

# TAM Integration In Thematic Learning; Preliminary Study Of Eco-Culture Learning In Primary Schools

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**Abstract** : Maintaining and preserving the environment and maintaining its continuity for future generations one of which is through education. Environmental education is an educational platform that provides students with the knowledge, values, and skills in maintaining and managing the environment for the present and the future. The contents of TAM are noble values that are under Islam value, Malay Culture, and social norms. TAM functions to educate in instilling the noble values of Islam and cultural values. The TAM referred to in this paper is poetry which contains values and advice on environmental management and preservation. TAM integration as a form of local wisdom in education can be formed and developed through eco-culture learning which is assisted with sources and teaching materials related to environmental management and preservation. Conclusions from the preliminary study in developing sources and teaching materials that are integrated with TAM as local wisdom for eco-culture learning for students in primary schools are very needed and important.

**Index Terms** : TAM, eco-culture, thematic learning, primary schools.

## 1 INTRODUCTION

Humans and the environment are an inseparable unity in forming mutually influencing ecosystems. Humans are blessed with the ability of reason and mind that have the power to use nature and its contents for human benefit. To that end, the obligation of humans in interacting with nature in utilizing responsibly under environmental ethics, namely by protecting and preserving the environment. Human survival that is very dependent on the harmony of the ecosystem between humans and nature is something that cannot be denied. Ecosystem damage will have an impact on disturbed interactions between humans and nature so that it can harm humans themselves. For this reason, how humans use the environment responsibly is a necessity and a fundamental problem in environmental management, which in turn gives birth to ecological problems related to the disparity in human behavior with ethics on the environment. The occurrence of ecological crises requires humans to find solutions to overcome these ecological crises and problems, one of which can be done is with environmental education. To protect and preserve the environment and maintain its continuity for future generations, one of them is through education [4]. Education is a conscious and planned effort in the context of learning so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, human morals, and skills needed by students so that they can be utilized for the benefit of themselves, society, nation, and country. Environmental education is an educational platform that provides students with the knowledge, values, and skills in maintaining and managing the environment for the present and the future<sup>[12][14]</sup>. Environmental education is not only on maintaining and managing the environment but how students

can have the ability both cognitively, affective and psychomotor to preserve the environment<sup>[12][27]</sup>. Environmental education is expected to provide knowledge, understanding, experience, attitudes, and behaviors as well as concrete actions of students in maintaining and preserving the environment<sup>[9][12]</sup>. Therefore, all elements in the field of education are required to provide space and support in the implementation of the principles and principles of environmental education in schools. The role of policymakers is needed to realize and implement environmental education in schools<sup>[11]</sup>.

Environmental education is expected to help students become more sensitive and responsible for the environment<sup>[31]</sup> so that it will foster positive attitudes and values towards environmental management and preservation. Environmental education will provide values that have been determined because the agreement is considered only as a rule or rule that is used as a benchmark in assessing something. Value only has a price if it is manifested in behavior. Therefore, environmental education has a very strategic role in fostering the abilities, attitudes, behaviors, and responsibilities of students in managing and preserving the environment<sup>[27]</sup>. Recent advances in science, technology, art, and cultural influences that have occurred have made changes in all aspects of people's lives in Indonesia<sup>[30]</sup>, as well as the Malay community. This fact has made various levels of socially aware and strive to improve the quality of human resources (HR) in the mastery of science and technology. The problem of resources now appears as one of the important issues that have received special attention in the development and development of national education. On the other side of the paradigm shift in learning, initially emphasizing the process of teaching-oriented to the contents, where students or students are only focused on the ability of knowledge and skills, thus forgetting attitude education in shaping the character of students. Therefore, there needs to be a breakthrough in the learning process by integrating local wisdom in learning that is used as a means and resources and learning materials<sup>[18][19]</sup> in environmental education. One of the local wisdom that makes it possible to do integration is Tunjuk Ajar Melayu or abbreviated as TAM<sup>[21]</sup>. This integration is expected to foster the environmental ethics of students<sup>[22]</sup>, to develop abilities and knowledge, foster behavior, morals and responsibilities in

