

## The Value of Menumbai Sialang Tradition in History Learning Contributes to Character Building

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### Abstract

This study analyzes the traditional values of menumbai sialang to shape Pancasila students' character in high school. It uses a descriptive qualitative approach with Vygotsky's constructivist theory. Data collection includes non-participant observation, interviews, and documentation, analyzed through triangulation. Results: (1) Swearing sialang is an ancient local tradition representing trinity through a procession for collecting forest honey. (2) Values aligned with Pancasila student indicators: (1) Swearing sialang is an ancient local tradition still in the process of taking forest honey with certain rituals representing the trinity relationship. (2) some values align with the character indicators of Pancasila students, namely (a) having faith-fearing God Almighty, reflected in the traditional procession as an expression of gratitude for God's gifts. (b) Global diversity, reflected in the awareness of the Petalangan tribe on the importance of maintaining their local culture. (c) Gotong royong can be reflected in the collective procession of gathering sialang. (d) Independence and responsibility are reflected in the efforts of the Petalangan tribe, who strive to conserve all resources. (e) Critical thinking, reflected in establishing customary sanctions for violators to maintain the balance of nature. (f) Creative, reflected in the ability of the Petalangan tribe to design environmentally friendly traditional tools to support traditional processions. (3) Menumbai sialang values can be integrated into high school history lessons through contextual learning, field trips, and the involvement of traditional leaders.

### Keywords

Character Building, History Learning, Menumbai Sialang

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## **Introduction**

Indonesia is expected to experience a peak demographic bonus in 2030. According to predictions Badan Perencanaan Pembangunan Daerah (Bappenas), by 2030, 64% of Indonesia's total population will be of productive age. However, adolescents are currently in a state of worry. Teen negative news describes today's state of the teenage world. Many crimes, ranging from gang brawls, murders, wild races, drugs, rape, and other criminal acts we hear almost every day. The growing problem is evidence of the deterioration of the nation's character today. Deterioration of character is a severe problem that is being experienced by our country today. Starting from the social, economic, and cultural realms, the impact of character degradation is visible. The change in character faced by school children is the most obvious sign of the deterioration of the nation's surface (Tricahyono et al., 2020). In recent years, the nation's children tend to act violently over minor issues, are impatient, and are quick to start fights. Students' interpersonal relationships become more fragile due to conflict, and they cannot interact effectively. Furthermore, many among the younger generation look apathetic, increasingly indifferent to losing interest in learning, and unable to calm their minds to make the right decisions about how to deal with problems (Pernantah et al., 2022).

In overcoming character decline, revitalizing learning associated with historical contexts based on local wisdom is becoming increasingly crucial in facing the challenges of complex and global times. Through this approach, the learning process introduces students to historical facts and teaches character education values contained in local wisdom relevant to people's daily lives (Fitri, 2016). Historicity based on local learning opens the door to understanding historical roots, life views, and ethics that have proven relevant in forming a solid character and upholding national values. Learners are encouraged to reflect on the meaning and relevance of these values in the present context (Rifa'i Muhammad, 2011). Hence, they are more motivated to adopt attitudes and actions that reflect strong morality. Students can recognize and live the nation's cultural heritage by integrating history and local wisdom in learning. Character education is strengthened in three aspects of the environment: schools, families, and communities (Istiningsih & Dharma, 2021). Character education aims to shape students into Pancasila students (Saryono et al., 2018).

In this context, strengthening the Pancasila Student Profile is one option so that the moral degradation faced by the Indonesian nation today can be corrected. In line with that, the Pancasila Student Profile was born as a manifestation of the government's vision and mission to control human resource development, advance Indonesian culture, and improve the quality of education. The concept of Pancasila students represents lifelong learners who are globally competent and adhere to the values of Pancasila with six main characteristics, namely: faith, fear of God Almighty, noble character, global diversity, cooperation, independence, critical thinking, and creativity (Mery et al., 2022). We all hope Indonesian children are knowledgeable and know how important it is for them to have character values in the life of the nation and state.

In essence, history lessons are elementary if used as a character builder for students because the scope of the material and learning design is appropriate; it's just that it is considered a failure so far. This is because theory and practice are not in line. The government's desire is considered to be different from every policy taken (Karima, 2023). For example, during the implementation of the 2013 Curriculum, history subjects became a bridge in character education. Still, the government made a lot of Basic Competencies (KD) for history subject matter so that teachers were oriented towards pursuing the material to be included. It would be nice if the KD were more simplified so that the development of learning methods was expanded. This is very possible to strengthen the character education of students successfully carried out by history teachers. The change of the Independent Curriculum is expected to be able to answer the inequalities found in the implementation of the previous curriculum.

