

Environmental Literacy and Local Wisdom of Sindangkerta Beach Communities West Java Indonesia

Yunus Winoto¹, Ninis Agustini Damayani², Teguh Husodo³, Ute Lies Siti Khadijah⁴, Shamila Mohamed Shuhidan⁵, Falih Ijlal Septian⁶

Abstract

This study aims to determine environmental literacy and its relation to the local wisdom of the coastal communities of Sindangkerta, Tasikmalaya, West Java, Indonesia. This research uses a quantitative descriptive approach with a survey research type. The population in this study were the coastal communities of Sindangkerta using the accidental sampling technique, namely choosing respondents who happened to be found in the field during the research. As for data collection, it was carried out through questionnaires, in-depth interviews, participant observation, and through literature studies. Based on the results of the study, it was found that the environmental information literacy of the Sidangkerta coastal community was seen from 4 (four) indicators, namely knowledge, cognitive skills, attitudes, and behavior, which had a high level of environmental literacy. Meanwhile, regarding the aspects of local wisdom, seen from the knowledge, attitudes, and involvement of coastal communities, it shows that coastal communities in Sikerta have high knowledge, attitudes, and involvement in local wisdom. This can be seen from the involvement of the community in complying with the provisions and agreements of indigenous peoples in protecting and preserving the environment, involvement in organizing traditional ceremonies and traditional arts, which are carried out routinely every year, as well as in traditional coastal children's games which can be seen in their daily lives. In the final stage of proving the hypothesis regarding the link between environmental literacy and local wisdom in coastal communities, it is proven that there is a link between environmental literacy and local wisdom that grows in the Sidangkerta coastal community.

Keywords: *environmental literacy, local wisdom, coastal communities, tourism, Indonesia.*

INTRODUCTION

Tasikmalaya Regency is one of the areas in the southern region of West Java, which has a 59.5 Km long coastal area. Several well-known beach tourism areas are along the southern region of Tasikmalaya Regency, including Cipatujah Beach, Pamayasangsari Beach, Karangtowulan Beach, and Sindangkerta Beach. As one of the coastal tourist destinations, Sindangkerta Beach has its advantages compared to some other beach tourism. Besides having a beautiful beach panorama in the form of a stretch of marine

¹ University Padjadjaran, Faculty of Communication Sciences, Street of Bandung Sumedang, yunus.winoto@unpad.ac.id

² University Padjadjaran, Faculty of Communication Sciences, Street of Bandung Sumedang, ninis.agustini@unpad.ac.id

³ University Padjadjaran, Faculty of Communication Sciences, Street of Bandung Sumedang, teguh.husodo@unpad.ac.id

⁴ University Padjadjaran, Faculty of Communication Sciences, Street of Bandung Sumedang, ute.lies@unpad.ac.id

⁵ Faculty Of Information Management UiTM Malaysia, shamila@uitm.edu.my

⁶ University Padjadjaran, Faculty of Communication Sciences, Street of Bandung Sumedang, falihijlal98@gmail.com

park with an area of about 20 hectares in which there are flora and fauna such as starfish, ornamental fish, snails, clams and small crabs, and several other rare marine animals. Sidangkerta Beach has clean sea water and sloping beach contours, which tourists, especially locals, much like (Du et al., 2013; Marrallyn & Kurniasih, 2018; Winoto et al., 2022). Not far from the beach, there is a rare turtle hatchery established by the Natural Resources Conservation Agency. Three types of turtles are protected and bred: green turtles, hawksbill turtles, and olive ridley turtles. However, the only turtle still comes and lays eggs is the green turtle (*Chelonia Mydas*). If visitors come at the right time, they can see the activities of releasing the turtles into the open sea.

Still, regarding the attractiveness of the Sidangkerta Beach tourist area, apart from the beautiful panorama of the beach also in this area, there is a fishing village that the local community calls "Pamoekan," which is a place to live and store fishing boats. There are about 20 families. Judging from the shape of the house, all of them are uniform. Judging from the area of the house, the shape is all made of woven bamboo and has dirt floors. Apart from fishing in the sea, their activities are repairing damaged ships and making nets. Apart from that, the main attraction of this Sindangkerta tourist destination is the diversity of cultures and customs that are still maintained by the people today, such as the implementation of the traditional ceremony "hajat lembur mapag tahun" which is a ceremony to welcome the new year. In this ceremony, various traditional arts and other regional cultural performances were displayed (Du et al., 2013; Jupri, 2019; West Bali National Park Area and Menjangan Island Tourism Park & Master of Coastal Resource Management, 2011; Marrallyn & Kurniasih, 2018; Rahmad, 2019; Rizal et al., 2013; Winoto et al., 2022; Wiradimadja, 2018).

In terms of protecting the environment in coastal areas, the people who live in the Sidangkerta tourist area still maintain the values of local wisdom that have been running so far. One of the local wisdom still adhered to is a regulation from the Sindangkerta village customary community, which prohibits local people from cutting down trees around the beach. Because of this, the Sindangkerta coastal area was the only beach that did not experience much damage when the Tsunami occurred as a result of an earthquake with a magnitude of 7.7 on the Richer Scale that hit Pangandaran Beach and the surrounding area on 17 July 2006. This is because the many trees along the Sindangkerta coast hold it back.

