

## Learning Environmental Love Characters through the Tradition of Menumbai Sialang in History Learning in High School

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### ABSTRACT

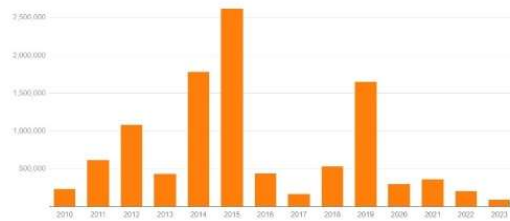
The purpose of this study is to discuss the tradition of menumbai sialang and analyze the values of the Menumbai Sialang tradition in history, learning to form the character of environmental love in high schools. The method used in this study is qualitative. The data obtained by conducting literature studies, observations, and interviews with local leaders who understand the Menumbai Sialang tradition are then analyzed according to the research objectives. The results showed that tasting sialang is a tradition of taking honey traditionally, namely using mantras and all equipment using tools made from natural products. The value of the character of environmental love in the tradition of menumbai sialang can be seen from the implementation of Menumbai. The tools used are very environmentally friendly, for example, making a lift or ladder that will be used to climb the sealing tree; no use of nails can damage the trunk of the sialang tree, but even so, the ladder produced is still sturdy and safe to use for honey seekers. The character values of environmental love contained in the Menumbai tradition can be integrated into history subjects but need optimization and cooperation. Local history materials are expected to contribute to building historical awareness and character of the Riau people to still appreciate their local culture in protecting and preserving the environment.

**Keywords:** Menumbai Sialang, Love the Environment, History Learning, Riau, Indonesia.

### 1) INTRODUCTION:

Environmental damage in Indonesia is worsening and threatens human life, mainly due to human activities that cause damage to nature and increase the risk of natural disasters [1]. One of the leading causes is forest destruction and changes in forest land function [2]. Forest fires in Indonesia pose a severe threat, especially when the dry season arrives, such as in August. Haze caused by forest fires is getting worse in several provinces in Sumatra and Kalimantan [3].

Data from the Ministry of Environment and Forestry (KLHK) notes that during January-July 2023, the area of forest and land fires in Indonesia has reached 90,405 hectares, of which 1,906 hectares occurred in Riau [3], [4]. Below is a list of forest and land fire areas in Indonesia in hectares:



Data up to July Chart: CNBC Indonesia Research get The Data created With Datawrapper

To preserve natural resources, humans, as social creatures, have a significant role. Environmental damage is often caused by overexploitation of natural resources to meet human needs, resulting in loss of life and financial losses. Management that needs to consider the sustainability of natural resources reflects a lack of awareness of the environment.

It is essential to form a character of love and concern for nature from an early age, especially in the school environment. Character building should start at school because the character formed in this period tends to be more challenging to change. Schools, including high schools, are ideal places to teach the ability to care for the environment [5], [6]. History as a subject can play a role in encouraging the application of this value of environmental love.

History lessons can shape the character of environmental love in students if the material and learning design are correctly arranged [7]. The challenge lies in the gap between theory and practice, as well as the difference between government intentions and policies implemented. For example, in the 2013 Curriculum, history subjects are intended for character education. Still, the abundant Basic Competencies (KD) make teachers focus on fulfilling material without room for developing learning methods.

The importance of simplifying KD so that teachers have greater flexibility in developing learning methods that support the formation of student character. With this step, character education by history teachers becomes more possible. The change to the Independent Curriculum is expected to overcome imbalances in implementing the previous curriculum.

Improving character learning needs to be integrated with the values of local wisdom of the local community because the character of the current generation should reflect local culture that is in line with the character of environmental love [8]. Character strengthening must continually be strengthened by the values of local wisdom and education in schools [9]. The school's cultural values and local wisdom, as well as local history, are closely related. The school reflects the values that exist in its environment, so local wisdom and character education cannot be separated [10]. Based on this background, this article seeks to explain and analyze the traditional values of Menumbai Sialang in history, learning to shape the character of environmental love in Senior High School.

## 2) METHODS AND METHODOLOGY

This research takes a qualitative approach as the main methodological framework to explore the tradition of Menumbai Sialang and analyze the values of environmental love characters. This approach provides flexibility to understand and perceive tradition's nuances and meanings holistically.

The first step in this research process involves a literature study, where researchers detail references and related sources to gain a solid foundation of understanding of the history and cultural context of the Menumbai Sialang tradition. The literature study provides a foundation for designing a more targeted approach to observation and interviewing [11].

The next stage involves non-participant observation, i.e., the researcher actively observes the implementation of the tradition without being directly involved. This observation provides an opportunity to obtain a detailed picture of the practices and processions of the Menumbai Sialang tradition. The data obtained from these observations become the basis for analyzing the key aspects to be researched.

In addition, the research also involved interviews with local figures who had a deep understanding of the Menumbai Sialang tradition. The interview is designed to gain a deeper perspective and insight into the values of environmentalist characters reflected in tradition. Local figures are chosen because they are considered an authentic and valuable source of information.

