

Internalizing the Values of the *PNO* Adat Kerinci as a Source of Social Studies Learning

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Abstract

This article aims to provide an overview of the results of research on the internalization of local wisdom values of the Kerinci community as a source of social studies learning in junior high schools. The method used is ethnography and action research. The results show that in the Kerinci Pno Adat there are 1) the Kerinci Pno adat contains the meaning of character education values which are used as guidelines for behavior by the community, 2) The values in the adat pno include religious values, social care and environmental care, 3) values in Pno adat can be used as a source of social studies learning. The important meaning contained in each traditional pno expression is very important to make social studies learning more meaningful. The importance of values in the Kerinci Pno Adat can be seen in two important things to students. First, the students' interest and passion for learning has increased. Second, teachers and books are no longer the main source of learning.

Keywords

local wisdom; PNO adat; social studies learning resources; value education



I. Introduction

Value education-based learning is very relevant to material that relates social issues around students, is local wisdom that can be found, experienced by students directly (Ramdani et al., 2017). Indonesia is very rich in local wisdom, each region has its own unique and different traditions from other regions. Local wisdom contains many different views and rules so that the community has more foothold in an action that characterizes regional nature (Siti & Djaha, 2020). Each of these local wisdom has different values, ways of conveying and different inheritance patterns. The moral values contained in local wisdom are taught from generation to generation, and passed down from generation to generation through oral literature (Parfin & Kupang, 2020). Likewise with the pno (Parno/pnao) tradition of Kerinci custom which has been preserved from generation to generation, preserved in several folk festivals so that its existence is still maintained (Lovendo et al., 2019; Rahma et al., nd)

Facing globalization with all its impacts Various approaches are needed by mobilizing all the potential of a nation, including the local wisdom of an indigenous people. Local culture is a system of social capital (social capital), has grown and developed from generation to generation which until now is firmly rooted in society (Hikman, 2010:169). Therefore, it is important to re-institutionalize (reinstitutionalize) local wisdom, considering its role in helping save the environment (Susilo, 2009:161). The environment is indeed being degraded as a negative impact of the uncontrolled leap in population growth and globalization.

According to Sembiring (2019) local wisdom is the wisdom or original knowledge of a community that comes from the noble value of cultural traditions to regulate the order of people's lives. Pandapotan (2019) states that various local wisdoms that have been maintained

by ethnic groups in Indonesia are learned from nature, and consider everything that is good and useful, which they also learn from nature. The results of this study provide a new concept which is explored from local wisdom which is poured (Abidah, 2020). Local wisdom can also be defined as local cultural values that can be utilized to regulate the order of people's lives wisely or wisely. The values of local wisdom that are starting to be neglected in today's life are an important issue in social studies learning. This is an attempt to find alternative solutions to address the increasingly worrying impact of globalization. Local wisdom will survive if in educational institutions teachers continue to internalize it in the educational curriculum. The development of local culture in the midst of an all-digital era (revolution 4.0) sometimes makes local wisdom increasingly forgotten in educational institutions (Aras, 2020; Syahrul et al., 2019; Zahrawati, 2020). In some areas there are still many teachers who do not realize that local wisdom exists with a very long process and has noble values in which it contains concrete evidence of the identity of the local community, these values can be used as a source of student learning. so that local wisdom is not only used as an object or symbol without having an important meaning. Local wisdom values such as religious values, social care, environmental care and others should not only be part of a story but can be implemented in everyday life, one of which is through social studies learning at school.

In social studies education, cultural transformation does not mean indoctrinating the values contained therein, but studying logically, critically, and analytically so that students are able to solve the problems they face in real terms. Social studies education cannot deny the values that developed in the past. Social studies education also cannot ignore the future. Thus, social studies education must accommodate all the needs of students, both the inheritance of cultural values, intellectual development, as well as preparing students for a better future.

Kerinci is one of the regencies in Jambi Province which has a very good level of agricultural land fertility, as well as settlements surrounded by hills and mountains. An area that is relatively isolated from the surrounding area. This causes Kerinci to have a strong culture. One form of culture that is still preserved today is Pno adat. Pno adat is a form of oral literature that belongs to the group of lyrical prose oral literature. According to Karimi (Esten and Usman, 1993:12) Pno (parno) is included in lyrical prose which contains petitih proverbs, figurative language and advice. The existence of pno is still preserved when compared to other oral literature owned by the people of Kerinci. This can be seen from the use of PNO in every traditional event carried out by the community. From the aspect of content and meaning, PNO contains many good values that can be used as guidelines for behavior in social life.

The process of values in inheriting PNO is carried out orally and from generation to generation from one generation to the next. One of the media that has always been a place for delivering pno traditionalis in a tradition that is still carried out every year is the old feast in Seleman Village. Pno in kenduri has been harvested with the aim of reprimanding, giving advice, suggestions and satire to the community in behaving towards fellow members of the community as well as acting in maintaining the harmony of the surrounding nature.