Local wisdom related to protecting the environment is not only through advice or suggestions from figures in the Sindangkerta customary community but also local wisdom values regarding the importance of protecting the environment, as well as instilling various arts, traditional ceremonies, and character building in children through traditional games which have been it is in the midst of society. Local wisdom and environmental preservation activities go hand in hand. Besides, more is needed to solve environmental problems through technology and scientific methods. It must also be assisted by other forces such as belief, religion, and human ethics toward nature. Moral and religious values often provide valuable guidance in protecting and preserving life (Maridi, 2015). Because of this, researchers are interested in studying environmental literacy concerning the existence of local wisdom in coastal communities in the Sindangkerta beach tourism destination area.

LITERATURE REVIEW

Tourism development must be based on sustainability criteria which refer to qualitative growth where development is ecologically supported in the long term while being economically feasible, ethically and socially fair to the community in other words, sustainable tourism development must optimally utilize natural resources according to their carrying capacity. so as not to cause damage, respect the socio-culture of the local

community, ensure that economic benefits are sustainable and fairly distributed to all stakeholders. (Musaddun, 2013)(Musaddad, 2019; Sulistyadi & Derinta Entas, 2019).

Environmental aspects play an important role in the development of sustainable tourism. Sustainable dtourism is a type of tourism that aims to minimize negative impacts on the environment and actively contribute to the preservation of nature and existing natural resources. There are three aspects related to the environment, namely: 1) Minimizing waste and environmental damage, 2) Increasing responsibility and concern for natural resources and the environment, and 3) Protecting critical/important natural capital (Kristiono and Awan Setia D et al., 2021; Musaddad, 2019).

Environmental Literacy

Environmental literacy is environmental literacy, which includes various knowledge about the environment. Environmental literacy also consists of how to behave, be responsible, care about, and be aware of the existence of the environment. Environmental literacy has several indicators that structure and shape a person. Literacy consists of environmental knowledge, cognitive skills, attitudes, and responsible behavior or pro-environmental behavior to have the ability to consider in detail in order to analyze, evaluate, assess, and finally voice a decision in solving an environmental problem (Maesaroh et al. al., 2021; Nasution, 2016; Nasution et al., 2019; Santoso et al., 2021). Environmental literacy is an integral part of several underlying components, including knowledge, cognitive skills, attitudes, and environmentally responsible behavior (Potter et al., 2008; Spínola, 2015);(Nasution, 2016; Nasution et al., 2019).

The environmental literacy component consists of knowledge about the environment and ecology, attitudes and care for the environment, as well as motivation for caring for the environment (Kubiatko, 2014; Liang et al., 2018; McBride et al., 2013), formulating the environmental literacy component consisting of cognitive aspects (knowledge, skills), affective aspects, environmental care behavior, and participation in efforts to preserve the environment.

Local wisdom

Local wisdom is a social, political, cultural, economic, and environmental life system in local communities. The inherent characteristics of local wisdom are that it is dynamically sustainable and can be accepted by the community. Local wisdom, often called local wisdom, is all forms of belief, knowledge, understanding, or insight, as well as customs or ethics, that demand human behavior in the life of an ecological community. Local wisdom or often called local wisdom is all forms of belief, knowledge, understanding, or insight, as well as customs or ethics that demand human behavior in the life of an ecological community (Keraf, 2002; Juhadi, 2018; Wahyuningtyas, 2020; Wiradimadja, 2018). Within the local community, traditional wisdom manifests itself in a set of rules, knowledge, skills, values, and ethics that regulate the community's social order that continues to live and develop from generation to generation.

Still, regarding local wisdom, Wales states that local wisdom is the ability of local culture to deal with foreign cultural influences when these cultures are related. So local wisdom is local ideas and knowledge that are wise, full of wisdom, of good value, and virtuous that are owned and implemented by community members. Local wisdom consists of two aspects of local wisdom 1). tangible, including textual, buildings/architecture, and objects of cultural/traditional heritage; 2). Intangibles, for example, in the form of advice, songs, etc. (juhadi, 2018; Sobarna et al., 2019).

As a result of local wisdom, culture is the knowledge of a society obtained from the noble values of its ancestral cultural traditions to regulate the order of life of its people. In addition, local wisdom is oriented towards 1) balance and harmony between humans, nature, and culture; 2) preservation and diversity of nature and culture; 3) concentration of natural resources and cultural heritage; 4) saving resources with economic value, and

4) morality and spirituality, (juhadi, 2018; Sobarna et al., 2019; Wahyuningtyas, 2020; Wiradimadja, 2018).

