly observe the object or learning source, in this case, the building of Kudus Ancient Tower, which is the most monumental Islamic heritage building in Indonesia and Southeast Asia (Salam, 1997a; 1997b; 1990). DIM provides an opportunity for teachers to improvise in learning. Teacher usually combines playing, learning, and researching. Therefore, the students are not easily bored with the classroom atmosphere (Ellis, 1991). The dominant instrument in this research is the interview guideline that functions to see how far cultural ecoliteracy-based social science education learning is carried out and its impact on students in northern Java. In-depth interviews are conducted to emphasize critical analysis of each conversation carried out. Therefore, this interview guideline is carefully set to obtain good results. In addition to the dominant instrument, there is also a non-dominant instrument, which is an observation guideline used to see the process of cultural ecoliteracy-based social science education learning. The aspects of observation in this research are students' behavior in interacting with the environment, students' interaction with the teacher, and the interaction among students when the discussion takes place. Overall, data sources of this research are derived from participants, namely students and teachers in cultural ecoliteracy-based social science education learning.

The implementation of cultural ecoliteracy-based social science education learning is carried out directly at the historical and cultural heritage objects of the northern Javanese community. The distance between the school and historical heritage objects is 150 meters away and it can be reached in about 5 minutes on foot. In the vicinity of Kudus Ancient Tower, there are also Kauman Village, Kelenteng, Langgar Bubah, the Tomb of Kyai Telingsing, and the Tomb of Prince Purge which are the integral parts of historical heritage in the northern part of Java. Thus, the learning becomes more fun and contains tourism elements. The plan to implement the learning in cultural ecoliteracy activity in social science education learning is as follows:

Table 3*Lesson Plan for Cultural Ecoliteracy in Social Science Education Learning*

Learning Objectives	: 1. Initiating cultural environment-friendly Social Science education 2. Creating generation that aware of the cultural environment 3. Bequeathing positive values of the past	
Approach	: Cultural Ecoliteracy	
Learning Model	: <i>Direct Instruction Model</i> (DIM)	
Strategy	: <i>The Power of Two</i>	
Learning section	Time (Minutes)	Activities
1	5	Teachers convey the purpose of cultural ecoliteracy activities
2	15	Teachers instruct the following learning steps: a. Teacher divides the students into 20 groups with 2 members each b. Teachers ask 5 questions concerning environment, conservation, and cultural-historical heritage c. Teachers instruct that the answers can be obtained from direct observation towards historical heritage d. Teachers ask the students to answer individually e. After being answered, teachers ask every student to collaborate their answers f. The students present their answers g. Conducting inter-group discussion h. Conclusion drawing
3	30	a. Teachers give questions b. Students observe the historical heritage building to obtain the answer
4	20	a. Students collaborate their answers b. Students present their answers c. Inter-group discussion
5	15	Conclusion Drawing
6	5	Formative Test

This learning implementation plan became a guide for researchers in managing research procedures. In this context, the researchers acted as activity participants, who closely observed the progress of cultural ecoliteracy activity. Therefore, the researchers can understand the condition

and development of the students better, as a note, the learning implementation plan was used for Social Sciences education system of SMP in Indonesia in response to the threat of historical heritage objects. The advantage of participatory techniques in data collection, according to Yin (2017), is that researchers can understand the objects being researched better, for example, behavior, thinking constructs, social interaction, and the responses to circumstances.

Research instrument

In the case study and other qualitative research, the researcher plays a role as the key instrument. The advantages of the researcher as the key instrument are their responsiveness and adaptability. Researcher as the instrument will be able to emphasize the holism, develop a knowledge basis, conduct prompt processing, obtain opportunities to clarify and summarize, and investigate specific or unique responses (Yin, 2019). To facilitate the researcher's roles, as the key instrument, the researchers used additional instruments in the form of interview and observation guidelines. Interview guideline is a reference sheet containing questions designed by researchers to determine the extent of the efforts made by teachers in the implementation of cultural ecoliteracy in social science education learning. The interview guideline can develop according to the situation and condition at the time the interview is conducted. The observation guideline is a tool to facilitate researchers in observing complete data at the time of the research process. Researchers used the observation guideline to determine the condition of facilities and infrastructure, the atmosphere of activities, and the educational environment that lead to the cultural ecoliteracy values. Instrument validation was carried out using the triangulation of data acquisition results from the instruments used (Yin, 2019). Therefore, this process was carried out after the instruments were utilized.