Increasing character learning should be integrated with strengthening the values of local wisdom of the local population because the character image of the nation's current generation is expected to reflect the actualization of local culture, which is undoubtedly by the spirit of Pancasila. Character strengthening must be accompanied by strengthening the values of local community wisdom and learning in schools (Santika, 2022). The cultural values of the school and the value of knowledge and local history are closely related. The school reflects the values found in the surrounding environment. Therefore, local wisdom and character education must be connected. In constructivist learning, values in the school environment and its surroundings can be integrated (Apriana, 2016; Suparlan, 2019). The constructivist approach is based on the philosophy of contextual thinking, in which knowledge is formed gradually. These results are then expanded through narrow or limited contexts, not in a direct way all at once. Inside consists of more than facts and concepts that can be immediately picked up and remembered. Instead, humans must actively build their knowledge and provide meaning through the actual experiences they experience (Sagala, 2017; Suparlan, 2019). However, Vygotsky emphasized the importance of instruction derived from interpersonal (social), cultural-historical, and individual factors as significant factors in human development.

In Vygotsky's constructivist theory, social and cultural context is critical in learning (Vygotsky, 1986). In history learning, this can mean emphasizing the importance of understanding the local social and cultural context in which historical events occurred. Students can learn about local communities' values, traditions, norms, and perspectives in understanding historical events. The concept of local wisdom in Vygotsky's theory shows the importance of using external materials in learning (Vygotsky, 1986). Teachers can learn local history by integrating local cultural wisdom such as documents, historical objects, photos, folklore, and other sources. Using local cultural wisdom can help students understand history accurately and in a context relevant to their own. Students can better understand their history through Vygotsky's constructivist approach that recognizes the role of local social and cultural contexts. By involving students in collaboration, mentorship, and use of local cultural relics, history learning can become more meaningful and relevant to them.

One of the local wisdom of the Riau people is the tradition of menumbai sialang. The habit of succumbing to sialang is the traditional practice of taking wild honey from beehives inside tall sialang trees. The process of tasting sialang is usually carried out by sialang growers who have special knowledge and skills. They use bamboo ladders or other climbing tools to reach the height of honeycombs that are often on branches far from the ground. The bamboo ladder is arranged in layers to get the desired size (Nikita & Hijjang, 2022; Yance, 2018). Learning the history of the sialang tassel tradition can have several critical historical values, including cultural heritage. Swearing sialang is part of Indonesia's cultural heritage, especially the people of Riau. Learning about these traditions helps us understand the way of life, traditional knowledge, and local wisdom passed down from generation to generation (Putra & Effendi, 2017).

There are several studies related to the tasting of sialang menumbai; for example, a study conducted by (1) Tamara Nikita and Pawennari Hijjang entitled "Ethnographic Study of Changes in the Petalangan Tribe Umbai Tradition in Tambak Village" which focused on a comparative review between the context of the previous and current Sialang tasting traditions. (2) Imelda Yance, with the title "Petalangan People's Tassel Ritual in an Anthropological Linguistic Perspective", focuses on describing the form and meaning of the lexicon, function and cognition system of Petalangan people, which is reflected in the Sialang tufting ritual. (3) Mia Novrianti et al., entitled "The Tradition of Menumbai Sialang Ceremony (Taking Bee Honey) in Sungai Apit District, Siak Regency", which focused on how the process of implementing the Sialang Umbai Tradition and its effect on the economic income of the surrounding community. However, the three studies should have reviewed further the potential of the tradition of menumbai sialang as a source of learning local history for the integration of character values of Pancasila students. Therefore, based on the example of previous research, the researcher tried to find a gap by examining the tradition of menumbai sialang as a source of learning history that has become the local identity of the Riau people so that it can shape the character of Pancasila students for high school students. The benefits of this research can theoretically add insight to researchers and as a reference for research on the study of the tradition of menumbai sialang. Practical gifts can provide the understanding and respect for internalizing the character of Pancasila students through the practice of tasting sialang.

## **Research Methods**

This research study uses a descriptive qualitative approach supported by Vygotsky's constructivist theory. This approach allows researchers to gain an in-depth understanding of aspects of the tradition, such as processes, practices, cultural values, meanings, and the socio-cultural context in which this tradition takes place. The data collection method in this study was carried out through 3 stages: (1) non-participant observation was carried out by observing and recording the procession of collecting sialang in detail. (2) Interviews with indigenous peoples involved in the tradition of menumbai sialang, discussing the experiences, knowledge, views, and values related to the tradition. (3) Documentation by reviewing various literature that suits the research topic. Furthermore, the data were analyzed using the triangulation method. Data that has gone through a triangulation process is then integrated with the character values of Pancasila students in history learning, emphasizing contextual aspects to students.

