

Local Wisdom of the Oral Tradition of Kerinci's *Pno Adat* in Social Studies Instruction

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Abstract

This article aims to provide an overview of the results of research on the value of local wisdom in the oral tradition of the indigenous people of Kerinci as a source of social studies learning in schools. Data were collected using ethnographic methods and action research. The results of the study indicate that 1) *Pno adat* in Kerinci contains character education values which are used as guidelines for behavior by the community, 2) The values in *Pno adat* include religious, legal, social care, and environmental care values, 3) the values in customary law can be used as material in social studies instruction based on local wisdom. The important meaning contained in each traditional *Pno* expression is very important to make social studies instruction more meaningful for students. The important values in Kerinci's *Pno adat* can be seen in three important aspects for students. First, the students' interest and passion for learning has increased. Second, teachers and books are no longer the main source of learning, and thirdly, the preservation of local culture in the form of local traditions can be done through education in schools.

Keywords: Oral tradition, *Pno adat*, local wisdom, character education

Introduction

Value-based education is very relevant to teach materials related to local wisdom that can be found and experienced by students directly (Ramdani et al., 2017). Indonesia is very rich in local wisdom. Each region has its own unique and different traditions. Local wisdom contains many different views and rules so that the community has a better footing in an action that characterizes the region (Siti & Djaha, 2020). Each of these local wisdom has different values, ways of conveying, and pattern of inheritance. The moral values contained in local wisdom are taught 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 guarded from generation to generation, preserved in several folk festivals so that its existence is still maintained today. (Lovendo et al., 2019; Rahma et al., n.d.)

Facing globalization and its impacts requires various approaches by mobilizing all the potential of a nation, including the local wisdom of its indigenous people. The local cultural system, which has grown and developed from generation to generation which until now is firmly entrenched in society, is a large social capital (Hikman, 2010:169). Therefore, it is important to re-institutionalize local wisdom, considering its role in helping save the environment (Susilo, 2009:161). The environment is indeed undergoing degradation as a negative impact of the uncontrolled leap in population growth and globalization.

The values of local wisdom that are starting to be neglected in today's life are important issues in social studies instruction. This is an attempt to find alternative solutions to address the increasingly worrying impact of globalization. Local wisdom will survive if teachers continue to internalize it in the 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 which contains concrete evidence of the local community identity. These values can be used as a source of learning, so that local wisdom is not only used as an object or symbol without having any important meaning. The value of local wisdom 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 instruction at school.

Kerinci, one of the regencies in Jambi Province which has a very good level of fertility of agricultural land, as well as settlements surrounded by hills and mountains. As this area is relatively isolated from the surrounding areas, Kerinci has 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 inheriting values in the *Pno* oral tradition is carried out orally from generation to generation. One of the media that has always been a forum for delivering traditional *Pno* is in a tradition that is still carried out every year, namely *kenduri sudah nuai* (feast after harvest) in Seleman Village. This practice aims to reprimand, give advice or satire to the community in behaving towards fellow members of the community as well as acting in maintaining the harmony of the natural surroundings.

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 were developed in the past, nor ignore the future. Thus, social studies education must accommodate all the needs of students, in terms of the inheritance of cultural values, their intellectual development, and preparing students for a better future.

Methodology

This study uses a qualitative ethnographic method, followed by action research. This research is based on an analysis of research problems, which requires a number of field information. (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 customary *Pno* law. The participants in this study were: (1) figures from *Yang Sepuluh Luhah* (the Ten Luhah) customary institutions who understood the meaning contained in the traditional *Pno*, (2) community leaders who understood the social life situation of the community in detail related to the actions taken by community members, (3) Social studies teachers and seventh grade students in 2 schools, i.e. SMPN 7 and SMPN 4 Kerinci, which are the locations for the internalization of *Pno adat* values. The instru-

ments used in this study were participation observation guidelines, interview guidelines and document studies. The research participants were chosen using purposive sampling technique, then the number and types were developed using snowball sampling technique until data saturation was achieved or information/data had been collected completely. The principle of research instrument in this study put the researcher as the main research instrument (human instrument). During data collection, the researcher in his capacity as a research instrument uses several data collection tools, such as; (1) a questionnaire, (2) an interview guide, (3) an observation format, (4) and a camera as a situation recording device. Based on the human instrument principle 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 in this study were carried out qualitatively. The data were categorized and classified 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.

Results and Discussion

The value of local wisdom in the traditional Pno oral tradition of the Kerinci community

The values of local wisdom contained in the traditional *Pno* oral tradition of Kerinci community include religious, legal, social care, and environmental care values. It is usually used by the Kerinci community in every traditional ceremony, or *kenduri* in Kerinci language. In a traditional ceremony such as a *kenduri sudah tuai*, usually *Pno* is delivered by the traditional leader called *Depati* and *Ninik Mamak*. The traditional *Pno* oral tradition is usually conveyed in figurative language or rhymes. Each stanza contains good values for living together such as the value of brotherhood, kinship, and unity.

Pno adat Kerinci as a local wisdom can be seen from several excerpts of the *petitih petatah* delivered in the *kenduri* of Seleman village community, such as:

1. Religious value

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

Apao kok hajet kitao sahai inih, kitao mangucapkan setinggi fuji sedalamnya syukur kepada Allah yang agung, pengasih dan penyayang. Bahwa padeang yang kitao tanam padei yang tumbaoh sertao kitao mintek dan mohon pulao supayao padi kitao yang leh masaok kelumbungnyao masaeng-masaeng mendepet berkah, satitaeak dipegeneokan sekapal dipaguneongkan hendaknyuh sambil mengangkat jihoi nan sapulaoh.