METHODS AND MATERIALS

This study uses a descriptive method with a quantitative approach. The research location is in the coastal tourism area of Sidangkerta Tasikmalaya, West Java, Indonesia. The sample uses the Slovin method (Sugiyono, 2013):

$$n = N/(1+N(\alpha)^2)$$

Information:

n = number of samples

N = population size

α = error tolerance limits (10%)

In this study, the population is the community in the coastal tourism area of Sindangkerta Village. Based on data from the Central Statistics Agency, the population of Sindangkerta Village in 2022 is 7324. The calculation results are as follows:

$$\begin{aligned} n &= N/(1+N(\alpha)^2) \\ &= 7324/(1+7324(01)^2) \\ &= 7324 : 74.24 \\ &= 98,653, \text{ rounded up to } 99 \text{ people.} \end{aligned}$$

This study used a sample of 99 respondents who are people in the coastal tourism area of Sindangkerta Village. The sampling technique was carried out using accidental sampling, namely distributing questionnaires to people who happened to meet the researcher. The data collection technique is carried out through:

- In-depth interview. Respondent criteria in conducting interviews were community leaders, Sindangkerta village government officials, cultural leaders, religious leaders, youth representatives, and school students who had carried out traditional game activities.
- Participant Observation. The author makes observations by actively participating in traditional ceremonial activities and community activities carried out in the coastal tourism area of Sindangkerta Village.
- Documentation. This is done by photographing or recording the research process and recording research results. It aims to collect or complete information from informants in the form of photos, written notes, sound recordings, and other formats.

There are two variables studied in this study, namely environmental literacy and local wisdom. As for environmental literacy, it consists of knowledge aspects of cognitive skills, attitudes and behavior, (Hanafi et al., 2021; Nasution, 2016; Nasution et al., 2019).

Table 1: Environmental Literacy Indicator for Coastal Communities

Environmental Literacy of Coastal Communities		
No	Indicator	Sub-Indicators
1	Knowledge	<ul style="list-style-type: none"> ▪ Knowledge of coastal communities about the environment and the condition of the surrounding area; ▪ Knowledge of coastal communities about pollution (causes, impacts and solutions)
2	Cognitive Skills	<ul style="list-style-type: none"> ▪ Community cognitive skills in (identifying, analyzing

		and the ability to plan investigative actions) related to environmental issues;
3	Attitude	<ul style="list-style-type: none"> ▪ Appreciation of coastal communities towards the environment; ▪ Attitude of attention of coastal communities to the environment; ▪ Sensitivity (sensitivity) of coastal communities to the environment as well ▪ Motivation and intention of coastal communities to act in solving environmental problems
4	Behavior	<p>Behavior of coastal communities in protecting the environment:</p> <ul style="list-style-type: none"> ▪ Routinely carry out clean-up activities around the coastal area; ▪ Attempts to dispose of waste in its place; ▪ Maintain and maintain flora and fauna in coastal areas; ▪ Remind tourists to always maintain cleanliness

Table 2: Environmental Literacy Indicators and Categories

NO	Indicator	Number of Questions	Score	Range And Category
1	Knowledge	11	Lowest score = 1 Highest score = 11	1 - 4 = Low 5 - 8 = Medium 9 - 11 = High
2	Cognitive Skills	12	Lowest score = 1 Highest score = 12	1 - 4 = Low 5 - 8 = Medium 9 - 12 = High
3	Attitude	18	Lowest score = 18 Highest score = 72	18 - 36 = Low 37 - 55 = Medium 56 - 72 = High
4	Behavior	16	Lowest score = 16 Highest score = 64	16 - 32 = Low 33 - 49 = Medium 50 - 64 = High

Table 3: Forms of Local Wisdom of Coastal Communities

No	Forms of Local Wisdom	Information
1	Indigenous Community Agreement	<ul style="list-style-type: none"> ▪ Construction of buildings around the coast; ▪ Logging of trees in coastal areas; ▪ Maintaining the environment (flora and

		fauna) around the coast
2	Hajat lembur Ceremony	<ul style="list-style-type: none"> ▪ Protecting the natural environment; ▪ The form of gratitude to the creator of the universe
3	Traditional Forms of Play	<ul style="list-style-type: none"> ▪ Types of traditional games; ▪ The meaning in each traditional game

RESULTS AND DISCUSSION

Sindangkerta, besides having a panoramic view of the beach, the coastal tourist area there has a "Lengsar Park" in the form of a stretch of coral as far as 50-75 meters from the shoreline. In this Lengsar Park, various types of flora and fauna are rarely found. In addition, around this tourist area, there is also a marine park that is still natural with very fine sand. If lucky, tourists can see turtles looking for food or preparing to lay their eggs in the afternoon.

Apart from having an attractive scenic beauty, the coastal tourist area of Sindangkerta is also a cultural tourism destination because, in this area, there are various traditional ceremonies and arts, such as the Rengkong art, which is an expression of the Sundanese people's gratitude to God for the harvest which is a ritual and is carried out ritually. Custom by combining elements of art and culture. At first, the rice was harvested, tied with bamboo ropes, then stored pyramidally in the building where the rice was planted. Furthermore, the rice is transported to the house by using a bamboo stick which has been perforated at both ends so that it makes a sound. If the person carrying it walks or moves, the nodding curve with a rope burdened with rice will make a sound due to friction. This type of art is called the "Art of Rengkong." The performers wear clothing consisting of traditional clothes typical of the "Sundanese" culture (Du et al., 2013; Marrallyn & Kurniasih, 2018).