## **Result**

### **The Tradition of Menumbai Sialang**

Lacking authentic evidence or specific written historical sources regarding the year this tradition first emerged or was established, it is impossible to determine the exact history of the Sialang muduling tradition. The beginning of this tradition is tough to trace because no sources write about the history of menumbai sialang. However, from its development, one of the tribes that carries out the tradition of sowing sialang is the Petalangan Tribe. The Petalangan tribe is one of the indigenous communities in Riau. The Petalangan tribal community said that their predecessors came from the Malaysian peninsula and then came to the Pelalawan region by boat through the Kampar River route, after which they settled and gathered to build villages on the edge and centre of the forest (Nikita & Hijjang, 2022). The

Petalangan people are also known as the Talang people, which refers to the "Orang Bambu". This name comes from the tradition of their ancestors who used reed gutters to take river water, so they were later called "Orang Talang", and the whole tribe was called "Orang Petalangan". Although they use this term as a unique identity marker, they consider themselves Malays as indigenous Malay ethnicities. Meanwhile, the Coastal Malay community refers to them as "Orang Darat" because they live inland far from the coast (Arman, 2018).

Some scholars argue that the Petalangan people are a "relic" of the Proto Melayu tribe (Old Malay) who came around 2500-1500 BC, while others say that they came from the Deutro Melayu (Young Malay) tribe who arrived about 300 BC. However, according to the origin story or tomo known by the Petalangan tribes in general, their ancestors came from Johor, which is represented as "sea". For example, in Bujang Tan Domang, it is said that their ancestors came from Johor aristocratic families raised by the Pelalawan Royal family. According to the story, the chief of the Petalangan tribes was given the title "Monti Ajo", or Minister of the King, by the Kingdom of Pelalawan as compensation for handing over their land to the sultan. Petalangan people give forest products, dancers, musicians, and monitors as gifts during wedding celebrations and Eid al-Fitr to the Kingdom of Pelalawan (Arman, 2018). According to the results of interviews with Riau historians, Prof. Suwardi, MS, the Petalangan people are divided into several tribes (matrilineal lineage groups), including Lubuk, Medang, Sengerih, Piliang, Penyabungan, Malay, Pitopang, and Pelabi, (based on the Petalangan Tombo, the Piliang Tribe and the Penyabungan Tribe are believed to come from Minangkabau West Sumatra).

The Petalangan tribe depends on nature and the surrounding environment, especially in agricultural and plantation activities. Over the centuries, the Petalangan tribe has continued to develop their lives by maintaining their traditions and culture. They have strong values related to group life, togetherness, and mutual assistance. In addition, the Petalangan tribe also has a customary system that is a foothold in their social and legal life. Along with the times, the Petalangan tribe has also experienced life changes. The influence of modernization, religion, and outside culture has impacted the traditions and daily life of the Petalangan tribe. However, they still try to maintain their cultural roots and preserve the heritage of their ancestors. Today, the Petalangan tribe still maintains and celebrates their traditions, such as the Menumbai Sialang tradition mentioned earlier. They also continue to play a role in preserving the environment and natural wealth in the Pelalawan area. The Petalangan tribe community used to live on the edge and in the middle of the forest by managing and utilizing all-natural forest resources to survive without damaging the ecosystem and the form of nature itself. In addition to Pelalawan district, Petalangan people are also found in Sungai Apit district, Siak Regency. According to the interview results, it is estimated that since 1950, these Petalangan people have lived in the Apit River. The Petalangan people who live in the Apit River also carry out the tradition of swearing sialang.

The term "menumbai" comes from the word "tumbai" or "umbai", which means "down" or also "lower" using ropes and baskets (Hamidy, 1987). This linguistic meaning describes tasting as a movement to lower a beehive using a basket or a roped lead. Sarong sialang takes honey from the sialang tree, a tall and large tree where bees like to live and produce honey. The bees are not killed or the trees where the bees nest are cut down. Rare lessons on how to harness natural resources come from this unique wisdom (Yance, 2018). In a narrower sense, tufting is the deliberate use of rhymes, rhymes, and mantras to persuade bees to consume their honey. Tassel activities can only be carried out 2 to 3 times a year and occur at night when pitch black (Purnomo et al., 2018). The type of nesting bee is *Apis dorsata* Binghami, also known as the Giant Honey Bee, which is not spread outside Asia and only grows in tropical and subtropical Asia, such as Indonesia, the Philippines, India, and Nepal. While in Indonesia, giant honey bees are still straightforward to find in Sumatra, Kalimantan, Sulawesi, Papua, and Nusa Tenggara. The area where these monster honey bees live is in the forest, by making a house with just one brush dangling from open roofs, rock cliffs, canyons, and tree branches and branches. These bees also live in tall, slippery trees twice the width of an adult's arm, making it impossible for anyone to steal the honey they produce. For this reason, slinging sialang is a unique tradition.

The tree that is a nest for forest bees is a sialang tree; this designation is the local name of the surrounding community for the tree species used by honey bees as a hive, not the name of a tree. Not all types of trees can become "sialang trees" and become nesting places for honeybees. Only specific characteristics of trees are often used as hives for forest honey bees to make their nests, such as kempas, kedondong, keruing, and island trees (Novrianti et al., 2018). There is an assumption that sialang is a sacred tree inhabited by supernatural beings called mambang kayu, jembalang, and bunian people. The people of Petalangan believe that bees want to nest in sialang trees. Therefore, a saying is quite famous among the people of Petalangan: "If there is nothing, there is no low nesting place", meaning that everything has a reason so that it can happen. There are three levels in the mention of trees where bees nest (Novrianti et al., 2018), which are as follows:

- a. Trim trees that are less than 5 meters tall are called sialang children.