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III. Research Methods

This research uses an ethnographic qualitative method and is followed by action research. This is based on an analysis of the research problem, which requires a number of field information that comes from below (Spradley J., 1980). In addition, ethnographic studies are able to reveal in-depth and comprehensive data regarding the traditional activities of the Kerinci people in using law customary. Informants in this study are: (1) The leaders of traditional institutions *Ten luhah* who understands the meaning contained in law customary, (2) community leaders who understand the social life situation of the community in detail related to actions taken by community members, (3) social studies teachers and seventh grade students in schools namely SMPN 7 and SMPN 4 Kerinci which is the location for the internalization of values *pno adat*. The instruments used in this study were participation observation guidelines, interview guidelines and document studies. The technique of withdrawing and developing research informants was carried out purposively (purposive sampling technique), then the number and types were developed using a "snowball sampling technique" rolling until data saturation was achieved or information/data had been collected completely. The research instrument in this study uses the principle that the researcher is the main research instrument (human instrument). During the data collection, the researcher in his capacity as a research instrument, used several data collection tools, such as; (1) a questionnaire, (2) an interview guide, (3) an observation format, (4) and a photo camera as a situation recording tool. Based on principles human the instrument adopted in this study, the types of data collected in this study include words, actions, situations and events, as well as observable documents (Miles and Huberman, 1992). The data processing and analysis techniques in this study were carried out qualitatively, categorizing and classifying the data thoroughly based on their logical connection, then interpreted in the overall research context. Researchers in this activity, try to bring out the meaning of each existing data, so that it is not only descriptive but touches the transcendent dimension.

IV. Discussion

4.1 Values in the *Pno Kerinci* adat

The values of local wisdom contained in expression *pno* the Kerinci traditional include religious values, mutual cooperation values, the value of responsibility and the value of caring for the environment. *Pno adat* is usually used by the Kerinci community in every traditional ceremony or in the Kerinci language it is called *Kenduri*. In a traditional ceremony like *kenduri already harvest* is usually *Pno* delivered by the traditional leader or called *Depati* and *Ninik Mama*. *Pno adat* is usually conveyed in figurative language or rhymes. Each stanza contains good values for living together such as the value of brotherhood, kinship, unity and oneness.

PNO adat Kerinci as a local wisdom can be seen from several excerpts of the *petitih* *petatah* delivered in the *festivities* of the *Seleman* village community, namely as follows:

1. Religious

Values Religious values of local wisdom in *Pno* *The customs* of the *Seleman* people are clearly reflected in every traditional ceremony performed. Religious values that are maintained regarding the purpose of life based on Islam.

What's wrong with our hajet, sahai, let's say as high as Fuji as deep as possible, thank God the great, merciful and merciful. That the padeang that we plant, the padi that grows and we ask for the mint, and ask that the padeang that we plant the rice

barn that we've grown into the granary, gets the blessing, satitaek is taken as a ship in the paguneong, and lifts the jihoi nan swalaoh.

Translation; What we do today we say thank you to Allah, the almighty, most merciful and most merciful. The land that we plant rice that grows and hopefully our harvest will be blessed, a speck of it can become a mountain that is used, we should raise both hands

In the above expression is the initial part of a *pno customs* that are conveyed in a traditional ceremony held every year by the Seleman village community. *Kenduri has been harvested* not only as a form of gratitude for the harvests obtained but also an effort of the Seleman village community to stay alive in a system that is able to maintain the balance of human relations with God, which is marked by gratitude for the harvests obtained, the source of water that is enough for agricultural land.

2. The Value of Responsibility

Value of responsibility in the *law customary* is a reflection of the attitude that must be owned by every member of the community who makes mistakes. Every mistake made has its own consequences. As contained in the following expression;

Wrong pauk Lukao dipampeh

Wrong kill emaeh built

Wrong use peeled

Wrong eat spit out

Meaning:

If you hurt you must be expelled

If you kill wrongly pay with gold

If you use it wrong you have to let it go

If you eat someone else's property you must return it

The point is that every mistake made will be punished and must be accounted for according to the mistake made, if the mistake is small then the form of responsibility is also light and vice versa.

3. Gotong/royongbaseleang

In the Seleman village community still highly values *baseleang*, this activity is usually carried out in several jobs that require many people such as weddings, working on

agricultural land, building public facilities for the village, and others. The following expressions in *PNO*: custom

To guneong Samo depet angain, To luhah basemeo dapet ayaeak, Kalo nembah samu dapet maeh, Ba saweah samu dapet padoi, bheth chipped uphold, InGaN samao manjinjing pulao.

Translation: To the mountain equally winds, Into the river equally bewater, if mine can equallygold, Into the fields equallyrice, Into the fields together to get rice, heavy shouldered with a lightweight, portable together.

What is meant in the above expression is that if doing a job, it should be done together and help each other. Work done together will be lighter and faster to complete.

