



**ECOPEDAGOGY-BASED ISLAMIC EDUCATION MANAGEMENT, CULTURAL
INTEGRATION OF GRASTONOMI GALENDO IN LOCAL HISTORY LEARNING AT
RIYADLUL ULUM TASIKMALAYA UNIVERSITY**

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ABSTRACT

This research is motivated by the urgency of integrating ecological values into curriculum management and local history education as a manifestation of the human ethical responsibility as khalifah fil ardh (stewards of the earth). The purpose of this study is to analyze the phenomenon of integrating ecological issues through the Cultural Ecology Learning Model (MPEB) based on Islamic Education Management in the Local History course at Universitas Riyadlul Ulum Tasikmalaya, as well as its impact on historical tourism in Ciamis. This research employs a qualitative approach with a case study method to explore the complexity of policy implementation. Data were collected through participatory observation, in-depth interviews, and documentation studies, then analyzed using triangulation techniques and the analysis model by Creswell (2014). The results indicate that the integration of Galendo-based gastronomy in MPEB successfully constructed a transformative historical understanding, shifting the anthropocentric paradigm to an ecocentric one through the MERDEKA pathway. The study concludes that MPEB serves as an effective Islamic Education Management framework for integrating local history as a research basis for contemporary ecological problem-solving and green economy empowerment in alignment with rahmatan lil alamin values.

Keywords: History Education, Cultural Ecology, Case Study, Gastronomy, Ecopedagogy

INTRODUCTION

The environmental condition in Indonesia has reached a crucial point, this is marked by the escalation of destructive and systemic ecological disasters. Data from the National Disaster Management Agency (BNPB, 2025: 42) recorded that until the end of 2025 there would be 2,997 natural disaster events, with floods occupying the highest prevalence of 1,503 cases. This phenomenon is not just a climate anomaly, but a manifestation of the failure of the anthropocentric development paradigm that alienates humans from the balance of ecosystems (Sidharta, 2024: 112). In response to these conditions, the Environmental Review report (WALHI, 2026: 15) emphasizes that Indonesia's acute ecological crisis is substantially rooted in the neglect of environmental carrying capacity in order to accelerate economic growth, which has implications for the degradation of people's living spaces at large.

Higher education institutions today bear the imperative responsibility to reconstruct the ecological paradigm through a holistic curricular approach to confront the threat of the global climate crisis. The Islamic Education Management Perspective offers an ethical framework through the concept of *caliph fil ardh*, a theological mandate that positions humans as responsible stewards of the earth (Nasution, 2023: 88). The integration of these values in the education management system is a necessity to transform the institution from a conventional academic center into a moral agent capable of constructing



a collective ecological consciousness. Although the discourse on environment-based education has developed rapidly through the *Green Higher Education paradigm*, the majority of international literature tends to adopt a secular-technocratic approach that often ignores the theological dimension and local cultural roots as instruments of pedagogical transformation (Daugaard, 2020: 45).

The current global literature is still dominated by studies on the effectiveness of *Outcome-Based Education* in increasing ecological awareness in general, but there is little discussion on how the integration of local wisdom can be used as a living laboratory to internalize the prophetic values of *the caliph fil ardh* (Smith, 2023: 112). Theologically, the concept of *the caliph fil ardh* is not just an administrative mandate, but an existential mandate that binds every individual in a higher education institution to be the protector of the balance of nature. This paradigm demands a curriculum reconstruction that no longer views the environment as an object of exploitation, but as a sacred entity that must be maintained in order to fulfill its responsibilities to the Creator. By integrating these values into the education management system, the institution proactively builds awareness that academic excellence achieved must be aligned with the earth's maintenance ethic as a tangible manifestation of theological devotion.

The transformation of institutions into holistic moral agents requires a shift in orientation from just knowledge transfer to the internalization of ecocentric Islamic values. When education management adopts the principle of *the caliphate fil ardh* as the foundation of strategic policies, every research and teaching activity will be transformed into a form of worship that has a direct impact on the recovery of the ecological crisis. This strengthens the university's position not only as an intellectual ivory tower, but as a center of civilization capable of producing graduates with a deep collective awareness of their ethical obligations to manage the earth with trust and integrity.

In line with these conditions, Riyadlul Ulum Tasikmalaya University, West Java is a university based on the Condong Islamic Boarding School with a complaint curriculum system. As an object of research, it is based on the characteristics of the institution as a university under the auspices of the pesantren ecosystem, which has comparative advantages in integrating theological values into the structure of academic management.

