

Understanding Behaviour Environmental Education Water Resources Model of Outdoor Study on Community of "Osing" at Banyuwangi District East Java Indonesia*

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Abstract

Behavior-based preservation of the environment surrounding local knowledge is very good for environmental education for the community. As well as society of "Osing" in District of Banyuwangi maintain the water resources on the basis of local traditions. Purpose of this study was to understand the community actions "Osing" in Banyuwangi in managing environmental water resources based on local wisdom. "Osing" is a native of Banyuwangi Regency, East Java. They are a sub-tribe of Java. This study used a qualitative approach with a knife constructionistic approach analysis. Subjects of study include the "Osing" and community leaders. Analysis of data using an interactive model. The results showed as follows: First, the location of the research is the village that has the most water sources in Banyuwangi, a number of 27 pieces. Second, the behavior of the environmental education of "Osing" shown in various acts of local wisdom, namely: the tradition of ritual "rebo wewasan", "slametan", "sesajen" or "offerings", "tolak balak" or "starting reinforcements", making "jedhing" or water reservoir, and the tradition of "gugur gunung" or "autumn mountain" is clean-up measures in the area of water resources. In their understanding, "cutting down trees means disastrous". Every tree and water sources must be something keeping. The keeping or guard is the "ghost" or "spirits". If someone cut trees will be plagued by "ghost" and got a disaster.

Keywords: environmental education, society "Osing", and water resources

Background

In an interaction between humans and the natural environment surrounding the necessary equilibrium conditions. Interactions between humans and the natural environment surrounding it is a system, which among them is a mutual dependence. In such cases, people contribute to and influence on the environment. So instead, the environmental influence on human life. To create an ideal life required prudent behavior. Prudent behavior is a friendly behavior towards the surrounding natural environment. One example is the behavior of people that are tailored to the ability of natural resources based on local wisdom.

The public has an important role in natural resource management. In East Java encountered natural resource management based local traditions and local knowledge that exists in everyday life. Society, which is still running local tradition associated with the management of water resources is sub-ethnic "Osing" in Banyuwangi, East Java. Sub-ethnic "Osing" in the Java language named "Wong Osing". They are a native of Banyuwangi. They are a sub-tribe of the Javanese.

Society of "Osing" in Banyuwangi has a distinctive sociocultural character. Characteristic was shown by the daily communication that uses "Osing language". Society "Osing" has a tradition of local care for the maintenance of the environment, such as water resources and maintaining water sources around the plants. Measures to care for the environment has been entrenched since the ancestors. Activities of daily life of society "Osing" always pay attention to the preservation of the environment, particularly in relation to the preservation of water resources.

Sociocultural local norms are guidelines for public behavior "Osing" in maintaining and managing the environment. Sociocultural local norms, among others, found in the tradition of "rebo wewasan", tradition "starting reinforcements," tradition "jedhing", tradition "autumn mountain", and the belief of keeping the "ghost" in every source of water and the tree. It could not be separated from the role of community leaders such as village chiefs, traditional leaders, and educational leaders or teachers. Teachers as community leaders very important role in the dissemination of the positive traditions, especially for the younger generation. This is consistent with study findings Gwekwerere (2014) who noted that pre-service teachers' perceptions about the role of schools and adults in maintaining of environmental. This role is related to environmental awareness and active participation among the youth can provide education with new insights.

The concept of outdoor learning shows that learning related to the utilization of the environment around learners. Studied the subject matter related to the circumstances surrounding the daily life of learners. In such a learning teacher or facilitator as a mediator in science transfers. Furthermore, they advocated the practice in the field of activity of learners immediately following the learning process roomy. That's because the observation of actual events on the ground is very meaningful for the acquisition and learning experience of learners (Gage and Berliner, 1985: 314-318). In this case, the learning problem-solving is one appropriate way to shape the character

of students in everyday life. Such learning is very appropriate to the subject matter relating to the environment and the objects of everyday life (Gage and Berliner, 1985: 4-5). Mc Crown and Roop (1989: 49) refer to it as a physical experience for students, because students can meet with the object of learning directly and can implement in your life and the life. Utilization in the learning environment can enhance the creativity and criticality of learners (Kunkel, 1975: 2-3; Gage and Berliner, 1985: 8-9).