The instrument of the research was carried out by means of in-depth interviews, open questionnaires, field observations, and document analysis of formative test results (Merriam, 1988; Polkinghorne, 2005; Yin 2019). According to Cleary et al (2014), to be able to reveal a case in qualitative research, interview and observation are the two most dominant techniques. The techniques were used to reveal the aspects of awareness, thinking construct, and students' attitudes concerning cultural ecoliteracy in the context of conserving historical heritage. While, the questionnaire and document analysis supported the CDA process to reveal new discourses and knowledge that students have after conducting cultural ecoliteracy activity.

The object of this research was cultural ecoliteracy activity in social science education learning. According to Kahn (2011), the activity is teaching and learning activity which contains the elements of provocation and discussion which lead to enlightenment and public awareness development concerning the importance of conserving the cultural environment.

This research tries to examine how the process takes place within the framework of social science education learning. The data obtained through in-depth interviews, field observations, open questionnaires, and document analysis were transcribed as representations of pre-learning, learning, and post-learning activities. The results of this transcription became the materials analyzed using CDA. In this context, the three focuses of this research analysis were 1) conservation consciousness (Erder, 1986); 2) idealism of conservation (Darling, 1964); and 3) action of conservation (De la Torre, 2013). The results of the data transcription generated nine transcripts, which in this research were shown through coding, Student Data 1 = SD1, Student Data 3 = SD3, etc. And the remaining transcripts were SD5, SD7, SD9, SD11, SD13, SD15, and, SD17. Diverse ethnic conditions among students made the data collected more varied, although ethnicity was not the main benchmark in the grouping or data transcription. In addition to student data, there were also teacher data that were used as additional information in revealing cultural ecoliteracy in social science education learning. These teacher data were divided into two transcriptions with codes of Teacher Data 1 = TD1 and Teacher Data 2 = TD2.

Data Analysis

Data analysis of this research uses two models, namely CDA and Spradley's (1980) model data analysis. CDA, in this research, by referring to Fairclough (2013), is an analysis that connects micro texts with a macro society context. His expertise has been tested in building a discourse analysis model that has contributed to social and cultural analysis so that in practice, the discourse analysis he developed combines textual analysis with the broader context of society. This research tries to connect the context of the community with the conservation of historical heritage objects which was carried out through cultural ecoliteracy activity in social science education learning. The focus point of Fairclough's CDA is to see the text as a political and cultural practice. The text in question in this research is the language spoken by students and teachers through interviews and document analysis. Language is socially and culturally constituted in dialectical relations with

social structures. The analysis must focus on how language is formed from social relations and certain social contexts. Language, as a social practice, contains a number of implications, namely: 1) discourse is a form of action, someone uses language as an action to the world and in particular, as a form of representation when seeing the world or reality, and 2) the model implies a reciprocal relationship between discourse and social structure. CDA, according to Fairclough (1992), can be seen in table 3:

Table 4
Three Elements of Fairclough's CDA

Element	Text Analysis Object
Representation	How people, group, environments, and situations are displayed and described in the text
Relation	How participants display the situation and describe it in the text
Identity	How participants are displayed and described in the text

The three elements above imply the formation of CDA framework in this research. The aspect of representation is related to how people, groups, environments, and situations are displayed and described by students concerning awareness, idealism, and attitude in responding to the issue of historical heritage and its conservation process. The aspect of relation shows students' participation in conserving historical heritage through social science education learning. The identity aspect shows new knowledge after participating in cultural ecoliteracy activity through social science education learning oriented to the conservation of historical heritage objects.