- b. Sialang cubs have grown big and tall but have yet to produce honey because no bees nest in the trunk, called sialang wood.
- c. Sialang wood, which has a height of 30-50 meters, is the base of the tree that is already 2 meters in size, and there are already bees that produce honey, which is called the sialang tree.

Of course, there are various difficulties in the process of taking sialang honey, so not just anyone can take honey; only certain people are believed to be able to carry out the tradition of tasselling. When performing manumbai sialang, there are special rituals consisting of praises or mystical mantras. As a result, the habit of swearing sialang has always been practised by people with muscular, spiritual and physical strength. According to Mr Ahmad's explanation through an interview, the people involved in implementing the tradition of sowing sialang include "juagan tuo" (old master), "juagan mudo" (young master), "tukang sambut" (greeter), and "tukang tiris" (drainer). The tools used in the procession of tasting sialang are also very safe because they do not use sharp weapons in their implementation. The equipment is made from traditional forest products (Widyaningsih & Yoserizal, 2015). The equipment needed in the process of Collecting Sialang Honey includes timbo or bucket as a container used to accommodate Sialang honeycombs, liye children used for climbing, "kubo" or "ubo" used to squeeze and filter honey from the hive, planting, also called torches made of bark and dry coir, bintit rope or also called mining rope used to tie timba containing harvested honey, semangkat, or steps to climb tall sialang trees, and jirifen, a container for honey harvest (Novrianti et al., 2018).

The tradition of swearing sialang contains a series of processes that the established order and rules must carry out. Just the day before the implementation, people involved in the tradition of swearing sialang must have begun to prepare for all kinds of needs, including making sialang. Swearing sialang is carried out around 10 p.m. or even later. This is believed because night brings peace to bees (Oktorandesta, 2018; Rahman, 2007). In addition, people usually harvest honey during the dark moon season, and moonlight is no longer visible; this is done because the *Apis Dorsata Binghami* bee will remain active during the light moon or full moon. The tradition of sowing sialang is carried out at a time that coincides with the season of plants and fruits that can help the process of nesting honey bees in sialang trees (Marnelly, 2018; Yoserizal & Widyaningsih, 2015). Wildfire smoke repels bees, causing them to fly away with embers. This is done traditionally using honey without any destructive, disturbing intentions; the process is carried out with rituals and traditional equipment. The correct procedure is a determinant of success and safety in the implementation of tasting (Sarmianti, 2016).

### **Analysis of Character Values of Pancasila Students in the Menumbai Sialang Tradition**

Realizing the Pancasila Student Profile is the foundation of national character education, which is the basic principle of the independent curriculum. Co-curricular activities or contextual project-based learning, as well as extracurricular activities or specialization activities based on student talents, are ways that can be applied in character education. Therefore, there is great potential to integrate local wisdom, especially the traditional values of slumping sialang into the educational process as a strengthening step. The teacher only needs to find the conventional deals of the sialang and creatively combine them.

The role of history teachers in the implementation of the independent curriculum dramatically determines the success of this curriculum. Teachers are considered facilitators of the learning process and play an essential role in improving or even restoring the values of the nation's existing character. Activities outside the classroom, especially activities that build character by the tradition of gathering sialang in instructional materials and strategies based on statutory provisions and curriculum content, are used in formal education units to strengthen the nation's character values. The character values of Pancasila contained in the learning of the Independent Curriculum begin with forming the Pancasila Student Profile as the main objective in compiling learning outcomes, learning methods, learning materials or content, and learning assessments. Therefore, the concept of the Pancasila Student Profile must implement the mastery of attitudes, skills, and knowledge that are balanced with indicators of faith, global diversity, cooperation, independence, and critical creativity.

The teacher designs the lesson at the preliminary stage and determines the traditional values of the sialang that can accelerate the realization of the Pancasila Student Profile. Using various learning methods, including project-based activities or contextual problems in the community, local wisdom values will emerge by integrating learning activities into history learning. The character values of Pancasila students contained in the tradition of menumbai sialang can be summarized as follows:

1. Have faith, fear God Almighty

In the context of Pancasila students, people who maintain a relationship with God, understand religious teachings, and carry out daily activities based on the religion they profess are religious and have noble character. According to (Saryono et al., 2018), religious morals, personal morals, morals towards human nature, and national morals are

the five main components of this Pancasila Student Profile. Implementing the Menumbai tradition reflects how they maintain the entrustment of the Supreme Being and gratitude for all existing gifts by taking good care of them and avoiding greedy behaviour. In this Menumbai tradition, before doing the process of tufting, they recite mantras, which are still done by starting with the recitation of Bismillah and then continuing with the recitation of mantras. There is religious value in every procession of shedding in mantras interspersed with the recitation of the prayers of the Prophet Muhammad SAW; if described, the meaning of the mantra expressed is a mantra derived from the Quran.