First, the History of Islamic Civilization Study Program at Riyadlul Ulum University Tasikmalaya seeks to respond to this urgency by repositioning the curriculum through the integration of critical ecological issues into the Local History course. This step is a form of adaptive curriculum management that rejects historical reductionism into a static political narrative of the past. History education is directed to explore the dimension of environmental conservation as an integral part of the narrative of civilization, so that students have a high sensitivity to the sustainability of the ecosystem as a cultural heritage that is inseparable from national identity.

Second, the development of the concept of Cultural Ecological Awareness (KEB) becomes a methodological instrument in history education to interpret the environment through the lens of local wisdom. This approach requires a critical analysis of how past community entities managed natural resources sustainably (Sudirman, 2024: 201). By dissecting the collective memory of the harmonization of humans with nature, history education becomes a vehicle to affirm that environmental preservation is a constitutive obligation in maintaining the nation's identity in the midst of the onslaught of modernity.



Third, the articulation of KEB in traditional gastronomy-based educational media, such as Galendo Ciamis, West Java, which has been recognized as an Intangible Cultural Heritage (WBTH), offers a new synthesis for the development of historical tourism. Traditional gastronomy serves as a narrative bridge that represents the local philosophy of Sundanese, such as *patani* (farmers), *leuweung* (forest), and *cai* (water), which reflect the principles of sustainable development in concrete terms (Kusumah, 2025: 34). The integration of this cultural element in the historical tourism sector is expected to provide a deeper educational dimension regarding nature-based food sovereignty.

In the aspect of discussion related to Islamic Education Management, of course, theological material is often found in discussions on Islamic Religious Learning, **however**, the *novelty* of this research lies in the cross-disciplinary integration between Islamic Education Management, local history education, and ecopedagogy through a *case study* approach which implements the MERDEKA flow in the MPEB model. In contrast to previous research which generally views curriculum management and history education separately or theoretical-normative, this research provides an empirical contribution through the reconceptualization of the role of humans as *caliphs fil ardh* which is manifested in real actions of green economic empowerment and cultural heritage conservation based on local wisdom. By using *Galendo's* gastronomy as a contextual learning medium, this research succeeded in filling the gap in the higher education literature regarding how institutions can transform from conventional academic centers to moral agents capable of constructing collective ecological consciousness in a systematic, holistic, and sustainable manner.

Based on these gaps, this study aims to answer several research questions as follows. First, how is the phenomenon of integrating ecological issues through the Cultural Ecology Learning Model based on Islamic Education Management in the Local History course at Riyadlul Ulum Tasikmalaya University. Second, the extent of the impact of the implementation of the model on students' ecological awareness and the development of historical tourism in Ciamis. Third, how effective is the integration of traditional gastronomy as a learning medium in constructing the ecocentric paradigm of students in the framework of Islamic education. Through an in-depth exploration using the case study method, this research seeks to fill the literature gap by offering an Ethno-Ecopedagogy approach that positions local wisdom not just as an object of historical study, but as a medium to construct a transformative historical understanding that is in harmony with the value of *rahmatan lil alamin*.

RESEARCH METHODS

This study uses a qualitative approach with a case study method to explore the phenomenon of integrating ecological issues in curriculum management and history education in depth. In line with Creswell's (2014) view, the qualitative approach was chosen because the researcher acts as a key instrument that explores the meaning that individuals or groups give to social or humanitarian problems, in this case how educational institutions respond to ecological crises. This approach allows researchers to gain a comprehensive understanding of the complexity of the implementation of Cultural Ecology Awareness at Riyadlul Ulum Tasikmalaya University and its impact on historical tourism in Ciamis. The main source of data for the research consists of primary data obtained through



participatory observation and in-depth interviews with university management, lecturers of the history study program, tourism village managers, and local cultural practitioners.

Secondary data was obtained through documentation studies, including the curriculum of study programs, historical records of local civilization, and policy reports related to the development of the culture-based tourism sector in Ciamis Regency, West Java. The determination of data sources is carried out by *purposive sampling technique*, which is to select informants who have direct involvement and authority in the development of curriculum, historical policies, and the management of historical tourism assets in the region. The research instrument is the researcher himself as *a human instrument* assisted by semi-structured interview guides, field observation sheets, and document classification lists.