The next data analysis is the cultural content analysis which refers to Spradley (1980). This data analysis is used to strengthen the position of research findings and achieve the determined research objectives. The use of data analysis, both with the CDA model and Spradley model takes place in a combinational way. Spradley's (1980) data analysis involves four main stages, namely domain, taxonomic, componential, and thematic analyses (the discovery of cultural themes). In domain analysis, researchers collect all data relating to the implementation of cultural ecoliteracy in social science education learning. All data is collected through an interview process and re-observed thoroughly to see the extent of the data useful for research. According to Yin (2019), taxonomic analysis is the continuation of domain analysis. In the taxonomic analysis, the domain chosen has to be analyzed more deeply through more comprehensive field data collection. Thus, the domain that has been determined to be a cover term by researchers can be described in more in-depth

details. In this stage, the researchers begin to make deeper observations of the data that had been arranged by category. The observations are more focused on each category so that it will result in a more detailed picture of each data that has been collected. If the data collected are considered lacking, the researchers return to the field to supplement the data with more specific data criteria.

The next analysis is componential analysis. In this research, it is used to organize the differences or contrast gaps in the domain. The data is sought through observation and follow-up interviews that are more selective (Spradley, 1980). With the triangulation of the data collection technique, a number of specific and different dimensions on each element have been found. After feature and pattern similarities from taxonomic analysis data are found, the researchers then made deeper observations to reveal certain images or patterns in the data. In this case, the researchers conducted it by arranging the ratio used. After finding certain figures and patterns from the data, the researchers then continued the process of interview guideline making by adding a number of questions that can confirm the researchers' findings in the componential analysis. The final stage of Spradley's (1980) analysis process is cultural thematic analysis. It is an attempt to find the main ideas that integrate the existing cross-domain. After the main ideas from the results of the domain, taxonomy, and componential analyses are found, the establishment of social or cultural situations will then be constructed. After conducting the research, subjects that were previously still dark or unclear become brighter and clearer. Certain images or patterns found in the data are then connected and arranged by the researchers so that a complete, clear, and full image of the data can be seen. The process of constructing students' knowledge in the implementation of cultural ecoliteracy that has been processed in the componential analysis may generate interrelating relationships or disclosure of the causes of certain patterns that arise. Until this stage, researchers have been able to draw conclusions of the main idea concerning the problems that arise at the beginning. Therefore, when this analysis is finished, the researchers have gotten a clear image of the process of students' knowledge construction in the implementation of cultural ecoliteracy in social science education learning.

Findings

Research Question 1: How is social science education learning using cultural ecoliteracy approach conducted?

Curriculum content in cultural ecoliteracy-based social science education learning is more interesting than the content of social science education curriculum before cultural ecoliteracy is formed. The contents of this curriculum include the aspect of actual cultural environment issues, factors which triggers the cultural environment damage, human discourse as the preserving or damaging agent, and the role of social science education in generating the agents of cultural environment preservation. These contents make the learning process to be more contextual and relevant to the community's needs. Therefore, social science education can function well and be practical in encountering the issues in society.

The researchers have recorded the results of my correspondence with the students regarding their interpretation of historical heritage objects. At this stage, the researchers invited teachers to give more provocation and campaigns about the threat of damage to the historical heritage building. The provocation process took place dialectically between teacher and student as well as students and students. This stage has triggered the students to talk about the problem using the basic arguments that they have. Besides, students also showed a fairly representative attitude to describe their knowledge concerning the problem.

According to their initial knowledge, principally, they tended to be apathetic in responding to the cultural environment issue. Testimonies below indicate how cultural environment is perceived.

A respondent identified with SD3 says:

"The issue of cultural environment is the responsibility of the government, the community can complete other activities".

Likewise, respondent SD9 defines:

"Historical heritage is maintained by an institution which manages cultural heritage objects, the community does not need to be involved in it".

In addition, respondent SD11 clarifies:

"Cultural conservation issue is often told by my father, who is an official of the department of culture, but that is not very important for me to think about".

These opinions show the apathetic attitude of students concerning the conservation and cultural ecoliteracy activity. Basically, students are white papers that do not have a broad understanding. Therefore, dialectics are needed to build new understandings in their minds. This apathetic condition becomes fairness for students who have just graduated from elementary school because their world views of conservation have not yet been formed through the process of transmission and reflection.