2. Global Diversity

Global diversity is one of the characteristics that Pancasila students are expected to realize. Important indicators of the value of global diversity include an appreciation of culture, intercultural interactional communication, reflection, and responsibility for variety (Pitoyo & Triwahyudi, 2018). In this context, the Menumbai tradition is an example that reflects these values. From the Menumbai tradition, it can be seen that the Petalangan community still preserves and maintains this tradition. This indicates the existence of activities that promote diversity and cultural diversity in the area. Through the Menumbai tradition, the people of Petalangan show pride and awareness of the importance of maintaining their native culture. This tradition is an indicator for other communities to know, appreciate, and understand the indigenous culture owned by Riau Province, especially the indigenous culture of Pelalawan. Appreciation of indigenous culture, positive intercultural communication, self-reflection, and responsibility for diversity are values embodied in the Menumbai tradition. Through understanding and experiencing these traditions, students can learn about the importance of appreciating and embracing cultural diversity. They can also broaden their horizons, enrich their knowledge of local practices and history, and develop an open, tolerant, and respectful attitude towards cultural differences. By incorporating the Menumbai tradition into history learning, learners can reinforce and internalise the values of global diversity. They can understand that cultural diversity is a wealth that must be maintained and preserved. In addition, the Menumbai tradition also plays a vital role in promoting local cultural identity, strengthening intergenerational ties, and building a sense of pride in the cultural heritage owned by the people of Pelalawan and Riau Province.

3. Mutual Cooperation

One of the fundamental characteristics of Indonesians is gotong royong. As social creatures, humans have long known that they must involve others to meet their needs (Karima & Firza, 2019). However, to assist others in overcoming obstacles, one must also get involved. We cannot do everything alone or in our power. The culture of mutual assistance still exists and becomes the foundation of community life (Pamungkas et al., 2016). The value of mutual aid in the tradition of mutual support is that in every process, both before and after it is carried out in groups, mutual help, meaning that this tradition cannot be done by one individual alone. Still, there is a need for cooperation between individuals and others; from this, it is clear that this tradition is inseparable from the value of mutual assistance. The process of tasting, with many stages, gives birth to attachments involving others. This aspect helps us remember that we are social creatures who cannot survive alone.

4. Independent

A key element of self-reliance is self-awareness of the situation and self-regulating well. In addition, Indonesian students are expected to be able to have a sense of responsibility for a process and results that have been carried out. We can see this attitude of independence and commitment from the community's enthusiasm to maintain and preserve the tradition of menumbai sialang, showing the value of the independent character of the practice. The habit of succumbing to sialang can be carried out because the community always maintains and conserves all the resources, time, and energy needed so that the tradition of tufting can continue to be carried out. Then, the way of life of the Petalangan people, who are very dependent on the forest, sees the forest as a meaningful component in their lives. In practice, the Petalangan Tribe's use of forests as a source of livelihood is shown through tassels. Since the Kingdom of Pelalawan, forests have been recognized as a source of livelihood and a representation of the local wisdom of the Petalangan Tribe towards nature.

5. Critical Thinking

Regarding Pancasila students, a student who can process information, establish relationships, analyze, evaluate, and draw conclusions is a student who has critical thinking (Saryono et al., 2018). Students are expected to have essential skills such as acquiring and processing ideas, analysis and evaluation, description and decision-making. The Menumbai tradition has a critical, logical value. This can be seen from how the Petalangan community maintains this tradition; various sanctions are strictly imposed to protect natural resources from being damaged by evil hands. In this sanction, no one is allowed to harvest bee honey if they are not ready to harvest without the consent of the bosses and traditional leaders. Tasting does not allow anyone to harvest bee honey during the day because bees can sting it, and bees no longer want to nest there. Tasting is not permitted for anyone to use

harvesting equipment that can damage or threaten the lives of bees. Cutting trees without permission can be subject to sanctions, namely nominal compensation based on the amount of honey produced per year by the sialang tree during its lifetime if the person who cut the sialang tree has not been able to pay the customary fine or is considered still in debt. He and his family cannot participate in every traditional event, even if the custom of death of his family. The people of Petalangan believe that cutting down a terrible tree is tantamount to murder.

6. Creative

This creative context in the Pancasila Student Profile expects students to be able to design something new in the form of valuable and meaningful works and actions (Saryono et al., 2018). A person's creativity is influenced by the environment, parenting, and reading habits and is related to adaptability. If we look closely, the creative ability that we can see in this Menumbai tradition is when its implementation uses tools that are very environmentally friendly, for example, making semangkat or ladders that will be used to climb the sialang tree. No use of nails can damage the trunk of the sialang tree; even so, the resulting ladder is still sturdy and safe to use for *juagan tuo* and *juagan mudo*. In addition to semangkat, there is also a timbo or bucket as a container used to accommodate sialang honeycombs, previously made of wood. Still, in its development, timba made of wood has been replaced with lead made of plastic. Furthermore, there is such a thing as a liye child used for climbing; a liye child comes from a small long wooden stick tied to a semangkat. In addition, there is also kubo or ubo, which is used to squeeze and filter honey from the hive; planting, also called torches, made of bark and dry coir; bintit rope, also called mining rope, which is used to tie timba containing harvested honey, semangkat or steps to climb tall sialang trees. Of course, people who use all types of equipment to implement sialang tasting have high creative abilities. Similarly, it is expected that students will be able to have qualified creative skills.