Figure 1: Rengkong Art

Source: Research data, 2022

Another cultural activity is the Hajat Laut Mapah Tahun ceremony. This ceremony is usually held every January 1 as a religious ritual. As an annual event, this activity is carried out by the Tasikmalaya Regency Tourism and Culture Office and the community around Cipatujah Beach. The public and government officials also attended the ceremony.

This ceremonial activity has various performances or attractions of Sundanese art. Then the person who became a community figure splashed "life" water on everyone present at the event and carried out the procession of releasing the jampana into the open sea. The jampan, which is a kind of stretcher filled with various people's foods, even a few years earlier, the jampan that was released into the sea usually contained "buffalo's head," but now it has been replaced with food. Moreover, the goal is a form of gratitude towards God. After that, it ended with a large meal of tumpeng served by everyone present.



Figure 2: Release of Jampana to the High Seas

Source: Research Documents, 2022.

Coastal Community Environmental Literacy

In simple terms, environmental literacy is defined as an individual's ability to understand and interpret environmental conditions; from the results of this understanding and interpretation, the individual can decide on appropriate actions to maintain, restore and improve environmental conditions. Environmental literacy has four indicators: knowledge, cognitive skills, attitudes, and behavioral aspects. Based on the results of data processing from the four indicators, it can be stated as follows:

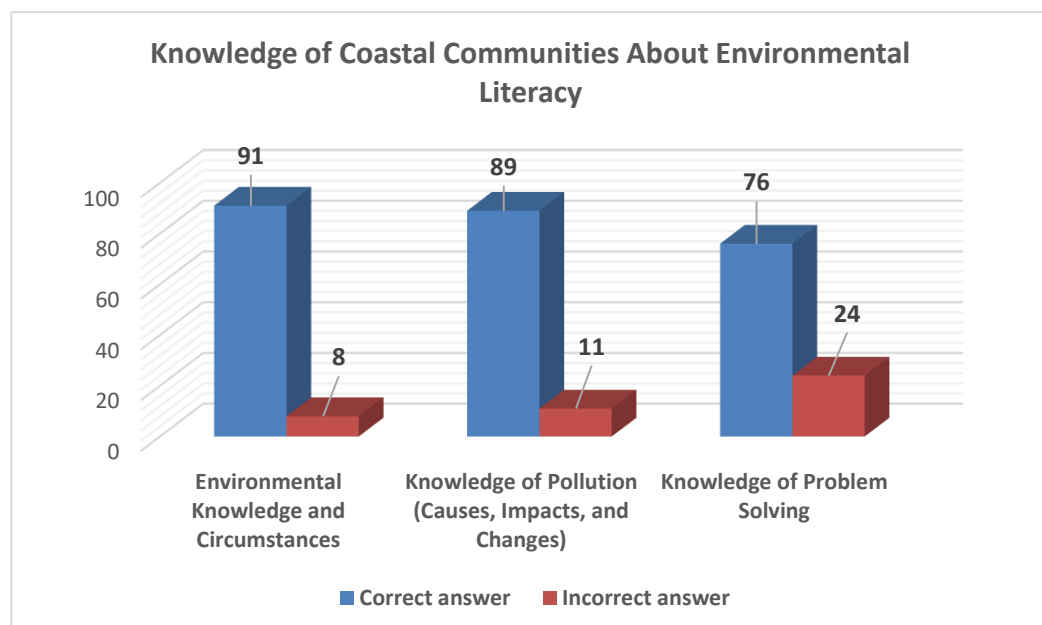


Figure 3: Knowledge of Coastal Communities About Environmental Literacy

Source: Data processing results, 2023

From Figure 3, it is known that there are three things related to indicators of knowledge of coastal communities regarding environmental literacy, namely knowledge of coastal communities about the environment and the surrounding conditions, knowledge about pollution such as causes, impacts, and changes, as well as knowledge about how to solve problems related to the environment. For knowledge about the environment and surrounding conditions, of the 11 questions asked to 99 respondents, 98% answered the questions correctly; for knowledge about pollution, 89% answered questions correctly; and for knowledge about coastal communities' knowledge of how to solve problems related to the environment, 76 % gave the correct answer. From the indicators regarding the knowledge of coastal communities regarding the high environment, it means that coastal communities have good knowledge of environmental issues.