After listening to students' initial opinions about historical heritage and its issues, students were then encouraged to argue through the medium of text which contains provocations and campaigns to conserve historical heritage. One of the texts reads, "*historical heritage is our identity*", another text reads "*conserving historical heritage means conserving civilization*", or the most provocative text reads "*saving national identity by conserving historical heritage*". To further provoke students, those texts were equipped with illustrations such as the tilted Kudus Ancient Tower building, Mosque Building whose materials were stolen, and the ancient tombs that were damaged. The texts were given through leaflets intended for students to reflect on the conditions of historical heritage that exist in the current environment. After the texts were given, then the students were given time to present the results of their analyses. At this stage, students' knowledge concerning conservation began to emerge for several reasons. From the opinions that exist, there is a sense of interconnectedness between students and their cultural environment which begins to grow as the result of provocation. It can be seen from the opinion of SD5: "The leaflet has made me aware of the importance of conserving historical heritage, it turns out that the historical heritage building is a part of the nation's identity, so its existence needs to be maintained and taken care of". The opinion of SD1: "the conservation of the historical heritage from the campaign shows an urgency, there is a common interest, so it concerns the lives of many people, not just the responsibility of the government, so the community needs to play a role". A similar opinion is conveyed by SD13: "conservation of the cultural environment requires joint responsibility, both the community and the government, we witness the damage of buildings every day (historical heritage), we were silent

because we do not understand yet, after seeing the leaflets given, it turns out that the building needs to be saved". The provocation process has produced a new thinking construct. Students were able to show a representative argument concerning the conservation of historical heritage, as stated by SD5. The arguments of SD 1 and SD13 have described the aspects of relations and identity. Both of them were included in the discourse that made students feel compelled to get involved in the process of conserving historical heritage. The important information in this process was demonstrated by the ability of students to show their open minds about the concept of "society" as the most representative element in the conservation process.

Research Questions 2: How is the construction of students' knowledge about cultural environment preservation after participating in cultural ecoliteracy activities?

After analyzing students' initial knowledge, provocation processes, and campaigns about conservation as a basic pre-learning activity of cultural ecoliteracy, cultural ecoliteracy activity was carried out by bringing environmental issues of historical heritage and conservation efforts. Researchers participated directly in the activity, seeing students with the teacher and students interacting with other students according to the prepared learning plan. First, the students were invited to go around historical heritage as an implementation of DIM. This learning method eased the teachers to give students an understanding of the meaning of preservation and cultural environment damage that is being faced by people in northern Java. This method also triggered the birth of a new discourse in cultural environment preservation which is currently triggered by human behavior. Placing social science education learning as an arena filled with criticism and observation has made the learning atmosphere more fun and dialogic. This method has also made the learning arena democratic and inclusive.

Then, the teacher guides them to observe the building. Besides, the teacher showed some parts that have been damaged to stimulate students' critical thinking skills. After getting provocation and campaign in the beginning, students got instinct which was stronger for examining issues concerning historical heritage in more detail. Their curiosity has been managed by themselves by asking questions and arguing when teachers pointed out the damage to the historical heritage building. This stage has stimulated students to think idealistically in terms of environmental conservation, idealism is reflected in students' views, the concepts they mention, and ideas for the future they have planned. This was stated through language by conducting declaration and presentation. They competed to show their commitments in terms of conserving historical heritage.

Based on the initial observation activity, students tended to be critical and began to be skilled in seeing an issue and managing it as a source of new knowledge for them. That is shown by SD7 when making an argument:

"When people steal material objects of historical heritage for unimportant purposes, the existence of the building begins to be threatened. Historical heritage buildings are shared property, and therefore must be taken care of and maintained together".

"A range of slope of the tower building is caused by the original material in the building which is being replaced with artificial materials. Thus, it is very detrimental to the conservation of the tower building. The building should be closely guarded for 24 hours to ensure there is no theft in the building surrounding".