## Discussion

The implementation of the independent curriculum has the essence that all learning is not only aimed at increasing knowledge but it is also expected that students will be able to obtain skills and noble morals by the character of the Indonesian nation (Pernantah et al., 2022). The independent curriculum learning system is arranged and integrated between subjects. Learning should be associated with the environment of students so that understanding can lead to the achievement of knowledge and the introduction of students to the surrounding environment. Integrating learning with local wisdom and history is one way of approaching it (Karima & Abianza, 2023). The critical role of history learning is needed in building the personality and quality of the Indonesian nation. History learning aims to educate students by seeing, behaving, thinking, communicating, and cooperating, among other skills that will help them improve their lives in the future (Said, 2019). These six abilities describe three abilities that students must possess. First, the ability to think critically and creatively in problem-solving. Second, the ability to cooperate and communicate. Third, the ability to behave in controlling feelings. These three abilities influence students studying history in the 21st century (Sumaludin, 2022).

The tradition of tasting has value as an intangible form of culture. Natural resource management is an integral part of the tradition of sowing sialang, which is based on mutual agreement and customary rules. In addition, for the people of Petalangan, the practice of collecting sialang is also full of meaning, not only because it is interpreted as a way of taking honey from the sialang tree but also because tasting sialang is an intrinsic part of their cultural identity. Furthermore, for the Petalangan community, the tradition of swearing sialang includes customary rules and principles of mutual agreement. Of course, this is where the series of tufting processions contain meanings related to socio-cultural, economic, and even ecological. This makes tasting a culture and part of the identity of the Petalangan tribe.

In the Petalangan tribe, swearing sialang is a method of managing and utilizing natural products using mantras and inner beliefs. The Petalangan tribe has made tassel sialang a tradition of taking honey from the sialang tree, and it is said that tassel is not the same as taking honey elsewhere. People who practice tassels also get honey from the sialang tree. To collect money, people sell honey from tassels. The Petalangan tribal community sets rules prohibiting logging forests and sialang trees, for Petalangan people who violate these laws and regulations will face severe customary punishment. Therefore, if we hear about the tradition of menumbai sialang, it must have something to do with the people of Petalangan. As one type of local knowledge related to nature, the practice of swearing sialang carried out by the people of the Petalangan Tribe is closely related to their components and beliefs in supernatural things. This is because the series of traditional processions of tasting sailing are equipped with mantras and contain other supernatural elements. Furthermore, some taboos apply to remind the people of Petalangan to manage and utilize their natural products and forests properly and correctly. One of the prohibitions that is familiar to the people of the Petalangan tribe is that the first beehive must not be taken home; it must be thrown first under the tree as a meaning of giving crops to the Tiger, better known as *Datok Belang* by the Petalangan community (Nikita & Hijjang, 2022). The people of Petalangan do this because they believe that everything in nature is a gift that must be enjoyed together,

there must be no sense of belonging or greed, and there must be a way to share with other creatures. The method of life of the Petalangan tribe is closely related to the sialang tree and the rules and laws that apply to them. For example, if someone cuts down a sialang tree, it will be subject to customary punishment.

References to history learning in the Independent Curriculum can be found in the learning outcomes (CP) described in the Decree of the Head of BSKAP of the Ministry of Education and Culture and Technology Number: 033/H/KR/2022. CP is a competency that students must achieve through a series of learning processes involving cognitive, affective, and psychomotor aspects (Ayundasari, 2022). For the high school level, CP consists of two phases, namely Phase E (Class X) and Phase F (Class XI and XII), and each step has two elements, namely understanding historical concepts and historical process skills. Understanding historical concepts requires students to conceptually understand the material covered, while historical process skills emphasize students' constructive activities through activity-based projects.