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preserving the environment<sup>[29]</sup>. Malay culture has a variety of treasures and features in giving messages and advice on environmental management and preservation. One that is inherited by the Malay culture is Tunjuk Ajar Melayu (TAM). Tunjuk Ajar Melayu (TAM) is rooted in Malay literature, containing advice, mandate, guidance, teaching and role models so that Malay people can live a good life and blessed by Allah SWT, the almighty God. In general, the content of TAM is noble values in accordance with Islam, Malay Culture, and social norms. TAM functions to educate in instilling the noble values of Islam and cultural values. Malay parents say, that the teaching points are very large benefits and positive values, the intention is that the benefits contained therein are very broad, so that TAM can be passed down from generation to generation<sup>[35]</sup>. TAM plays a role and contributes as the mouthpiece of Malay elders to explain the teachings of educating so that it can be used as an alternative way of educating the public, especially students informing, fostering, and having environmental care character. Character education related to environmental education has long been carried out by Malay parents to their children. Therefore, the patterns and ways of educating children carried out by Malay parents can be adopted into the education curriculum in primary schools through integration in the form of educational policies, ways of educating, sources and learning materials. One form of integration in the curriculum in primary schools is to include TAM is one of the learning material parts related to environmental education, to provide knowledge and values to students in primary schools in environmental management and preservation, fostering attitudes and environmental ethics, and has the responsibility of preserving confusion.

## 2 METHODS

The research method used is documentation research. This research was conducted by searching for TAM value in books, manuscripts, rhymes, advice, and advice relating to the management and preservation of the environment from creation and thought by Tenas Effendy<sup>[6][7]</sup>. Data obtained in the form of poetry and rhymes are used as a source of reference in developing learning materials and resources in thematic learning in elementary schools with local wisdom to develop learning with eco-culture. The technique of data collection is done by the documentation technique. The data analysis technique was carried out with the following steps: (a) identifying books, manuscripts, rhymes, advice and advice by Tenas Effendy; (b) selecting and sorting TAM related to environmental management and preservation; (c) analyze the form, meaning and advice contained in TAM which is used as a source and material for the development of eco-culture teaching materials for elementary schools; and (d) design and develop eco-culture-based environmental education learning resources by integrating TAM in teaching materials used by students and teachers in primary schools.

## 3 RESULT AND DISCUSSION

### TAM on Environmental Management and Conservation

TAM is a statement in a special form that suggests advice, guidance, teaching and role models that can be used by humans to live a good and right living as a creature of God Almighty. Tenas Effendy is a writer and cultural Riau who contributed a lot to the cultural heritage of TAM. The following is data about TAM relating to environmental management and

preservation, as explained in table 1 below.