That opinion shows the concern which has been created. Students were able to think critically about the risks and impacts of theft or damage to buildings. Students were also able to take an idealistic view by arguing that historical heritage building needs to get strict guard to ensure that the building remained safe from destructive actions or theft. Correspondingly, SD11 states:

"The stairs leading to the top of the tower are damaged due to shoes' steps. It is very detrimental to the building. If it continues, then we (the community) will suffer the losses because the building is the symbol of Islamic civilization in Java. There is a scientist who considers it as the most aesthetic Islamic building in Southeast Asia. "

Likewise SD17: "damage must be prevented in any way, don't let we (society) lose the most important building in the history of Islamic civilization in Indonesia". Researchers saw that, from the beginning, the impact of the campaign and provocation has entered the hearts of students. Hence, students were able to think strategically and in detail. Besides, they also seemed very idealistic in responding to existing issues. Based on the opinion above, it is found that the aspects of conservation are starting to be students' priority in solving the issue in the form of damage and threat to historical heritage objects.

After observing the whole historical heritage building, students were then divided into several groups. Each group consisted of two people (implementation of *the power of two* strategy). At this stage, the interrelation between students increasingly showed the formation of knowledge concerning the conservation of historical heritage buildings. The teacher gave a number of

questions that must be answered by each student. Some questions that must be answered were 1) how the damage done to Kudus Ancient Tower can be resolved? and 2) what is our attitude towards the problem? The answers from each student were then discussed and combined with the opinions of others in each group. Thus, a new opinion was generated. Herein lies the importance of *the power of two* strategy, which is to combine the power of arguments from two students. SD15, as a representative of his group states:

“The damage to Kudus Ancient Tower is caused by capitalism and human behavior itself, namely: they do not want to know the historical environment, do not want to learn about the history of the nation, and do not love their cultures. The issue is quite fundamental, so the solution also needs to be fundamental such as loving the history and culture of the nation, starting to pay attention to historical heritage around us, and starting to learn about the importance of conserving historical heritage. One thing needs to be remembered is that historical heritage is the identity of a nation ”.

That opinion reflects the awareness of the importance of conserving historical heritage. The phrase "*identity of a nation*" shows the idealism of a student concerning the identity of his nation. SD11 represents the group and states that:

"We need to take care of historical heritage buildings by cleaning and paying attention to each part. For example, every Sunday we can conduct a community service to clean the building. Collective work can be a spirit of conserving historical heritage objects. I consider heritage buildings as part of our lives. Therefore, we must be able to look after and take care of one another. Maintaining historic buildings means protecting our collective identity”.

The opinion above reflects the idealism and attitude of students towards the conservation of historical heritage objects. Students have the bravery to declare the urgency of conserving historical heritage buildings. That opinion is supported by SD3 in a further discussion session. He states: "I agree with SD11 and SD15, the progressive view concerning maintenance and conservation of historical heritage must be started with each individual. The benefits derived certainly cannot be felt immediately, but in the long term, we will see this building still exists and our social identity is maintained". The argument is quite substantial. Cultural ecoliteracy has reduced the number of apathy in the context of conserving historical heritage. Students who originally did not know about conservation, they were more likely to be apathetic. However, after

carrying out cultural ecoliteracy activity, they are able to construct awareness, idealism, and attitudes all at once in terms of conserving historical heritage.

In a further discussion session, unexpectedly, it turned out that some students consider the attitude that is too idealistic is not good for the conservation of historical heritage. It is because an overly idealistic view is considered naïve to be followed up as an action plan. For example, SD1 spontaneously argues: "conservation of historical heritage building is a priority of the government and the community. In my opinion, it is too naïve because the community is unlikely to monitor historical heritage buildings for 1 x 24 hours". This opinion is supported by SD5: "The issue concerning historical heritage is not as simple as we have mentioned. The issue is quite complex because it is related to our conscience and condition. We must not be so naïve that we end up being poor in action. Both opinions show the attitude of idealism in different forms". Researchers saw that the emerged arguments lead to one point, namely the conservation of historical heritage building. However, in that context, it seems that students have their own way to achieve it. The researcher presume that after the end of the session, the teacher confirms the two forms of answer and unites them as one idea in order to conserve historical heritage. TD1 states:

"Basically, historical heritage objects that we are studying are part of our lives. Therefore, I ask all students to actively participate in supporting the conservation of the building. In any way, as stated in the discussion session earlier, I value everything positively. There is already a sense of empathy that can be used as capital to build an action plan. "

Similarly, TD2 states:

"I see the importance of conserving historical heritage building has become a common interest. The arguments that emerged earlier reflect the future attitude to support the collaboration between the government and the community in the process of maintaining, paying attention to, and protecting historical heritage building".