4. The Value of Caring for the Environment

In the delivery of *customary* law, the message conveyed through petatah petitih and figurative language does not only contain values that regulate human relations with humans or between community members. Besides that, it also contains elements of the rules of how humans relate to nature. The relationship that is meant here is how humans cultivate nature without having to exploit it.

Let's catch the nyuh fish, the padeang ujeo baleleng banyeak, majego pahit baangle four, protect the forest with imbao, stay with padean, koq karimbo babungu kayau, babungu padoi paddy field, babungu pasaer river, babungu ketambang the

water is tame. , a wide field of grasshoppers, guarding a four-pointed ditch, maintaining a forest with a jungle, a boundary with a solid, if you go to a forest with wood flowers, rice fields flower with rice, when you go to a river with sand, if you go to a mine with gold flowers.

Based on the expressions presented above, there are some fragments of the contents of the *traditional Pno* delivered in the ceremony/festival that the Seleman village community has reaped. The phrase has deep meaning for society. This expression emphasizes how people should behave towards nature and what results are obtained from the results of these actions. For example, in the expression *ayik naeng nyuh jineak fish* (clear water with tame fish) it means that if people want to get fish easily, then people must also maintain the clarity of where the fish live, namely water sources, in this case water sources that are very supportive of the system. Community agriculture is rivers and irrigation. The fish referred to in this expression are not actually fish but describe the results obtained if the community is obedient in maintaining the preservation of water sources. For example, rice plants that are planted can thrive because they get sufficient water intake, abundant rice yields, and the process of cultivating rice fields is easier.

These values can be implemented in social studies subjects and other subjects. Social studies education plays a very important role in the transmission of knowledge about the relationship between the community and its environment as a means of cultural inheritance. That means that if the values of local wisdom *pno* are implemented in social studies learning, it is an effort to inherit culture with the aim of providing awareness and knowledge to students of the noble values they have. However, for the personal formation of students, not only on aspects of knowledge of cultural values, but also aspects of attitudes, behavior, and skills or habituation in applying good values every day. It can be said that the implementation of the values of local wisdom *pno* is a part of the process of value and character education.

4.2 Internalization of Values *PNO* Traditional as a Source of Social Studies Learning in Junior High School

The internalization process is an act of unifying values in a person, or in psychological language it is an adjustment of beliefs, values, attitudes, practices and standard rules in a person (Robert in Mulyana, 2004:21). Based on this explanation, it implies that understanding the values obtained must be practicable and has implications for attitudes. This internalization will be permanent in a person and form his mindset in seeing the meaning of the reality of experience. Internalization is the process of inculcating values into one's soul so that these values are reflected in the attitudes and behaviors that are shown in everyday life (integrating with the person). Internalized values are values that are in accordance with the norms and rules that apply in society.

After studying and explore the values *PNO* of indigenous Kerinci and internalized by the subject matter in school social studies will be conducted on the implementation of the IPS study conducted through classroom action research (PTK) in the junior class VII. value of local wisdom *PNO* customs relevant to social studies learning materials including religious values, the value of responsibility, the value of mutual cooperation, the value of deliberation and care for the environment. Implementation activities are carried out by collaborating between researchers and social studies teachers as partners in developing values *pno* traditional that are designed in the lesson plan. The next stage is carried out based on a scenario that was made jointly between the researcher and partner teachers in the two schools that had been selected.

Implementation of local wisdom value *PNO* customs Kerinci community as a source of social studies learning a new thing in social studies learning, especially in SMP N 4 and SMP N 7 Kerinci. As a product of innovation, at the implementation stage, it certainly faces obstacles in various aspects. The curriculum aspect, namely the implementation of K13 is a policy leap to boost the quality of education, both process and results. There are several aspects of innovation, one of which relates to the importance of local content in the form of cultural values as a source of social studies learning where the curriculum developed by teachers must include local elements and in accordance with local needs and demands. Furthermore, the teacher aspect is that in addition to being directly related to the curriculum, there are other problems that still occur in social studies teachers in the field, among others, teachers still place students only as message recipients. Teachers do not understand that learning interactions must be two-way or even multi-directional, so that interactions between students and learning resources are well established. In addition, teachers have not taken advantage of the environment with the value of local wisdom that exists as a source of learning even though they know that this value is very beneficial for students.

V. Conclusion

Local wisdom possessed by the Kerinci community can be seen from the meaning contained in the expression *pno* traditional. These values are rooted in various dimensions of human life related to the knowledge system, social culture of society, values of life, ethics, philosophy of life of the people. These values are appointed to be internalized in social studies learning materials in schools in learning. Such as religious values, the value of responsibility, the value of mutual cooperation, and the value of caring for the environment. These values are expected to be able to shape the mindset and behavior of students in accordance with the environment so as to create students with character. Thus learning is no longer limited to the transfer of knowledge but further can directly practice these values in everyday life. In addition, learning also becomes more interesting and meaningful.

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