**Table 1**  
*Form and Meaning of TAM*  
*on Environmental Management and Conservation*

Form of TAM	Meaning
Kalau tidak ada laut, hampalah perut, Bila tak ada hutan, binasalah badan. (If there is no sea, the stomach is empty, If there is no forest, perish the body)	values, messages, and advice about how we as humans can protect and preserve the sea and forests for survival to protect the environment ecosystem. If we can protect the sea and the forest, the environment will benefit humans, on the contrary, if we cannot protect the sea and the forest, it will cause harm and harm to humans as an element of the existing ecosystem.
Tanda orang memegang amanah, Pantang merusak hutan dan tanah (Sign of people holding the mandate, Unable to damage the forest and soil)	The values and advice contained are that if you become a human you must be able to carry out its role in preserving nature and the environment. Therefore, people who hold trust (are trusted) are human beings who will not damage the forest and land (environment)
Tanda orang memegang amanah, terhadap alam berhemat cermat (Sign of people holding the mandate, to the nature of frugality)	The advice contained in TAM states that people who can be trusted are people who can use nature and the environment sparingly and carefully. This thrift and scrutiny is a basic principle of the Malays who in their daily lives interact with the environment by always using, managing and preserving the environment wisely. Therefore, humans should have a frugal and careful attitude in utilizing the environment.
Form of TAM	Meaning
Tanda ingat ke hari tua, Laut dijaga, bumi dipelihara (A sign to remember the old days, The sea is guarded, the earth is preserved)	The values and advice contained are that humans always remember for the future. This means that by remembering for the long-term or future interests, the sea and the earth will be preserved in the interests of children and grandchildren (next generations).
Apakah tanda orang terpanchang, Alam dan isinya untuknya seorang, Apakah tanda orang selamat, Alam dan isinya jadi bermanfaat, Apakah tanda orang tak senonoh, Alam dan isinya jadi sembrono (Is a sign of respectable people, Nature and contents for him alone, Is a sign of survivors, Nature and its contents become useful, Is a sign of indecent people, Nature and contents become reckless)	The meaning and advice contained in the TAM content that humans are chosen and respected creatures who always use the environment wisely and preserve the environment for the continuation of interaction between humans and the environment. Conversely, if humans damage and can not protect the environment properly, it will result in nature and the ecosystem in which humans are damaged, which will result in huge losses for humans.

<p>Tahu menjaga kayu dan kayan, Tahu menjaga binatang hutan (To know keeps wood and kayan, To know takes care of forest animals)</p>	<p>The meaning and advice contained are that as humans are sentient beings, always protecting nature and its contents wisely and wisely. One form that must be done by humans is protecting plants, trees, and preserving animals (including protected animals).</p>
<p>Apa tanda hidup beriman, Tahu menjaga kampung halaman (What is the sign of a life of faith, To know takes care of my hometown)</p>	<p>The meaning and advice contained that humans who have faith and devotion to God have understanding and actions that always protect nature and the environment and protect and preserve the environment for the benefit of the future.</p>

Based on table 1 above, it can be seen that TAM is a form of Malay poetry that has very high values and advice that can be used by humans in wading through life and can also be used as a guide in interacting, both between humans and between humans and humans and between humans and the environment [28][33][35]. The TAM presented in table 1 above is an example of values and advice relating to environmental management and preservation. TAM which contains the management and preservation of the environment. Therefore, the form, meaning, and advice contained in TAM is a form of local wisdom of Malay culture that can be used as a source in developing eco-culture teaching materials. By bequeathing local wisdom [8] to the next generation it is believed that it will preserve values and culture [2][26] so that it will shape and strengthen character [8][28][36]. Likewise with education which is one of the means in the transfer of values and culture. Local wisdom which in this case is TAM is integrated into education in the form of learning media development [24][34], learning materials [10][26] and the learning approach [13][32]. With the integration of TAM which contains values and advice in environmental management and preservation, it is hoped that the next generation (students) will inherit values and culture [35] carried out through generations so that they can understand and act [25] to manage, utilize and preserve the environment wisely and wisely that forms the strength and character of caring for the environment [8][23] for the benefit of humans who are in the ecosystem and interactions between humans and the environment in the future.

**TAM Integration in Thematic Learning for Develop Eco-Culture Learning in Primary Schools**

One form that can be carried out by the education process is by combining local wisdom with learning approaches related to environmental management and preservation. The form that can be developed is to include TAM with values and advice relating to environmental preservation in the sources and teaching materials for students in elementary schools, which can be used by teachers in eco-culture learning. The following is an example of developing resources and teaching materials about environmental management and preservation combined with learning materials for students at the elementary school level as shown in Figure 1 below.