Translation: What we do today, we are grateful to Allah the almighty, the most gracious and merciful, for the land that we plant rice that grows. Hopefully our harvests will be blessed

The expression above is the opening part of a traditional *Pno* which is delivered in a traditional ceremony held every year by Seleman villagers. *Kenduri sudah tuai* is not only a form of gratitude for the harvests obtained but also an effort of the community to stay in a system that is able to maintain a balance in the relationship between humans and God, which is marked by gratitude for the harvests obtained and a source of sufficient water for agricultural land

2. Legal value

The legal value in the *Pno adat* oral tradition is a tool of social control that is still used by the community. This serves as a reflection of the attitude that every member of society who makes

mistakes must have. Every mistake made has its own consequences, as contained in the following expression;

Salah pauk lukao dipampeh
Salah bunuh emaeh dibangun
Salah pakai dipelulus
Salah makan dimuntahkan

Meaning:

If you hurt someone, you must make compensation

If you kill, pay with gold

If you wrongly wear something, it must be removed (put back)

If you eat someone's food, it has to be paid back

The point is that every mistake made will be punished and must be accounted for according to the mistake made.

3. Mutual cooperation/*baseleang*

In the Seleman village community, the value of *baseleang* is still very high. 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 excerpt is the expression in traditional *Pno*:

Ke guneong samo depet angain, Ke luhah basemeo dapet ayaek, Kalo nembah samu dapet maeh, Ba saweah samu dapet padoi, bhet sempak menjunjung, ingan samao pulao manjinjing.

Translation: If you go together to the mountain, you'll get the breeze

If you go together to the river, you'll get the water

If you dig the mine together, you'll get the gold

If you go together to the field, you'll get the rice

Do the work together, in good time or bad time

What is meant in the above expression is a job should be done together and we should 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 *Pno adat*, the message conveyed through *petatah petitih* and figurative language does not only contain values that regulate human relations with humans or between members of the community. 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.

Ayik naeng ikan nyuh jineak, padeang ujeo baleleng banyek, majego pahait basudut empat, memeliharao hutan dengan imbao, beteh dengan padean, koq karimbo babungu kayau, ka sawah babungu padoi, ka sungai babungu pasaer, kaloh ketambang babungu emaeh

Translation: In clear waters the fish are tame. In wide fields, there are a lot of grasshoppers. Guard the four-pointed ditch, protect forest and jungle, have boundaries. The forests produce woods, rice fields produce rice, rivers produce sand, and mines produce gold

The expressions conveyed above are some fragments of the traditional *Pno* delivered in the ceremony/*kenduri* held by Seleman villagers. The phrases have deep meaning for society. This expression emphasizes how people should behave towards nature and what results are obtained from these actions. For instance, in the expression: *ayik naeng ikan nyuh jineak* (in clear water there are tame fish) has the meaning that if people want to get fish easily then the community must also maintain the clarity of the water sources where the fish live, in this case the rivers and irrigation that really support the community's agricultural system. The fish referred to in this expression are not literal

fish, but the results obtained if the community is obedient in maintaining the preservation of water sources. These results include rice plants that can thrive because they get sufficient water intake, the abundant rice yields, and the easier process of cultivating rice fields.

These values can be implemented in social studies 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. This means that the implementation of the *Pno adat* values in social studies instruction is an effort to inherit culture with the aim of providing awareness and knowledge of the noble values that the students have. However, students' self development is not only in terms of knowledge of cultural values, but also aspects of attitudes, behavior, and skills or habits in applying good values every day. It can be said that the implementation of the values of local *Pno adat* wisdom is part of the process of value and character education.

Local Wisdom Oral Tradition Pno adat of Kerinci community in Social Studies Instruction at School

After exploring the values of the traditional *Pno adat* oral tradition of Kerinci community and internalizing them with social studies materials in schools, the implementation in social studies instruction will be carried out through classroom action research (CAR) in junior high schools. The values of local wisdom *Pno adat* that are relevant to social studies learning materials include values of religiousness, responsibility, mutual cooperation, deliberation and environmental care. The implementation stage is carried out through collaboration between researchers and social studies teachers in developing lesson plans that incorporate *Pno adat* values. The next stage is carried out based on a scenario that was made jointly by the researcher and partner teachers in the two schools that had been selected.

As a product of innovation, at the implementation stage, it certainly faced obstacles in various aspects. The curriculum aspect, i.e. the implementation of K13 (Curriculum 2013) is a policy leap to boost the quality of education in terms of 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 reference in social studies instruction in which 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 for social studies teachers in the field, including teachers still placing students only as recipients of messages. 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 used the environment with the value of existing local wisdom as a source of learning even though they know that this value is very beneficial for students.

Conclusion

The local wisdom possessed by Kerinci community can be seen from the meaning contained in the *Pno adat* expressions. These values are rooted in various dimensions of human life related to the knowledge system, socio-cultural community, life values, ethics, and the philosophy of life of the community. These values are appointed to be internalized in social studies learning materials in schools, especially those related to religiousness, responsibility, mutual cooperation, and caring for the environment. These values are expected to shape the mindset and behavior of students in accordance with the environment so as to create students with good character. Thus learning is no longer limited to the transfer of knowledge and students can directly practice these values in everyday life. In addition, learning also becomes more interesting and meaningful.

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