Both TD1 and TD2 have delivered normative messages about today's activity. Cultural ecoliteracy has become an activity that inspires and enlightens students to actively participate in the process of conserving historical heritage buildings. Historical environmental literacy has succeeded in forming new knowledge, awareness, idealism, and progressive attitudes to achieve these interests.

At the end of the learning, the teachers gave a sheet of paper that contains some analytical problems concerning the material being studied by students at that time. There were 10 questions. All of them were arranged using varying degrees of difficulty. The aim was to see how far this learning has succeeded in achieving the objectives set beforehand, and more importantly to see how far the consistency between the learning implementation plan prepared and the implementation of the learning undertaken. After making observations on the student worksheets, the results of the analysis were obtained that it is much easier for the students to understand the context of the problems faced by the community through direct learning. Cultural ecoliteracy has succeeded in strengthening curriculum content in social science education. Besides, the process of ecoliteracy had represented the process of social science education in providing knowledge to students regarding the agency in the process of cultural environment preservation. Ecoliteracy is considered important because this process provides a pleasant experience for students. All students stated that it is important to cultivate ecoliteracy through social science education learning in schools. The most important learning outcomes are the transfer of knowledge and inheritance of socio-cultural values in the process of ecoliteracy worked effectively. This is indicated by students' explanations reflecting the awareness in maintaining, caring for, and preserving the cultural environment around them to avoid the damage.

After examining and analyzing the process of cultural ecoliteracy on the basis of the cultural environment issue and its conservation, Researchers then tried to reveal the impact of cultural ecoliteracy from three aspects, namely awareness, idealism, and students' attitudes concerning the conservation of historical heritage building. These three aspects are reflected in the language declared through discussion and formative tests after cultural ecoliteracy activity. The aspect of awareness becomes the initial fundamental of students. This aspect is constructed after students get provocation and campaigns on environmental issues. The awareness aspect has been tried to be instilled through the pre-learning process. Aspects of idealism and attitude are constructed during the process of observation and discussion. Both of these processes have the most influence in shaping students' knowledge about conserving historical heritage building. Formative tests become important documents to examine the overall results of cultural ecoliteracy activity. The context of students' language becomes a reflection of the new knowledge they have constructed during their participation in cultural ecoliteracy activity.

SD11, SD17, and SD15 were the most progressive ones who responded to historical heritage building damage. They expressed their views naturally with the most normative assumptions. They brought out the awareness of the importance of conservation through the results of formative tests. Their arguments were long enough to describe the conditions that must be achieved, conservation strategies, and elements that need to be involved in the conservation. They stated that heritage buildings must obtain strict maintenance in the future after the material from the building began to weaken the condition. Protection and maintenance must be improved. Important elements involved in the conservation process, according to students' views, were: 1) community; 2) Department of Culture; 3) history enthusiast community; and 4) schools. The role of these four elements was quite essential so far. Students were able to construct their views strategically to see the existing conservation potential. They also succeeded in developing action plans, such as: 1) community service agenda; 2) weekly duty agenda for the community to clean historical heritage buildings; 3) regular visits for elementary school students; and 4) making historical heritage buildings in northern Java as historical tourism objects. These four action plans explain the formation of sufficiently well-established knowledge from students after participating in cultural ecoliteracy activity. The activity was able to be followed enthusiastically because students were able to follow the rules of the system built.

The emergence of a narrative about capitalism argued by SD15 reflects the students' critical awareness of conserving historical heritage building. Capitalism is considered as one of the causes of environmental damage. It seems that this is in line with what has been the discourse so far. Students have been encouraged to be able to be critical towards environmental issues. This opinion also emphasizes the formation of awareness, idealism, and attitudes which are the main impacts of cultural ecoliteracy activity.