Data collected from literature studies, non-participant observations, and interviews were analyzed qualitatively. The main focus of the analysis is on the identifiable values of environmentalist characters from the Menumbai Sialang tradition. The analysis results are arranged in narrative form, allowing the researcher to describe this

tradition's cultural richness and values clearly.

The integration of the Menumbai Sialang tradition in history learning can occur by compiling material according to Learning Outcomes related to the concept of local history content, especially in Phase E or Class X. The importance of local history process skills is also emphasized in Phase E or Class X, involving several activities, two of which are directly related to local historical content.

Key activities, such as local history research, guide students to be actively involved in research, including the Menumbai Sialang tradition. This integration can be done by compiling Learning Modules or Learning Implementation Plans (RPP) that include local history material and research activities to increase students' understanding of the tradition.

By compiling these stages, this research is expected to make a valuable contribution to a deep understanding of the Menumbai Sialang tradition and its potential to be applied in the context of history learning in the Senior High School environment, especially in shaping the character of students who care about the environment.

### **3) Results and Discussion**

#### **(a) The Tradition of Menumbai Sialang**

Designation "menumbai" is derived from the word "tumbai" or "umbai," which refers to the act of "lowering" a honeycomb using a basket or lead tied to a rope [12]. Etymologically, this term describes the process of taking honey from the sialang tree, a type of tree that bees prefer to make hives and produce honey.

In practice, tasting a sialang is the act of taking honey from a beehive in a sialang tree. It is important to note that in this process, the bees are not harmed, and the tree on which the honeycomb is located is not tampered with. This method brings valuable lessons on sustainable ways of utilizing natural resources [13].

More specifically, tufting also includes the deliberate use of rhymes, rhymes, and mantras to persuade bees to have their honey retrieved. Tufting activities can only be done a few times a year and are usually done at night when the night is very dark [14].

This type of nesting bee is known as *Apis dorsata* Bingham, more commonly called the Giant Honey Bee. These bees are found only in tropical and subtropical Asian regions, including Indonesia, the Philippines, India, and Nepal. In Indonesia, giant honey bees can still be found relatively easily in regions such as Sumatra, Kalimantan, Sulawesi, Papua, and Nusa Tenggara.

These giant honeybees build their nests in the forest, with their homes formed from a single brush dangling from open roofs, rock cliffs, canyons, and tree branches and branches. They also often live in tall, slippery trees, which reach twice the length of an adult's arm, making it nearly impossible for others to steal the honey these bees produce. The combination of these distinctive habitats makes cultivating the sialang a unique tradition.

Trees used as nests by forest bees are called "sialang trees" by local people, not as a specific name for a type of tree. Not all types of trees can become "sialang trees" and become nesting places for honeybees. Only three species with certain characteristics are often used as hives by forest honey bees, such as kempas trees, kedondong trees, keruing trees, and island trees [15].

There is a belief that the "sialang tree" is a sacred tree inhabited by supernatural beings such as mambang kayu or jembalang, and bunian people. The people of Petalangan believe that bees nest in sialang trees for these reasons. Therefore, there is a saying popular among the people of Petalangan that states, "If there is nothing, there is no low nesting place." This saying describes the belief that everything has a reason and a purpose that leads to certain events.

Taking honey from Sialang beehives has several challenges, so not everyone can carry out this tassel tradition. Only those considered strong enough spiritual and physical strength are eligible to do so. During the sialang chanting, a special rite takes place involving mystical praises and mantras [16].

The people involved in the implementation of the tradition of swearing sialang include "juagan tuo" (old boss), "juagan mudo" (young boss), "tukang sambut," and "tukang tiris." In practice, this tradition is carried out by individuals who have been tested in their spiritual and physical strength. The tools used in tasting sialang are very safe because they do not involve using sharp weapons during their implementation. The equipment used is made from natural materials found in the forest, making it a traditional means [17]. The equipment needed in the process of taking sialang honey includes several items:

1. Timbo or bucket is a container to hold sialang honey from the hive.
2. Liye cubs used to climb trees.
3. Kubo, or ubo, is used to squeeze and filter honey from honeycombs.

4. Planting or torches, made of bark and dry coir, are used as lighting tools.
5. Bintit rope or mine rope, used to tie buckets containing harvested honey.
6. Semangkat, or steps, used to climb tall sialang trees.
7. Jirigen serves as a container for harvested honey [14].

The tradition of swearing sialang is a series of processes that established rules and ordinances must follow. Preparation for this tradition usually begins one day before its implementation. One of the important preparations is the manufacture of semangkat. The tradition of tasting sialang is usually done around 10 p.m. or even later. This is because night is considered to bring peace to bees [18], [19].

In addition, this tradition is often carried out during the dark moon season, when moonlight is not visible [20]. This is because the Apis Dorsata Binghami bee will remain active on the night of the bright or full moon. The tradition of tasting sialang is also carried out during the fruit season, which can help in the nesting process of honey bees in sialang trees [17], [21].