The research locations in Banyuwangi is the village community "Osing" unique. Uniqueness is indicated for a variety of local tradition plays an important role in the learning process outdoor. The outdoor learning aimed at efforts to conserve existing water sources in the village community "Osing". Existing water sources in the village as much as 27 pieces. The water source is a source of everyday life for the people and still maintained well. Society "Osing" believe that there is any source of water "ghost" are waiting. "Delicate creatures" that must be respected existence, should not be disturbed, let alone destroyed. Thus, society "Osing" always maintain, preserve, and clean up any water source. This was done at the time they give "offerings". In addition, residents are prohibited from cutting down trees around water sources. If the cut trees around water sources means to disturb existence of "ghost". Furthermore, the "ghost" that would disturb the peace of human life. Such local tradition makes the ecosystem around water sources maintained. Thus, preservation of the environment in rural communities "Osing" be maintained well.

The uniqueness of rural communities "Osing" is the reason why the village was the site of the study. While, in other villages getting damaged water sources or water dibet has narrowed. Appeared that the society "Osing" view nature as a place of human life must be addressed in a wise, environmentally sound, and based on local wisdom. In other words, they do environmental education based on local wisdom. They have responsibility for their lives and the lives of future generations.

Based on the background described above, the focus of this study is to understand the community actions "Osing" in Banyuwangi in maintaining and managing the environment. Particularly in maintaining water resources through environmental education based on local wisdom. To uncover the meaning of maintenance actions and environmental management is based on local knowledge, this study uses constructionistic approach. Where researchers seek to examine into the world of meaning by "Wong Osing". Especially in maintaining and managing water resources in rural communities "Osing". Behavior-based preservation of the environment surrounding local wisdom made communities "Osing" it is an implementation of environmental education. As well as society "Osing" in Banyuwangi maintain the water resources on the basis of local traditions. The study is part of research on learning "outdoor study" for geography materials funded by the Directorate General of Higher Education of the Republic of Indonesia.

Methods

This study used a qualitative approach with a knife constructionistic approach. Aiming to understand the meanings constructed by the individual perpetrators of maintenance, management and educational environmental of water resources. The meaning extracted from actions taken by the subject of research. The stages of qualitative research approaches of constructionistic as follows: Phase one, in the form of a general observation and interviews; Phase two, in the form of data collection and analysis activities; Phase three, in the form of writing and discussion of research results. Research sites in rural communities "Osing" in Banyuwangi Regency East Java Province. Subjects consisted of individual offender management, preserver, water resource users, community leaders, and village administration. Data collected by using observation of participation and in-depth interviews. Test the validity of the data is done by using the technique standardization credibility "member check". Analysis of data using interactive models in the form of data collection, data reduction, data display, and verification of data and make conclusions.

Research Result

Geographical conditions of the study area showed the following: village location study is the village located approximately 6 kilometers west of the city of Banyuwangi. The village has a total area of 177.052 hectares, the average heights of 144 meters above sea level, undulating landscape, the majority of the population perprofesi as farmers (Central Bureau of Statistics: 2014). The position of the village is flanked by two rivers, namely the north and south. The village's main street stretching from east to west which divides the village into two parts. Settlements tend to gather in the middle of the village and follow the flow of the main road. In the middle of a flat topography, but in the north and south undulating. Settlements centered in the region of the flat topography.

In the village "Osing" water needs for daily life has been fulfilled. Source water comes from the River of Sobo and River of Gulung. Both the river water flow is stable throughout the year. The river water quality is very good, clean, and clear. Society "Osing" very concerned in maintaining the cleanliness of the river water. The public also likes to do reforestation, by planting different species of trees in the upper reaches of the river. Along the two rivers was found on 27 sources very clear water which is used for daily needs. Various kinds of rituals and traditions performed by the local community "Osing" to preserve and maintain the water source in

order to remain sustainable. Source water and the river was maintained continuity, because they tradition to act to preserve the water resources. It was shown in this study's findings, as presented in the following matrix 1, 2, and 3.