Cultural ecoliteracy activity also has an impact on students' understanding concerning the aspects of representation, relations, and identity about the conservation of historical heritage environments. Students are able to represent the historical heritage environment as "common ownership". In addition, students can relate between capitalism and damage to the cultural environment. Furtherly, students can show their identities with the phrase "identity of a nation" which shows that cultural ecoliteracy has fostered complex knowledge. TD1, at the end of the research, argues: "the achievement of the cultural ecoliteracy goal becomes collective efforts that

are influenced by progressiveness. *Hidden curriculum* in this activity is to create progressive people in responding to the cultural environment damage". TD2 also argues: "environmental damage is an urgent problem to be solved by any country. Social science in Indonesia is deliberately managed to resolve the issue. As an approach, cultural ecoliteracy is ideal to support the resolution of the problem". Both opinions indicate a high work ethic of social science teachers in conducting cultural ecoliteracy activities. They are well aware of the great objectives of the activity. Thus, they try to explore the role of a social science teacher who loves the cultural environment. The results obtained also show a satisfying success for all circles of people.

Discussion

The main purpose of this study is to see the construction of students' knowledge after participating in cultural ecoliteracy-based activities in social science education learning, the explanation of research findings becomes the basis in the discussion process that will formulate the results of the research and the accuracy of the narrative which is in accordance with the objectives of this research. The straight-line analysis presented in the discussion is drawn from social science education learning issues that are both theoretical and not contextual in responding to social issues in the community. The evidence shows that cultural ecoliteracy has successfully given birth to more progressive student thinking construction as an indicator of success in improving social science curriculum content in MGMP.

The first evidence to discuss in this study is that the initial knowledge of students about the cultural environment damage tends to be weak. This affects their perspective in formulating further processes in solving cultural environment issues. With the formulation in the content of social science education learning material that is reinforced by the concept of cultural ecoliteracy, social science education learning stimulates the possibility of the emergence of new discourses that help students to form their knowledge about cultural environment preservation. The provocation process that takes place and the new curriculum content makes students more active and responsive to the phenomena of cultural environment damage.

This research strengthens the opinions of Yisan and Lin (2003), Kahn and Kahn (2010), Kahn (2011), McNaughton (2010), and Akagawa (2014) concerning cultural ecoliteracy that supports the implementation of social science education learning oriented to the conservation of the cultural environment, one of them is historical heritage building. As an integral part of the social science

education learning process, cultural ecoliteracy brings a progressive enthusiasm for teachers to create cadres who are in charge of the conservation of the cultural environment. Following up on Freire's (2010) argument, it is stated that cultural ecoliteracy is the most progressive approach to support the movement to conserve the cultural environment. Society, schools, and government are key elements in achieving this. Education is no longer centered on achieving the goals of a nation, but rather the goals of society and the existence of a nation. This research also supports Fairclough (2013) that language is shaped and formed by discourse that connects social relations and certain social contexts. Students are able to correlate environmental damage, capitalism, and activism all at once. Environmental damage caused by capitalism and human behavior must be countered by activism, which is a progressive attitude to make changes and reforms.

In addition, the implementation of cultural ecoliteracy through social science education learning is carried out dialogically. This is triggered by the application of the direct instruction model to further understand the learning material. With direct observation, students can easily construct their thoughts about phenomena that are happening. Analysis of learning outcomes reinforces the notion that this ecoliteracy process creates a more fun learning atmosphere, so that students are able to conduct dialogues with teachers and fellow students in the discussion sessions. This research has correlated the opinion of Hsu (1979) and Supriatna (2016), that environmental damage and the loss of the community's collective memory concerning culture can be responded by using cultural ecoliteracy practices. This research also answers Barr's (1978) doubts about the progressive function of social science education learning. Practically, cultural ecoliteracy in social science education learning is capable of making teachers and students move progressively in answering cultural environmental issues. The practice of cultural ecoliteracy shows critical thinking activities. As this research supports the arguments of Tsegay (2016) and Turner and Donnelly (2013) that a critical approach in ecopedagogy strongly supports the formation of new knowledge, which is different from the old knowledge that students have. This is reflected when the provocation and campaign process takes place, students who were initially apathetic are able to raise their critical awareness to answer the issue of damage to the cultural environment. Many students highlight the problems of the cultural environment in terms of awareness, idealism, and attitude. In the aspect of attitude, students have reached the stage of the action plan where this knowledge is the result of the deconstruction of the knowledge in the past. This view is quite progressive, as stated by Palmer (1998), Gadotti (2008), Kahn (2010), Freire (2010), Misiasek

(2012), and Okur and Berberoglu (2015), the anthropocentrism view has begun to be abandoned because it is no longer relevant with current conditions. Students have been able to construct their understanding of structuralism that basically humans do not live alone and have power over everything, but humans live side by side with environments that are formed naturally or culturally. Thus, there is a demand to protect, take care of, and maintain one another. This awareness has been developed through cultural ecoliteracy activities.