The data collection procedure is carried out through data triangulation, which combines the results of observations, interviews, and document analysis to ensure the validity of the data. The data analysis techniques applied refer to the Creswell (2014) model, namely: (1) organizing and preparing data for analysis, (2) reading the entire data to get in-depth meaning, (3) coding the data, (4) developing descriptions and related themes, and (5) interpreting the meaning of the findings. With this procedure, the research is expected to be able to produce accurate findings regarding the effectiveness of integrating ecological values in the management framework of education and historical education.

RESULTS AND DISCUSSION

The integration of ecological values in curriculum management and local history education is understood as a systematic effort to instill environmental awareness into the learning structure, which positions history not just as an artifact of the past, but as a mirror of human ethical responsibility as *caliph fil ardh* or leader on earth. Theoretically, this concept is rooted in an ecopedagogical paradigm that combines the principles of Islamic education management with local values, so that the educational process is seen as an instrument to maintain the balance of the ecosystem. This theory emphasizes that meaningful education must be able to change the paradigm of students from exploitative anthropocentrism to ecocentrism that respects the preservation of nature as a divine mandate.

At the application level, this approach is implemented through the Cultural Ecology Learning Model (MPEB) which utilizes the MERDEKA flow to relate local historical material with the reality of contemporary ecological crises. Students are encouraged to construct understanding through *a contextual meaning-making process*, where local history such as culinary traditions or the wisdom of indigenous peoples is used as a research laboratory to find solutions to environmental problems. Through this integration, history education at universities is transformed into a means of real action for green economy empowerment and environmental conservation in line with the principle *of rahmatan lil alamin*, making students agents of change who are aware of their ethical role in maintaining the sustainability of the earth. In contrast to *the dominant Environmental Education (EE) model* in Western countries, such as the *Place-Based Education* approach in North America which tends to emphasize scientific-materialistic-based ecological literacy (Larsen, 2022: 210), the Cultural Ecology Learning (MPEB) model developed in this study offers a more holistic dimension through the integration of theocentric spirituality. If the international



environmental education model often separates the natural and cultural dimensions (Tan, 2022: 15), MPEB actually synthesizes the two through the *Tri Tangtu di Buana* philosophy which views humans, nature, and culture as inseparable entities. This debate is important because while global research such as the findings of Zhang & Miller (2023: 302) emphasizes the need for *green skills* for industry, this research shifts the focus to the formation of ethical character through the internalization of the concept of *caliph fil ardh*. Thus, MPEB not only aims to improve students' cognitive capacity in ecological issues, but also reconstruct their ontological awareness, so that this research position complements the global discourse by providing an alternative educational model based on the integration of science, local traditions, and authentic prophetic values.

The integration of the Cultural Ecology Learning Model (MPEB) in the Local History course at Riyadlul Ulum Tasikmalaya University, West Java was able to have a positive impact on students' deep understanding of the role of history in the aspect of life values, and succeeded in constructing historical understanding through active involvement with local cultural heritage. Students not only learn the narrative of the text, but also interact directly with Galendo's cultural artifacts and craftsmen in Ciamis. The data showed a significant increase in students' understanding of historical-ecological relations in Tatar Galuh Ciamis by understanding the importance of cultural ecological awareness after participating in the MPEB model learning.



One of Galendo's artisans in Ciamis is producing Hamas Coconut Oil which became Galendo
Photo Source Research Documentation





The Cirahong Bridge which connects Ciamis and Tasikmalaya, as a vital object of the Railway Line which was built in 1893 by the Dutch East Indies government. Research Documentation

When viewed historically, *Galendo* is a typical Ciamis food that was produced and became leftover food during the Dutch East Indies Colonial period, and not just a by-product, but an artifact born from the visionary ecological policy of the Regent of Galuh, Raden Adipati Aria Kusumadiningrat (1839–1886), which required the planting of coconut shoots as a condition for marriage. This policy created a coconut landscape in East Priangan which triggered a traditional coconut oil industry on a household scale. The process of making *Galendo* from leftover coconut oil protein starch is a form of community adaptation to the abundant ecosystem, as well as reflecting the lifestyle philosophy of the Sundanese people in making maximum use of resources without leaving waste.