Matrix 1:

Society of "Osing" Understanding about The Existence of Water Resources

Nomor	Informan	Informations	Meaning
1.	community leaders	Village "Osing" has 27 sources of water that spread from west to east of the village. Until now the clear water and clean conditions. Source water is well maintained. Clean water is needed for the people of the mountains, so it should be maintained. Two water sources are "sacred" that is the source of "Putuk phitung" and the source behind the mosque. This source is "ghost" are waiting.	A source of clean water for daily life that must be preserved Humans need to preserve water resources
2.	community leaders	The number of water sources in the village "Osing" south section seventeen, but in the northern part of ten. Until now the condition of the water source well maintained. Tradition "rebo wekasan" always done in every water source. Around the source of the water, the plants should not be cut down, to preserve. Because water resources are essential to everyday life	The water source is located very strategically Water resources must be maintained and preserved
3.	Society	Village "Osing" has a number of water sources most widely compared with other villages. Water source in the village "Osing" not only for the people "Osing" alone, but for other people who passed this river. Every source of water and the plants around it is as a "sacred" and "ghost" guarding. Especially on existing water sources in the "putuk pitung" is the greatest source. Therefore, it is necessary "sesajen" for the maintenance of the water source and should not be littered and vandalized.	Source of water in "Osing" and very strategic. Water sources must be protected and maintained.
4.	Society	All sources are always adjacent to the river either the north or south of the village. Abundant amount of water resources as a gift of nature and of God. Therefore, more people use the resources of the wells. Source water from wells deep enough. Therefore, existing water sources should be maintained.	Water resources and the natural gift of God. Abundant water resources, maintained continuity, and as a source of life.
5.	Society	Source located at the west house informant never dry, until the present day.	Preservation of water resources is always awake

Based on the above matrix 1 can be shown that the meaning of the existence of water resources for the people "Osing" as follows: (1) The source of water is a necessity of clean water for daily life that must be preserved. Therefore, it should be kept the preservation of water resources; (2) The source of water is something that is very strategic and vital to people's lives "Osing". (3) Every water source that there were "ghost" who take care of, everyone must respect. Therefore, the people "Osing" must also maintain and preserve; (4) Source of abundant water in the village "Osing" is a gift of nature and of God. Abundant water resources it is as a source of life and should be preserved. Based on these findings a new proposition can be constructed as follows.

Proposition 1: Preservation of water resources by the community "Osing" factor is influenced by the presence of water is a strategic resource, vital, daily necessities of life, and the reality of social norms in the local tradition of "Osing".

Matrix 2:
 Society of "Osing" Understanding on Water Resources and Ritual "Rebo Wekasan"

Nomor	Informan	Informations	Meaning
1.	Community leaders	1) Ritual "rebo wakan" carried out once a year on the last Wednesday of the month "Sapar". Tuesday before the salvation of society taking water in water source. On Wednesday the people do "sesajen" in the source water. "Sesajen" is serving food in the form of "white porridge", "red porridge", "senkolo porridge" around the water source. On Wednesday, the people cleaning around the water source and should not be taking on water	Ritual "rebo wakan". Conserve water. Cleaning the water source. Doing "sesajen" or "offerings" to maintain the existence of water sources. Applying environmental education
2.	Community leaders	Tradition salvation "rebo wakan" or also called ritual "rebo pamungkas". At the moment there are 332 diseases that fell to Earth. It causes the water in polluted source of disease. Water in the water source should not be taken. Garbage that exist around the source of the water is cleaned. Before "selametan" people collect water from a water source.	Ritual "rebo wakan". Conserve water. Cleaning the water source. Doing "slameten" to maintain the existence of water sources. Applying environmental education
3.	Society	Ritual tradition "rebo wakan" done salvation and "sesajen" in each water source in the village "Osing". The ritual is done to clean up the water above seipa water source. The goal is to clean the water source of all diseases. "Sesajen" and clean source of water is also done when they "hajatan". "Hajatan" is a family that is doing weddings and "sunatan" or "circumcision".	Ritual "rebo wakan". Doing "sesajen" or "offerings". Conserve water usage. Cleaning the water source. Preservation of water resources. It was also done during the "hajatan" or "celebration"
4.	Society	Water taken from water sources after the ritual "rebo wekasan" is clean water that is useful to health and make immune to the disease. Serves food like "jenang sengkolo" or "sengkolo porridge" and "jenang merah" or "red porridge" is to rid yourself of pesky and anger.	Perform ritual "rebo wekasan" is to rid yourself of bad luck. Cleaning and preserving water resources. The water becomes clean and good for health