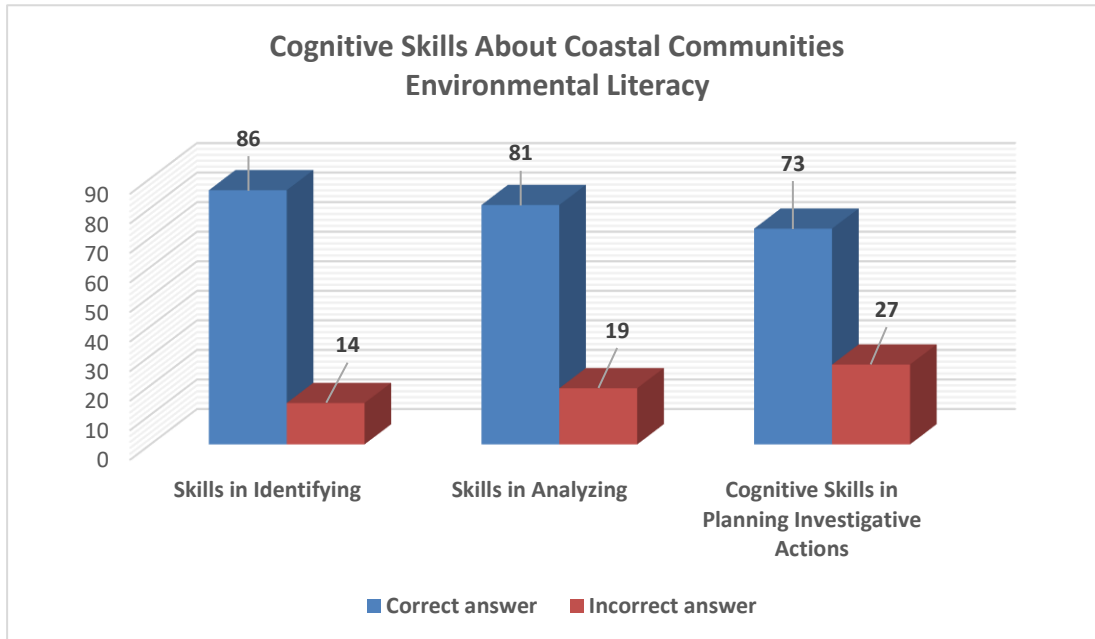


Figure 4: Cognitive Skills of Coastal Communities About Environmental Literacy

Source: Data processing results, 2023.

Figure 4 explains the indicators of the respondents' cognitive skills regarding environmental literacy. From the picture, there are three things related to cognitive skills, namely skills in identifying problems related to the environment, respondents' skills in analyzing the environment, and cognitive skills in planning investigative actions in dealing with the environment. There were 12 questions asked to respondents related to indicators of cognitive skills. Based on the results of data processing, it is known that for the skill aspect in identifying, as much as 86% answered the questions correctly; for the skill aspect in analyzing, as much as 81% answered the question correctly and for the cognitive skills aspect in planning environmental investigation actions as much as 73% gave the correct answer. From the answers to the three aspects related to indicators of cognitive skills, it can be said that the cognitive skills of coastal communities regarding the environment are in a suitable category, meaning that coastal communities have good cognitive skills in identifying, analyzing, and planning environmental investigations in the Sindangkerta coastal tourism area.

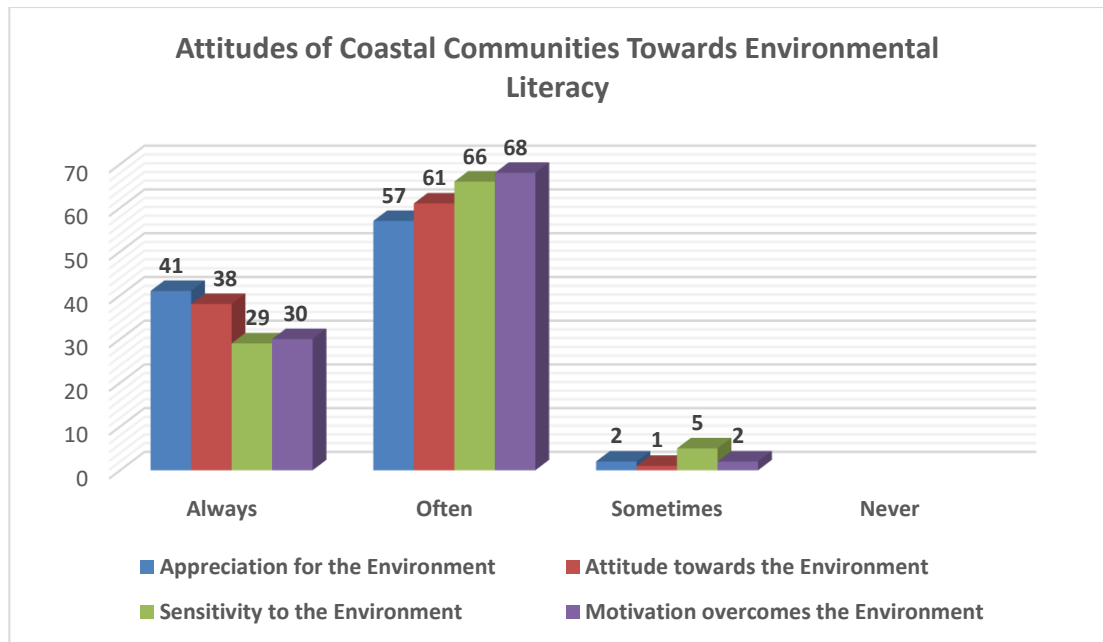


Figure 5: Attitudes of Coastal Communities About Environmental Literacy

Source: Data processing results, 2023.