Thus, the tradition of collecting sialang as an intangible cultural relic can become a source of learning local history based on three skills students need in the 21st century. So, the tradition of swearing sialang has its place in the history learning curriculum; local history and eco pedagogy can be developed from intangible cultural heritage in the history learning curriculum (Sumaludin, 2022). Similarly, the tradition of tufting not taught in textbooks must be created by the teacher to be interesting, as long as it fits the portion and the existing CP. History teachers are essential in bringing learning innovation to life and making it more engaging. As a means of learning local history, the following CP table can be developed based on learning materials about the tradition of collecting sialang:

Element	Description
<p><b>Understanding of Historical Concepts</b></p>	<p>After passing through this phase, learners will have the ability to understand the basic concepts of historical science that are essential to explain historical events, understand the basic concepts of historical science as a basis for analysis in studying historical events, understand the basic concepts of historical science as an evaluation tool in learning historical events; analyze and evaluate the role of human beings as subjects and objects in history; interpret and evaluate historical events in local, national, and global contexts; analyze and assess history from past, present, and future perspectives; analyze and evaluate history in terms of development, change, continuity, and repetition; and understand historical events chronologically (diachronic) and parallel (synchronic).</p> <p>Not only that, but students will also have the ability to understand basic concepts regarding the origin of ancestors and spice paths, analyze and evaluate the role of humans in the origins of the ancestors and ways of spices, analyze and evaluate the sources of the ancestors and directions of herbs in local, national, and global contexts; interpret and evaluate the origins of ancestors and spice trails from past, present, and future perspectives; analyze and evaluate the sources of ancestors and spice pathways in terms of development, change, continuity, and repetition; and understand the origins of ancestors and spice paths chronologically (diachronic) and parallel (synchronic).</p> <p>Learners will also have an understanding of basic concepts regarding Hindu-Buddhist kingdoms, as well as the ability to:</p> <ol style="list-style-type: none"> <li>1. Analyze and evaluate the role of humans in Hindu-Buddhist domains.</li> <li>2. Analyze and assess Hindu-Buddhist kingdoms in local, national, and global contexts.</li> <li>3. Analyze and evaluate Hindu-Buddhist kingdoms from past, present, and future perspectives.</li> <li>4. Analyze and assess Hindu-Buddhist kingdoms' developments, changes, continuities, and repetitions.</li> <li>5. Understand the chronology and historical interconnectedness of Hindu-</li> </ol>



	<p>Buddhist kingdoms.</p> <p>In addition, learners will also understand the basic concepts regarding Islamic empires and can analyze and evaluate the role of humans in Islamic empires; interpret and evaluate Islamic empires on local, national, and global scales; analyze and assess Islamic empires from past, present, and future perspectives; analyze and evaluate developments, changes, sustainability, and repetition in Islamic empires; as well as understanding the chronology and historical relationships of Islamic empires.</p>
<p><b>Historical Process Skills</b></p>	<p>After this phase, learners will have the ability to observe, question, gather information, organize information, infer, communicate, ponder, and plan advanced collaborative projects on the basic introduction of historical science, the spice path, the origins of the ancestors of the Indonesian nation, Hindu-Buddhist kingdoms, and Islamic kingdoms. Here are the things that include:</p> <ol style="list-style-type: none"> <li>1. Conduct local history research starting from the immediate environment, such as family history, school history, history of spice trails in the area, history of kingdoms in the area, and so on. Collect primary and secondary sources through the Neighborhoods, libraries, and the internet. Selecting and critical of these sources. Interpret the meaning behind primary and secondary sources. Write down research results in the form of historiography.</li> <li>2. Explain historical events chronologically (diachronically) with a focus on process or synchronically with a focus on structure. Explain historical events based on causality relationships. They are connecting historical events with everyday life, placing historical events in the context of their times.</li> <li>3. Explain historical events from past, present, and future perspectives. Explain historical events regarding development patterns, change, continuity, and repetition.</li> <li>4. Describe historical events on a local, national, and global scale. We are linking relationships between local, national, and international historical events.</li> <li>5. Give meaning to the values of historical events and contextualize them in present life.</li> <li>6. Process historical information in non-digital and digital forms, such as in historical applications, sound recordings, documentaries, photos, mockups, vlogs, timelines, storyboards, infographics, videographics, comics, posters, etc.</li> </ol>

Table 1. Elements of understanding and skills of historical concepts in CP Phase E (Class X)

Learning outcomes in understanding historical concepts are focused on mastering the concept of local historical content by students, as stated in Table 1. In Phase E (Class X), there are four areas of learning taught, namely Introduction to Historical Science, The Origins of Ancestors and Spice Routes in Indonesia, the Hindu-Buddhist period in Indonesia; and the Islamic Period in Indonesia (Kemendikbudristek, 2022). All material in the learning outcomes prioritizes analysis and evaluation activities on the interrelation of historical events, starting from the local level and then expanding to the national and global levels. Thus, the historical understanding that students must have is focused on the national or international level and begins with an account of the local level (Prasetya et al., 2022; Widiadi et al., 2022).

Historical process skills that emphasize aspects of local history are listed in Table 1. In Phase E (Class X), learning historical process skills involves six activities, two of which are related to local historical content. One such activity is local history research, where students are trained to conduct research on local history, starting from the simplest, such as family history, school history, and spice trail history, to the history of kingdoms in the area (Karima & Abianza, 2023). In local history research, students are trained to search for primary and secondary historical sources that they can find around them. In addition, students are also taught about source criticism to select sources that can be used in

explaining a historical event. In the final stage, students are guided to write history (historiography) based on the results of their research.