On the basis of the above matrix 2 can be shown that the meaning of preservation of water resources associated with the tradition of local wisdom in society "Osing" as follows. Ritual "rebo wakan" implies conserve water, clean water source. In these rituals of the villagers do "sesajen" or "offerings" to maintain the existence of water sources. In other words, people "Osing" has implemented environmental education, particularly those related to water resources environment. Ritual "rebo wekasan" conducted on the day in which the season of many diseases. In the implementation implications for careful water, clean water sources, and community water resources conservation action. Ritual "rebo wekasan" identics by doing "offerings" in the area of water resources, conserve water, clean water sources, water resources conservation efforts and "starting reinforcements". Perform ritual "rebo wekasan" is to rid yourself of bad luck. Furthermore, cleaning and conserving water resources in the village. The water is clean and good, is not only beneficial to public health "Osing", but also for people in the lower reaches of the river flow.

Continuity of efforts to conserve the water resources it is getting stronger, when the "Osing" do "celebration". "Celebration" is the activity of the "Osing" conducting marriages and "circumcision". "Circumcision" is the ritual of cutting the skin of the tip of the genital boys. One day before the ritual was carried out, the "Osing" always do "offerings" and clean up water source. As a result, the water source in the village "Osing" always clean and sustainable. Based on these findings can be built a new proposition as follows.

Proposition 2: Environmental education community "Osing" linked to local traditions such as the ritual "rebo wekasan". Ritual "rebo wekasan" resulted in the saving of water, a source of water so clean, the existence of water sources maintained, the conservation of water resources, water resources so clean and healthy

Matrix 3:
 Society of "Osing" Understanding on Water Resources and Environmental Conservation

Nomor	Informan	Informations	Meaning
1.	Community leaders	Management of water resources in a way to accommodate and deliver water to homes, as well as partially flowed into the fields. Keeping water resources by not throwing garbage in the area of water resources. Residents build public toilets, no waste water in the river, making "jedhing" to hold water with the aim that no water is wasted.	Collect and distribute water. Not littering. Make a water reservoir named "jedhing".
2.	Community leaders	Cleaning the water source area when there is salvation "rebo wekasan" and "celebration". Protecting the environment is made public by making "jedhing" to accommodate the daily water needs. To avoid damage to the environment, citizens have confidence if damaging water resources and water resource area, will receive moral sanctions and reprimands from the community.	Cleaning the water source. Make a water reservoir called "jedhing". If someone violated and take action damaging to the environment, then given the moral sanctions and reprimands directly.
3.	Society	Society always clean up water sources and makes "jedhing" as the storage tanks. The public is prohibited damaging and cutting down trees around water sources, if it did would receive moral sanctions. It is a moral sanction disastrously. People who make the WC should be far away from the water source area	Cleaning the water resources continuously. Prohibited damaging and cutting down trees. Make "jedhing" and WC
4.	Society	Greening by planting trees around the water source. Should not cut down trees around water sources	Conserving water resources. Undertake greening efforts
5.	Society	Keeping public water source by not throwing garbage around water sources. Cleaning the water source area in mutual cooperation or "autum mountain"	Do not throw garbage around water sources. Clean up the mutual cooperation or tradition "autumn mountain" around water sources.

Based on the information presented in the matrix 3 above. Understanding of society of "Osing" about preservation of water resources related to various forms of environmental education. Various forms of environmental education, it was shown various actions as follows: (1) The villagers accommodate and channel the water, do not throw trash, and making water reservoirs called "jedhing"; (2) Clean the water resources, making water reservoir called "jedhing", do not damage the environment, gives moral sanction or direct rebuke to those who violated; (3) Clean water sources are continuous, not damaging and cutting of trees, as well as making "jedhing" and public toilets; (4) Preserving the water source, do not throw garbage around water sources. Next, do a clean-water resources in mutual cooperation, which is named after the tradition of "autumn mountain". On the basis of these findings can be drawn a new proposition as follows.

Proposition 3: The success of environmental education in the community "Osing" influenced by adherence to local wisdom. Local wisdom in the form of local ritual traditions, local values and local norms that do consistently that support the conservation of water resources.

Discussion

Village "Osing" is most villages have water sources. This village has the privilege found 27 sources of water are stable until now. This village is hydrologically buffer the water needs of the surrounding areas and watersheds in its path (Sudarmadji, 2013). The water source that is not only needed by society "Osing", but also the people who were in the area downstream. It implies that the efforts to preserve water sources in the village as well as "help" other people's lives in the river downstream. Spirit of life that each is a tradition of mutual help society "Osing" since time immemorial.