Further, the construction of students' thinking about cultural environment preservation is more progressive because the ongoing dialogue process creates an analytic situation that makes students critical and skeptical towards the circumstances that occur, namely cultural environment damage. Cultural ecoliteracy activities also have an impact on students' understanding of the aspects of representation, relations, and identity about cultural environment preservation. This research supports Grigov and Fleuri (2013) that cultural ecoliteracy activities have encouraged the development of awareness to live in harmony in a social and cultural environment. Cultural ecoliteracy activities have made social science education learning more progressive in responding to environmental problems. This progressiveness, as explained by Kahn (2011), is that cultural ecoliteracy encourages teachers and students to move forward to solve the problem of environmental damage. The action plans arranged by students through formative tests become the proof of that argument. Students are able to master the material delivered by connecting it to the context of the problem. The implementation of cultural ecoliteracy by referring to the DIM model of Gersten et. al., (1988) and Becker and Carnine (1980), has succeeded in proving that direct learning makes students understand the context more easily. The issue of discussion concerning environmental damage with DIM model made students active in investigating their ignorance. This learning model has also stimulated students not only to think but also to learn to act. Therefore, it can be said that DIM model is compatible with the implementation of cultural ecoliteracy in an effort to conserve the cultural environment.

In all, social science learning which uses cultural ecoliteracy approach has not only constructed students' new knowledge concerning the conservation of the cultural environment, but the activity has also successfully managed to develop conservation consciousness, idealism of conservation, and action of conservation as it is stated by Erder (1986), Darling (1964), and De la Torre (2013). These three things are reflected through the pronunciation of the language as the results of the argumentation and interpretation of students in answering the problem of damage to the cultural

environment. Through ecoliteracy activities, social science education learning seems to be more progressive in responding to challenges in the future. Students can translate their anxiety about the future of historical heritage buildings through argumentative and declarative language. The arguments and declarations show the students' attachment to their environment. This research has proven Langeveld's (2000) argument that the most important aspect of knowledge reconstruction is the ability to reflect, hold the desire, and concentrate the knowledge on essential things such as change, conservation, and improvement. The results of the reconstruction of knowledge concerning the conservation of the cultural environment can be reflected in action plans that are realistic enough to fix, take care of, and maintain the existence of historical heritage environments. Therefore, it supports the argument that social science education learning integrated with cultural ecoliteracy becomes more progressive and responsive in responding to the issue of damage to the cultural environment.

Conclusion

In summary, the implementation of social science education learning and the construction of students' knowledge after participating in a social science education learning activities using cultural ecoliteracy approach, have made social science education learning more progressive in responding to the issue of environmental damage. In general, cultural ecoliteracy as an observative activity has made students able to understand issues contextually. Students are also able to correlate the problems conveyed with the solutions needed as the effect of direct learning activities. Specifically, autonomous students are able to shape their knowledge independently. The process of discussion and adjustment of arguments has made students more confident with the ideas and thoughts that they have generated. The presentation and dialectics processes show rapid progress. Students, who were originally apathetic become progressive in responding to the problems of the cultural environment. Students, with full of confidence, show the results of their thinking and analysis about the solutions to cultural environmental problems. They consider this problem quite essential. This is influenced by the teacher's role as an agent in the process of cultural ecoliteracy. The teacher is able to campaign and provoke students regarding the urgency of conserving the cultural environment. This combination has made students active in searching for information that they did not know before. They begin to investigate with great curiosity so that they are able to get

maximum results. The results of their information processing have shown a successful social practice. With the formation of new knowledge, awareness, idealism, and attitudes concerning the conservation of cultural environment in students, cultural ecoliteracy has become a formula for more progressive social science education learning.

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