The third indicator regarding environmental literacy is the attitude of coastal communities toward the environment. If measuring knowledge and cognitive skills is done by asking questions to respondents. However, to determine respondents' attitudes and behavior toward environmental literacy, the researchers submitted 18 closed statements with the answers always, often, sometimes, and never. There are four things related to this attitude indicator, namely appreciation, attitude, sensitivity, and motivation, and women to overcome environmental problems. Based on the results of data processing, it is known that for these four aspects, most of the respondents answered often and consistently, meaning that attitude indicators which include aspects of appreciation, attitude, sensitivity, and motivation, are in a suitable category, meaning that coastal communities have appreciation, attitude, sensitivity, and motivation high in solving environmental problems.

Aspects of cleanliness in tourism destination areas must be the responsibility of all parties, not just the business of tourism managers or innkeepers, but all parties, including in this case, the community around the Sindangkerta coastal tourism area, must have a concern about environmental problems around them. Moreover, the appreciation of the coastal community of Sindangkerta, which is strengthened by the agreement of the traditional community of Sindangkerta Village, is still strong in protecting and preserving the environment around the coast, which can be seen in everyday life. One of the agreements of the Sindangkerta coastal community is related to the provisions for building buildings from the shoreline and not cutting down trees around the coastal area (Winoto et al., 2022). The existence of local wisdom that still grows in the coastal community of Sindangkerta village is a perfect thing because there are still many trees growing around the coast that will significantly help in reducing damage to buildings and can help the surrounding community if an earthquake occurs, which is followed by a tsunami. This was proven when a magnitude of 6.8 earthquake on the Richter Scale in Pangandaran on July 17, 2006 was followed by a tsunami that destroyed the coast along Pangandaran and beaches around Tasikmalaya, such as Cipatujah Beach. Almost all of the coast along Pangandaran Beach was severely damaged except Sindangkerta Beach because it was blocked by the many trees that stood firmly along the coast.

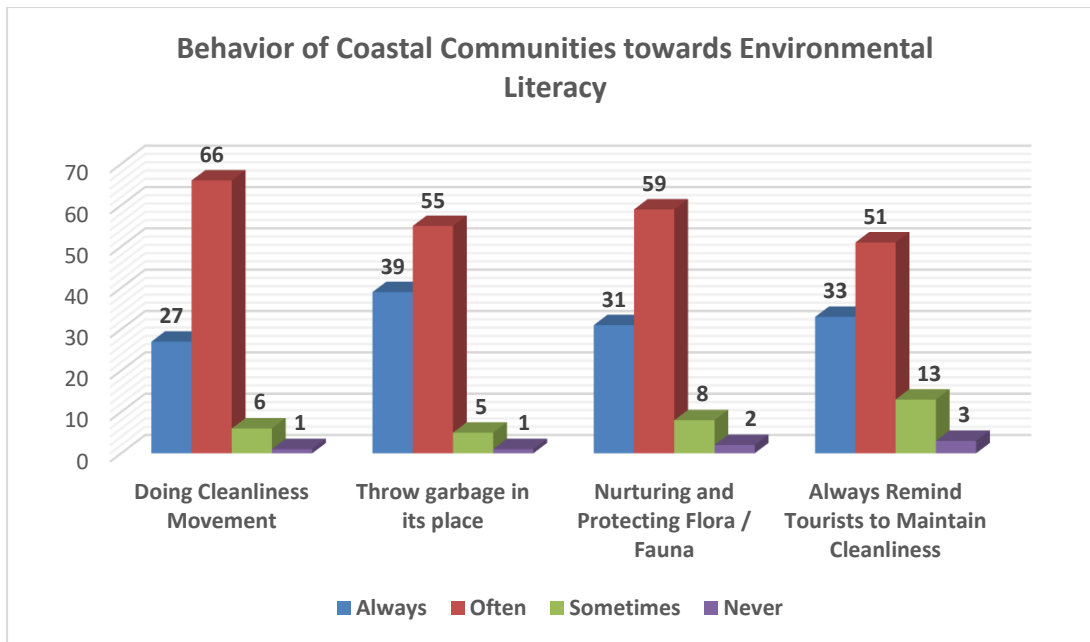


Figure 6: Behavior of Coastal Communities About Environmental Literacy

Source: Data processing results, 2023.

Figure 6 illustrates the behavioral indicators of coastal communities related to environmental literacy. There are 16 statements to explore the behavior of coastal communities towards environmental literacy. In addition, there are also four aspects regarding community behavior in preserving the environment, namely carrying out cleanliness movements, disposing of garbage in its place, protecting and caring for flora and fauna, and constantly reminding tourism to maintain cleanliness. Based on the results of data processing, it is known that for the four aspects related to behavioral indicators, most of them stated that they often and always carry out cleaning movements, dispose of garbage in its place, maintain and protect flora/fauna and always remind tourists who come to maintain cleanliness. So Figure 6 shows that the behavioral aspects of coastal communities in protecting and maintaining the environment are excellent. This was also corroborated by interviews with the local custom, namely Grandpa Awa, who stated, "We, as natives or natives who live in this coastal area, always protect the environment from threats of damage. Therefore, indigenous peoples prohibit everyone from destroying or cutting down trees along the Sindangkerta coast."