Resources and Teaching Materials in Eco-Culture learning

From Figure 1 above it can be illustrated that the material that can be developed and used by teachers in the learning process in class is material related to environmental management and preservation combined with TAM, to provide knowledge to students at the primary school level in management and preservation environment. The use of the dominant green color in Figure 1 above illustrates that a properly managed and maintained environment will provide benefits for survival and the relationship between humans and the environment will be maintained. The use of green color also looks more soothing to the senses of vision of the reader (students) [1], so students are more interested in using and using it [3][5]. Then the use of images related to the subject matter is very decisive in stimulating students' initial understanding in understanding the contents of the scope of the material they will learn. So that the selection of the right picture with the material to be studied can stimulate students to want to read [5], which in the end it is expected that students can understand and do what is obtained from the material they have learned, namely about management and environmental Conservation. The use of images for students at the elementary school level is very necessary for providing convenience to be able to more quickly understand the essence of the material being studied. Also, the existence of images in the development of teaching materials in eco-culture learning will provide an attraction for students at the elementary school level to prefer images such as in comics [20] rather than many and confusing text forms. The selection of material titles in the picture above are: (a) clean, healthy and beautiful environment; (b) raising animals and plants; (c) care for the environment. By choosing the title of the material that starts with a clean, healthy and beautiful environment will give an idea in advance how students can see, understand and feel in a clean, healthy and beautiful environment so that students are expected to be able to obtain knowledge to be able to manage, maintain and preserve the environment becomes clean, healthy and beautiful. In the clean, healthy and beautiful environment, TAM is integrated: Apakah tanda orang terpanchang, Alam dan isinya untuknya seorang, Apakah tanda orang selamat, Alam dan isinya jadi bermanfaat, Apakah tanda orang tak senonoh, Alam dan isinya jadi sembrono (Is a sign of respectable people, Nature and contents for him alone, Is a sign of survivors, Nature and its contents become useful, Is a sign of indecent people, Nature and contents become reckless) with the intention that students obtain a cultural inheritance in the form of values and advice relating to a clean, healthy and beautiful environment. The meaning of TAM in teaching material in eco-culture learning is conveyed by the teacher when students read the initial part of the design of the



development of this teaching material. This is done by the teacher so that students can gain a preliminary knowledge of the material to be studied and more importantly is the inheritance of values and culture to students to form a strong character in the management and preservation of a clean, healthy and beautiful environment. For the second material title on teaching materials used in eco-culture learning is caring for animals and plants. The title of this material provides an initial description that students can take care of animals and plants. Caring for animals and plants in the form of giving love to animals and plants, giving food and drinking to animals, watering and not damaging plants<sup>[25]</sup>. By being given the essence of this material, students are expected to be able to understand and take good actions in caring for animals and plants<sup>[13]</sup>. The integration of TAM in this material is: Tahu menjaga kayu dan kayan, Tahu menjaga binatang hutan (To know keeps wood and kayan, To know takes care of forest animals) which has the meaning that we as humans must be able to maintain plants and animals to maintain the balance of the ecosystem. The meaning and advice contained are as humans are sentient beings, always protecting nature and its contents wisely and wisely<sup>[16][30]</sup>. One form that must be done by humans is protecting plants, trees, and preserving animals (including protected animals)<sup>[15]</sup>. The third material title is caring about the environment. TAM integration in the design of teaching material development for eco-culture learning<sup>[19]</sup> is Apa tanda hidup beriman, Tahu menjaga kampung halaman (What is the sign of a life of faith, To know takes care of my hometown) contains advice that humans who have faith and devotion to God<sup>[35]</sup> have an understanding and actions that always protect nature and the environment and protect and preserve the environment for the sake of future interests<sup>[13]</sup>, so that have knowledge, understanding, and appreciation of the meaning of TAM which is integrated in the form of material development in the teaching materials of students are expected to have responsibility in managing, maintaining and preserving the environment so that they will form characters<sup>[21][26]</sup> strong<sup>[36]</sup> will care about the environment<sup>[33]</sup>.

#### 4 CONCLUSION

The conclusion is that a preliminary study in developing sources and teaching materials for learning eco-culture is very much needed by integrating TAM as a form of local Malay cultural wisdom that has high values and advice, so it is expected that the cultural approach to learning can facilitate teachers in learning essential material about the management and preservation of the environment to students at the elementary school level, as well as students will more easily understand, appreciate and take action in protecting, maintaining and preserving the environment if done with a local cultural approach.

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