The rapid growth of coconut oil in the East Priangan region, especially after the agrarian policy of the Regent of Galuh Raden Adipati Aria Kusumadiningrat in the 19th century, not only encouraged the growth of the *Galendo* industry as a local food commodity, but also triggered the development of strategic infrastructure to support regional economic distribution. One of the historical artifacts that is crucial evidence of this industrial glory era is the Cirahong Bridge, which was built by the Dutch East Indies colonial government in 1893. The existence of this bridge is a unique fundamental product in Indonesia because it has a rare dual function, namely as a railway transportation line at the top and a motor vehicle line at the bottom, which reflects the vital logistical need to connect the production centers of produce in East Priangan.

As a historical heritage that is still firmly standing, the Cirahong Bridge has now been transformed into one of the iconic historical tourist attractions in West Java. The uniqueness of the steel construction structure that is typical of the colonial era and its historical background that is inseparable from the pulse of the past economy make this bridge a main destination for tourists who want to trace the traces of the industrial civilization of the



Dutch East Indies. Its existence symbolically bridges the collective memory of the local community about the golden age of coconut commodities with the potential for high-value modern historical tourism, while strengthening the attractiveness of the Ciamis and Tasikmalaya areas as the center of tourist destinations based on cultural heritage and industrial archaeology.

In the perspective of ecopedagogy, *Galendo* serves as a living laboratory that connects the narrative of agrarian history with sustainability practices. Students are invited to understand that every stage of *Galendo* production from the selection of aged coconuts, extraction, to boiling for four hours is a manifestation of environmental awareness inherited by ancestors. The app transforms *Galendo* into a learning tool that links historical food sovereignty to the challenges of the current climate crisis, allowing students to critically dissect the shift from an environmentally friendly smallholder coconut economy to a destructive palm oil monoculture.

The implementation of the MERDEKA Flow in the Cultural Ecology Learning Model (MPEB) in the Local History course at Riyadlul Ulum Tasikmalaya University has proven to be able to optimize the construction of student knowledge through authentic and reflective experiences. In line with the theory of constructivism developed by Jean Piaget (1970) and Lev Vygotsky (1978), this theory emphasizes that knowledge is actively constructed by learners through subjective experience and social interaction. The MERDEKA flow facilitates students to construct historical understanding not as a series of static data, but as a dialectical process between humans, cultures, and ecosystems. The application of this theory can be seen in the stages of "Starting from Self" and "Concept Exploration", where students connect the memory of Ciamis' agrarian history with the reality of the contemporary ecological crisis, so that the new knowledge formed has a strong foundation because it is built on the framework of understanding that students already have before.

Furthermore, the relevance of the MERDEKA Flow to the theory of *meaningful learning* initiated by David Ausubel (1963) is evident in the stages of "Connection Between Materials" and "Real Action", where the substance of local history is cognitively integrated with rural sociology and environmental management. Through a contextual *meaning-making* process, learning history becomes meaningful because students are able to relate the theoretical concept of history with ethical responsibility as *caliph fil ardh* in managing the earth. This approach has succeeded in changing students' learning orientation from mere memorization to being able to conduct a critical analysis of *industrial archaeological* phenomena and their impact on environmental sustainability, which theoretically provides empirical evidence that meaningful learning increases students' retention and applicability in becoming agents of environmental change.

The Stages of MERDEKA

Start from Self

In the MERDEKA Flow, it is the initial foundation where students conduct critical reflection on the contemporary environmental crisis, which answers the formulation of the first problem related to the strategy of integrating ecological values in curriculum management. Students are aware of the close link between the loss of local wisdom and the destruction of ecosystems. This reflection is a turning point for students to change their



perception of history, from a discipline that is far from reality to a science that is relevant to ecological disaster mitigation efforts.

Concept Exploration

In the Concept Exploration flow stage, students learn the relationship between the agrarian history of Tatar Galuh and the concept of cultural ecology and traditional gastronomy which strengthens the construction of Cultural Ecological Awareness as an answer to the formulation of the second problem. This interpretation strengthens the argument that history education should be able to dissect how past societies managed natural resources wisely to form a harmonious national identity with ecosystems. Through the lens of ecopedagogy, students see *Galendo* as a representation of an independent and sustainable subsistence food management system.

Collaboration Space

Subsequently, at the stage of the Collaboration Space process, independent learning and synchronous learning in groups are carried out to dissect the shift in the function of smallholder coconut plantations into a destructive monoculture industry. Students analyze the impact of monoculture capitalism on the sustainability of cultural ecology in Ciamis. This collaboration proved effective in building students' critical reasoning to look at historical phenomena through the lens of industrial archaeology, identifying the collapse of traditional coconut oil prosperity due to the global market penetration of the 1830s.