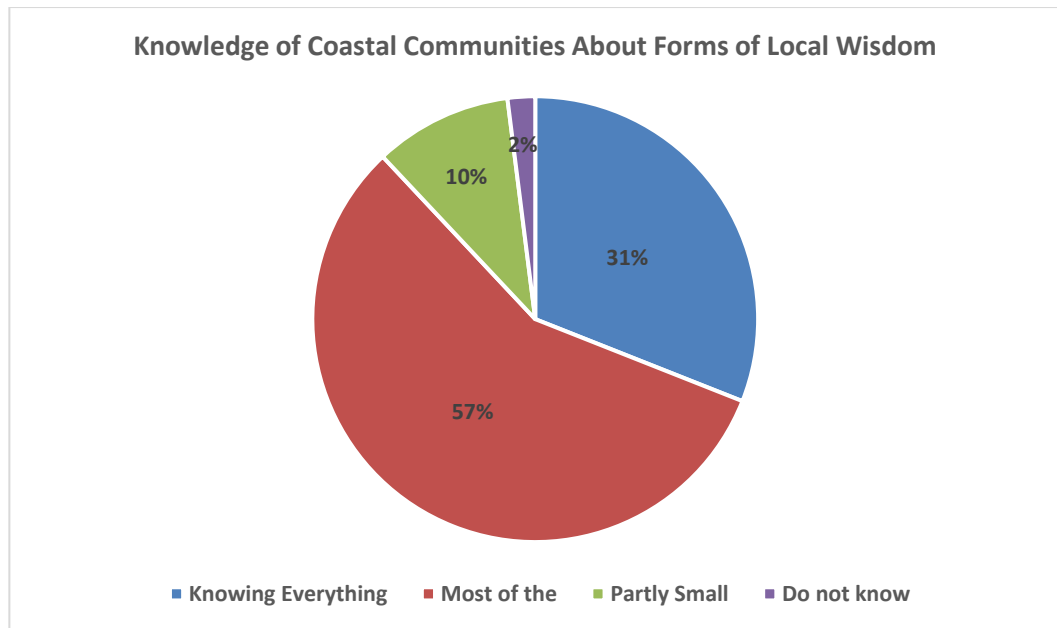


Figure 7: Coastal Community Knowledge About Local Wisdom

Source: Data processing results, 2023.

As mentioned at the beginning of this paper, the notion of local wisdom or often called local wisdom is all forms of belief, knowledge, understanding, or insight, as well as customs or ethics that demand human behavior in the life of an ecological community (As'ari Dan & Hendriawan, 2016; juhadi, 2018; Sobarna et al., 2019; Wiradimadja, 2018). Figure 7 illustrates the knowledge of coastal communities about local wisdom that grows and develops in their communities. From Figure 7, it is revealed that the Sindangkerta coastal community knows (knows everything and knows most) the forms and types of local wisdom that grow and develop in the lives of their people. Several forms of local wisdom grow and develop in the life of the Sindangkerta coastal community, such as the agreement of the customer community that must be obeyed regarding protecting trees around the beach and provisions prohibiting the construction of buildings close to the shoreline. Other forms of local wisdom can be seen in various arts and traditional ceremonies every year. Besides that, other forms of local wisdom can be seen in various forms of children's games in the coastal area.

Regarding the form of children's play in the coastal area, the Sindang Kerta area has a variety of children's games that are unique and full of local wisdom values. Various coastal children's games are still preserved and become children's games in everyday life. Even some of these children's games are very thick with the values of the natural environment. Through this game, children are always taught to maintain the balance of the natural environment around them. In addition, the character values in the game Kulinan Barudak Overtime are honesty, leadership, cooperation, caring for the environment, loving cleanliness, and vigilance. For example, the game "penchant." Boys and girls usually play this game. Board games are carried out in teams; they can be mixed teams or gender competitions. When the seawater is heading for high tide, if in Sundanese the term is "masangkeun," the children play this board game, and before that, they look for it from beach trash (Sarah) or make logs of about 70-100 cm and at the end, there is a fork whose function is to sit as the tide came over him. This game is usually done in teams. The game's technique is who can first stick a stick into the sand when the waves are receding, and panch (log), who/which team is the strongest, does not collapse when hit by waves, and so on. This game is located on a flat coast with no rocks. This game is played when the tide starts. The size or area of the game is quite large because this game is quite dangerous, so the teams must be quite far apart. Because if the logs hit

by the waves can injure the players, so usually there is a medical team from each team; of course the medical equipment comes from nature (Damayani, 2019; Winoto et al., 2022).