Another historical process skill emphasized in learning achievement is relating local historical events to national and global contexts (Prasetya et al., 2022). In this activity, students are expected to understand local historical events and their relationship with related aspects and see their connection with national and global contexts. Therefore, the role of history teachers is vital in understanding local history and its relationship to events that occurred on a broader scale so that they can guide students in identifying aspects of local history relevant to national and global contexts.

All groups can use several strategies or efforts to help internalize the character values of Pancasila students through the Menumbai Sialang tradition in learning history at school. Some systems can be considered: Curriculum Integration: First, integrating Pancasila character values into the history learning curriculum is carried out by identifying and linking Pancasila values contained in the Menumbai Sialang tradition. This can be done by preparing learning outcomes, materials, and classroom activities related to the rule. One example is involving students in mini-research projects that produce papers, posters, or wall magazines focusing on the Menumbai Sialang tradition. By involving students in activities like this, they can more deeply understand and reflect on the values contained in the Menumbai Sialang tradition. They will be able to learn the history, culture, and values associated with those traditions and apply them in everyday life.

Second, I will use contextual learning by applying a contextual learning approach that connects history learning with real-life and student experiences. Through the introduction and exploration of the Menumbai Sialang tradition, students can relate the values of Pancasila students to the reality of their local culture and history. Third, interdisciplinary collaboration involves cooperation between history teachers and teachers from other disciplines, such as cultural arts, regional languages, and sociology, to explore and understand more deeply the cultural values, history, and characters contained in the Menumbai Sialang tradition.

The third effort is to hold visits or field activities to the Menumbai Sialang traditional location to provide students with a direct experience. Through this experience, students can see, feel, and live the character values of Pancasila students contained in the tradition. Fourth, schools can also involve local communities, traditional leaders, or practitioners of the Menumbai Sialang tradition in the learning process. By engaging them, students can learn directly from them, listen to their stories and experiences, and understand the importance of maintaining and preserving these cultural traditions. In this effort, collaboration between schools, communities, and local governments is also essential to support the implementation of these strategies. Schools can establish partnerships with local communities, collaborate with local cultural institutions, and involve parents in history learning activities related to the Menumbai Sialang tradition. In addition, the role of local governments in preserving and developing local culture is also vital. Support from the provincial government in the form of awards, funding, and guidance for the Menumbai Sialang tradition can provide positive encouragement for schools and communities to maintain the sustainability of the practice. Through these strategies, the Menumbai Sialang tradition can become integral to school history learning. By understanding and internalizing the character values of Pancasila students contained in practice, students can grow into a generation that believes, fears God almighty and has a noble character, global diversity, cooperation, independence, critical thinking, and creativity.

With these strategies, it is hoped that students can better understand, appreciate, and internalize the character values of Pancasila students contained in the Menumbai Sialang tradition. This will help them become individuals with cultural awareness, appreciate differences, and maintain and strengthen unity in community life. In addition, these strategies can also help support local cultural identity, enrich students' learning experiences, and develop an attitude of appreciation for their cultural heritage (Karima, 2023).

## **Conclusion**

Based on the explanation above, it can be seen that swearing sialang is an ancient local tradition of the Petalangan tribe in the form of a procession of taking forest honey from the sialang tree with the help of traditional tools and accompanied by certain rites that symbolize the bond of the trinity (man-nature-god). As for the tradition of swearing sialang, some values are in line with the character indicators of Pancasila students, namely (1) having faith, fearing God Almighty, where the traditional procession is intended as an expression of gratitude for God's gifts that must be maintained, besides that in the procession of swearing sialang there is a recitation of mantras taken from the Qur'an accompanied by shalawat addressed to the Prophet Muhammad SAW. (2) Global diversity is reflected in the expression of pride and awareness of the Petalangan tribe on the importance of maintaining their local culture. (3) Gotong royong, this can be reflected in the procession of gathering sialang carried out collectively by the Petalangan tribe. (4) Independence and responsibility are reflected in the efforts of the Petalangan tribe, who strive to maintain and preserve all the resources, time, and energy needed so that the tradition of tufting can continue to be carried out.

(5) Critical thinking is reflected in establishing customary sanctions for those who harvest honey that is not ready to harvest and carry out traditional processions during the day; this is intended to maintain ecological balance and the safety of indigenous peoples who carry out traditions. (6) Creative: This is reflected in the ability of the Petalangan tribe to design environmentally friendly traditional tools to support traditional processes. Furthermore, in high school history lessons, these traditional values of swearing sialang can be included as one way to strengthen the Pancasila Student Profile, namely by (1) integrating Pancasila characters in the history learning curriculum by identifying and associating Pancasila character values contained in the Menumbai Sialang tradition. (2) Conduct contextual learning by connecting history learning with real-life and student experiences related to the tradition of swearing sialang. (3) Conduct study tours to the location where the tradition of gathering sialang is implemented to provide a direct experience to students. (4) The school can also involve the community and traditional leaders to introduce the tradition of swearing sialang.

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