Kelaa Gwan Hien Oil Factory (WBTB) Ciamis Regency, as a coconut oil production center in the West Java region which was established in 1925, and is now a Heritage Building in Ciamis Regency Research Documentation

Contextual Demonstrations

The Contextual Demonstration Stage was then implemented through an ethnographic visit to the *Galendo* factory to construct an empirical understanding. Students



practice firsthand the process of coconut milk extraction and the use of environmentally friendly biomass, which validates the concept of *zero-waste culinary*. The ethnomathematical findings in this stage show that local wisdom contains precise scientific logic, where the energy efficiency of coconut milk boiling is tangible evidence of sustainable resource management.

Elaboration of Understanding

In this stage of Elaboration of Understanding, lecturers become facilitators to conduct a dialogue between students and local cultural experts to explore the philosophy of Tri Tangtu in Buana. The Tri Tangtu philosophy in Buana is a way of life of the traditional Sundanese people that teaches about balance, harmony, and the division of roles in life. And this concept emphasizes that everything in the universe must go hand in hand between the aspects of spirituality, nature, and human beings so that the life of the universe can run with *hurip* (salvation, prosperity, peace, and righteousness). Then this dialogue becomes a space for students to construct a new meaning that the relationship between humans, creators, and nature is a unit. This elaboration is crucial in changing the anthropocentric paradigm to ecocentric, in line with the values of *the caliph fil ardh* in the perspective of Islamic Education Management.

Connections Between Materials

Furthermore, in the Connection Between Materials stage, students associate history with rural sociology, disaster mitigation, and food security. Thus, students can realize that local history is a research basis for solutions to contemporary environmental problems. This integration strengthens the argument that history learning becomes a narrative bridge to teach the principles of sustainable development in real terms.

Real Action

At this stage, students are able to answer problems that occur in aspects of daily life by connecting the approach of awareness of sustainable development of life between humans and nature. Students create awareness through a digital campaign to revitalize coconut plantations and mentor Galendo MSMEs. This action proves that MPEB is able to produce concrete agents of change through green economic empowerment actions.

From the above discussion, this study has a novelty that lies in the synthesis between local history and gastronomy-based ecopedagogy learning models that have never been systematically integrated in higher education. When reflected on the pattern of History education in the discussion of prioritizing conventional perspectives tends to focus on political events, but this study introduces a modification of the KEB model that bridges intangible cultural heritage with climate crisis mitigation through action research. These findings unequivocally position gastronomy as an adaptive environmental management system, not just a culinary commodity.

The integration of ecological issues into Indonesian history education is a fundamental step to produce a generation that is aware of the importance of maintaining the balance of nature. This is the essence of education that humanizes humans while glorifying the universe as a great heritage. The future of history education must be



multidisciplinary that combines history, ecology, gastronomy, and educational management for the future sustainability of the nation

CONCLUSION

The conclusion of this study confirms that the integration of the Galendo gastronomy-based Cultural Ecology Learning Model (MPEB) in the Local History course has proven to be effective in significantly increasing *the Cultural Ecology Awareness* (KEB) of students, with awareness of cultural ecology categorized as high effectiveness. Through the MERDEKA flow, students succeeded in constructing an understanding of history that is no longer static, but becomes a research basis for solutions to contemporary environmental problems and adaptive environmental management systems that reflect the philosophy of *Tri Tangtu di Buana*. These findings prove that transformative history education, through constructivism and meaningful learning approaches, is able to change the paradigm of students from an anthropocentric to an ecocentric orientation, as well as make them agents of real change in green economic empowerment and cultural heritage conservation.

As a follow-up, it is recommended that higher education institutions immediately institute MPEB into a *formal Outcome-Based Education* (OBE)-based curriculum, as well as integrate student real action projects as a sustainable Environmental Conservation Thematic KKN program involving local governments. For further research, it is recommended to conduct a longitudinal study to measure the long-term impact of ecological awareness built on the professional behavior of graduates in the workplace, as well as to expand the study on other cultural artifacts in Tatar Galuh that have the potential to be similar ecopedagogical laboratories to strengthen food security and disaster mitigation based on local wisdom.

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