Figure 8: Local Wisdom of Coastal Communities in the Form of "Papancuhan" Games

Source: Researcher Personal Documents, 2022.

In this 'Papancuhan' game, children are introduced to a sense of environmental care. How to protect the natural environment, especially the beach, to keep it clean from garbage. In this game, children are introduced to a healthy and clean environment from an early age. Garbage scattered on the beach will be selected and used as material for making boards. Therefore, children are nurtured to utilize waste in something more useful. When using wood that is used as stakes or pegs, it is not allowed to be felled. If the wood used for felling is, then the game is considered illegal, and the group that does so is disqualified from the game. This is one of the character values contained in this game. The character of honesty in playing is the most important. Board games also require high vigilance. The game that challenges nature, namely the pretty heavy beach waves, makes every group member vigilant in dealing with nature. Moreover, the tool is in the form of logs scattered on the beach. If you are not careful, you could slip or get carried away by the waves. The value of vigilance will be formed in this game. This can be seen in the game that challenges nature, namely the heavy beach waves. Each member of the group must be vigilant in dealing with nature. Moreover, the tools used as a panch are trash logs. Besides that, this game fosters children's preparedness from an early age about the damage to nature caused by waves. Natural damage, such as abrasion, can be overcome with the punch as a breakwater. (Damayani, 2019; Winoto et al., 2022).

Another form of local wisdom manifested in coastal children's games is playing "bebentengan," which comes from the word fort. The Bebentengan game aims to foster a sense of care for the environment by making kaolin from the sand on the coast and developing imagination by utilizing the existing natural potential with caution because, at any time, the tide can blow it away. Therefore, the benefit of this game is to train the ability of imagination and awareness of the nature surrounding it. Vigilance will be

formed in this game. This can be seen in the games that challenge nature, namely the heavy beach waves. Each member of the group must be vigilant in dealing with nature. Moreover, the tool used as a fort is beach mud/sand. In addition, this game fosters children's preparedness from an early age about natural damage caused by waves. With this fortress, natural damage such as abrasion can be overcome. In addition, the characters built through this game are healthy souls and clean environments. The consideration is that children are introduced to a healthy and clean environment from an early age. Garbage scattered on the beach will be selected and used as material to build a fort. Therefore children are nurtured to utilize waste into something more useful (Damayani, 2019; Winoto et al., 2022).



Gambar 9: Local Wisdom of Coastal Communities in the Form of a “Bentengan” Game

Source: Researcher Personal Documents, 2022

As the last step to find out the relationship between environmental literacy in coastal communities and local wisdom, the researchers conducted hypothesis testing. The data in this study consisted of ordinal data both for environmental literacy variables and for local wisdom variables. The inferential statistical test used is Spearman Rank Order (Spearman's rho). The hypothesis proposed in this study are:

H_0 : There is no relationship between information literacy of coastal communities with local wisdom.

H_1 : There is a relationship between information literacy of coastal communities with local wisdom.

Then the criteria for acceptance and rejection of a proposed hypothesis are based on the following provisions:

A hypothesis is accepted if: Significance (sign) is less than $< \alpha (\alpha) = 0.05$ and the hypothesis is rejected if: Significance (sign) is greater than $> \alpha (\alpha) = 0.05$.

Table 4 : The Relationship between Environmental Literacy and Local Wisdom

			ENVIRONMENTAL LITERACY	LOCAL WISDOM
Spearman's rho	ENVIRONMENTAL LITERACY	Correlation Coefficient	1.000	.749**
		Sig. (2-tailed)	.	.000
		N	99	99
	LOCAL WISDOM	Correlation Coefficient	.749**	1.000
		Sig. (2-tailed)	.000	.
		N	99	99

** . Correlation is significant at the 0.05 level (2-tailed).

Based on the results of hypothesis testing, as shown in table 4 above, it is known that significance (sig. 2-tailed) = 0.0000 $< \alpha = 0.05$, meaning that the proposed hypothesis is accepted, so there is a link between information literacy of coastal communities and local wisdom that grows in the people of Sindangkerta, with a correlation coefficient (rs) = 0.749.

CONCLUSION

The Sindangkerta coastal community is a community that still adheres to local wisdom. Several forms of local wisdom are still maintained related to the environment, both in the form of agreements with indigenous peoples, in the form of traditional ceremonies and arts, and in the forms of traditional coastal children's games. As for the environmental literacy of the Sindangkerta coastal community, seen from 4 indicators, namely knowledge, cognitive skills, attitudes, and behavior related to the environment, it can be said that the Sindangkerta coastal community has good literacy related to efforts to protect and maintain the coastal area environment. In addition, it is generally good for knowledge, attitudes, and community involvement in local wisdom that grows and develops in coastal areas. This can be seen from implementing of traditional ceremonies and traditional art activities, carried out regularly every year, and the various traditional games carried out by coastal children in their daily activities. As the last step to describe the relationship between environmental literacy in coastal communities and local wisdom, based on the results of testing the hypothesis, it is proven that there is a link between environmental literacy in coastal communities and local wisdom that grows in the Sindangkerta coastal tourism area.

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