Preservation of water resources in the village can not be separated from environmental education efforts through customs or traditions of the village. The village tradition in the form of salvation "rebo wekasan",

"celebration", "circumcisions", and "marriages". At that time people did "offerings" by giving food to the "spirits" and clean source of water. Myth "spirits" that keep the water sources is still believed by the public "Osing". Such myths making the community "Osing" always preserve existing water sources in the village. In other words, people "Osing" solve the existing problems in order to avoid natural disasters in the future. Learning to solve problems based on the existing problems surrounding an excellent learning. Such learning "longterm memory" obtained excellent (Fatchan and Amirudin, 2010).

Conducted community education environment "Osing" through local tradition is still ongoing. One is the preservation of water resources. Preservation of water resources by the community "Osing" factor is influenced by the existence of water resources to meet the vital needs of everyday life, and the reality of social norms in the local tradition "Osing". Consistency was shown for 27 water sources is still sustainable. Caused preservation society "Osing" consistent use of local wisdom approach is "hereditary". In other words, local sociocultural traditions and positive influence on environmental management. That's because social and cultural approach in environmental education can increase awareness and participation of the community in the surrounding environment. Can ultimately improve the strengthening of social capital. The social capital such as social and cultural institutions, local wisdom, rules and norms relating to environmental preservation society (Marfa'i, 2012)

As we know that local knowledge made public "Osing" in maintaining water resources caused by: gratitude to God, wants to preserve, wants to keep all time, a better life, provide environmental education to all levels of society, especially young people and students. Appeared that environmental education in public life "Osing" had anticipated. Anticipation was pointed to the involvement of young people and students. Involving young people and students / learners as a positive signal for the preservation of water resources in the future. The education through outdoor experience study or field study (Fatchan; Amirudin; Utaya, 2012) of the existence of springs that exist in the village. This sort of thing was also found in the study Irwin and Straker (2014) in New Zealand that the involvement of schools to national bodies is a positive signal for addressing environmental issues are sustainable for the future.

Conducted community education environment "Osing" is an alternative education pattern. As noted by Yager and Huang that the alternative approach in an educational form of scientific education and non-scientific (Yager and Huang, 1994). In public life "Osing" environmental education such as educational approach "natural". Implementation of environmental education to maintain sustainable natural environment and green are mandatory tradition to plant trees. Planting trees on each rainy season must be done by the community "Osing". Tradition required that tree planting is done every year in the hilly area. Thus, the preservation of water sources in the village "Osing" awake until today. Gratitude to God for the preservation of water sources in the village implementation in the form of "offerings" around the water source when "slametan rebo wekasan". Tradition "slametan rebo wekasan" done when people do "circumcision" or marriage. Appeared that local knowledge in rural areas "Osing" has a positive meaning for the preservation environmental. That meaning is based on the rationality of society "Osing" itself. Rationality is based on tradition and culture that blends between the community and the environment. In which humans interact with the natural surroundings are ideal (Kodoatie, 2002).

Local wisdom is an embodiment of implementation of a tradition held by humans. Humans understand that they are constantly interacting and interdependent with its natural surroundings. In the life of the community "Osing" is shown in an action that obedience to their traditions and culture. In the form they respect and preserve the environment of existing water sources in the village. In other words, certain community-owned culture tends to give effect to the natural resource management (Sumarmi and Amirudin, 2014; Susilo and Fatchan, 2014). Preservation of natural resources is always related to how humans maintain a relationship with the surrounding nature in a sustainable manner. Relationship with nature is likely to be a wise and responsible utilization (Marfa'i, 2012).

An implementation of local knowledge society "Osing" in the preservation of environment always springs connected with local tradition. The local tradition is salvation "rebo wekasan". Ritual salvation "rebo wekasan" was held on Wednesday in the "Sapar" every year. Ritual intended to avoid danger or "reject custody" of all diseases are down on earth. At that time the community "Osing" prohibited from taking water from the source, but they should clean and even planting trees in the area of water resources. Another ritual, which supports the efforts source of water is the ritual of "offerings" everyone "Osing" that will do "celebration". If the ritual "rebo wekasan" is done only once a year, but the ritual of "celebration" at any time. Appeared that the continuity of cleanliness and preservation of water resources is getting stronger. Continuity of human relationships with nature in various forms of ritual was also shown in Balinese life in the tradition of "trihita karana" (Surya; Thoyib; Fatchan; and Rahayu, 2014).

In maintaining a balance with the environment, society "Osing" acting in line with the values and norms that exist. Their daily actions always adhere to the values and norms. In this regard, the public "Osing" believe that the cutting of trees around the water source is disturbing "spirits" or "ghost" are waiting for the tree.

If that were done there would be a reply of "spirits" is. Thus, the "Osing" do not dare to cut existing trees around water sources. Running the rule of values and norms that have prevailed for generations is one implementation of a local wisdom (Marfa'i, 2012: 38). Appeared that the strong confidence in the local wisdom "Osing" in the management of water resources because it is influenced by the presence of traditions, values, and norms that apply locally. As the attitude of the Java community in general if a community development program contrary to the traditions and local values will be rejected. The rejection followed up with a solution. The solution provided in line with the existing tradition of existence (Fatchan; Soekamto; Mustafa: 2015).

Society "Osing" believe that the "sacred", just as the source of water and trees growing should not be tampered with and must be maintained existence. If violated, "spirits" are waiting for a place that would be furious and "possess" the soul of the damage. Society "Osing" also understand that the "sacred" must be kept clean. Garbage must be cleared in order not to pollute the water that is in the source. Place "sacred" that kind generally used as a ritual. That's because, "sacred" have the power "magical" and believed to be a "saint" by many Javanese (Geertz, 1998; Sudarmadji, 2014).

The tradition of ritual "rebo wekasan" were carried out by people "Osing" containing various values related to environmental preservation. Values such as mutual respect, obedience, and togetherness. The findings of this research study complements findings Clifford Geertz. In view of Geertz, is often found that the religious culture as represented in the daily life of a society (Geertz, 1995 and Geertz, 1998). While this research shows in detail how the implementation of a local culture and tradition in environmental conservation. Preservation is not only directed to the community itself, but also for other people outside the group. In public life "Osing" one shape is a tradition of ritual "rebo wekasan". The ritual was a bond of society "Osing" to preserve water resources. Sustainability is not only for himself but also for the people who are outside the group, which is in the downstream areas of the river.

Public awareness "Osing" the preservation of water resources, not only because of tradition, but also related to the behavior of the daily management of water resources. Behavior conservation is no longer just the responsibility of one particular party, but it is the responsibility of all residents. Many of the findings of research on the conservation of water resources has been noted by experts. However, conservation of water resources are found in the life of society "Osing" the calm. The difference lies in the unique traditions of the local people "Osing" to always be positive and support the conservation of water resources. The findings of such a study actually has generally been found by some experts. These findings, among others, noted that the issue of conservation of natural resources continues to be observed when related to the daily life of the community. Life associated with indeliberate culture of society as an effort to make conservation measures (Geertz, 1998; Kodoatie, 2002; Susilo and Fatchan, 2014; Surya; Toyib; Fatchan; Rahayu, 2014).

In everyday life, a variety of water sources in the village "Osing" by the people accommodated in the tank. Water reservoir was named "jedhing". From "jedhing" the water is channeled to various households. On the other hand, from the source of the water was also channeled into a variety of existing rice fields downstream. Appeared that the source of water is essential for life and the life of the community "Osing". Lately also indicated that each household is required to create the WC. The public is not allowed "defecate" in the river. The goal is that the river is not polluted. The community is also required mutual assistance in cleaning the water source in order to maintain preservation. The tradition of mutual assistance such named "nguras jedhing".

Conclusion

Village "Osing" is a village which has a water source that is very much that amounts to 27 pieces of water resources. The amount of water resources that much is actually managed by the public "Osing". Managing to preserve water resources was done by means of environmental education based on local wisdom. Understanding the meaning of preserving the environment by society "Osing" in this study showed the following: preservation of water resources by the community "Osing" factor is influenced by the presence of water is a strategic resource, vital, daily necessities of life, and the reality of social norms in the local tradition. Environmental education community "Osing" linked to local traditions such as the ritual "rebo wekasan". Ritual "rebo wekasan" resulted in the saving of water, a source of water so clean, the existence of water sources maintained, the conservation of water resources, water resources so clean and healthy. The success of environmental education in the community "Osing" influenced by adherence to local wisdom. Local wisdom in the form of local ritual traditions, local values and local norms that do consistently and supports the preservation of water resources.

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