Fire smoke repels bees, so they fly away with the embers. This is done traditionally and respects living beings without destructive intentions. The whole process is carried out with rituals and using traditional equipment. Adherence to correct procedures is the key to success and safety during tufting [22].

Due to the lack of authentic evidence or written historical sources that specifically reveal the year of the first emergence of the Tumbai Sialang tradition, it is almost impossible to establish the history of this tradition with certainty. No record explains in detail the beginning of the emergence of the tradition of tasting the shallot. However, if we look at its development and practice, one of the tribes that typically carry out this tradition is the Petalangan Tribe. The Petalangan tribe is one of the indigenous communities in Riau.

The Petalangan people say that their ancestors came from Peninsular Malaysia and arrived in the Pelalawan region by boat via the Kampar River. After that, they settled in the region and built settlements on the outskirts of the forest and the centre of the forest [23]. Although the early history of the emergence of the tradition of menumbai sialang is difficult to ascertain, its development and practice have become an integral part of the culture of the Petalangan tribe in Riau.

In the past, the Petalangan people lived around the forest's edge and within the forest itself, with a pattern of sustainable management of forest natural resources to meet their needs. They can survive in this way without harming existing forests and natural ecosystems. In addition to Pelalawan Regency, the Petalangan community can also be found in Sungai Apit District, Siak Regency. Based on the results of interviews, estimates say that since 1950, the Petalangan people have lived in the Apit River area [14], [24]. The Petalangan people who live in this area also carry out the tradition of swearing sialang.

#### **(b) Character Analysis of Environmental Love through the Tradition of Menumbai Sialang in History Learning in High School**

The role of history teachers in the implementation of the Independent Curriculum has a very significant impact on the success of this curriculum [25]. History teachers are considered the leading facilitators in the learning process, and their role is vital in efforts to improve or restore the values of the nation's existing character [26]. Activities outside the classroom, especially those related to character building by the tradition of swearing sialang, should be integrated into learning materials and strategies in line with the provisions of legislation and curriculum used in formal schools.

The instillation of environmental love and character values in the Independent Curriculum has the main objective of designing learning outcomes, learning methods, learning materials, and learning assessments [27]. Therefore, environment-loving values should include the balanced development of attitudes, skills and knowledge. These values include respect for nature, responsibility, compassion, and concern for nature, as well as the principle of not damaging the environment, living simply, in harmony with nature, and upholding the principle of justice [28].

Teachers begin with lesson planning at the introductory stage, where they determine the values that can be drawn from the tradition of collecting sialang to accelerate the formation of an environmentalist character. In the teaching process, various learning methods are used, including project-based activities or contextual problems in the community. This allows the values of local wisdom to emerge and be integrated into historical learning. Some of the character values of environmental love contained in the Menumbai Sialang tradition can be summarized as follows:

#### **1. Respect for Nature**

The character of respect for nature is reflected in traditional tools, such as semangkat made of rattan and small wood, in the procession of tasting sialang. This shows a deep appreciation for nature because the people of Petalangan believe that using nails or materials that can damage sialang trees will result in negative impacts. Forest resource management practices based on local wisdom passed down from generation to generation by the Petalangan community aim to protect and preserve the local environment. This is not only the preservation of nature and culture but also a form of gratitude for the natural wealth the Creator gave. In addition, the concept of local wisdom can also be a guide in maintaining ecological balance in the face of various crises and disasters that human or natural actions can cause.

## **2. Responsibility**

Humans have a responsibility to care for the universe and everything in it, as reflected in the strict prohibition against cutting down sialang trees in the Petalangan culture. The Petalangan community imposed customary sanctions for the violations, including funeral rites for felled trees and payment of compensation based on the amount of honey produced. Violators who cannot meet this customary compensation will be socially sanctioned and not allowed to participate in customary events, including death ceremonies. These sanctions reflect the character of human responsibility in protecting nature and the environment and are taken seriously like murder cases.

## **3. Love and Concern for Nature**

Humans are invited to love nature and its contents, as seen from the practice of taking the first beehive that should not be taken home. The first nest cut by the old juagan was given to Si Datuk Belang, a forest ranger in the Petalangan area. It reflects the belief that all elements of nature are interconnected, rejects greed, and encourages sharing with fellow owners. Tasting of sialang should only be done at night to avoid bee stings and respect their existence.

## **4. Not Damaging**

Humans are responsible to nature, reflected in practices like tasting the eagle. It involves making a lift from the trunk of a sialang tree without using nails to guard the tree. During the tasting process, the harvester should not damage or harm the bees. This practice exemplifies unique local wisdom in utilizing natural resources without destroying them. The tasting procedure is based on the beliefs, norms, and values of the Petalangan community that support the sustainability of nature. This harmony makes menumbai sialang a form of local wisdom that preserves nature and human life [29].

## **5. Living Simple and in Harmony with Nature**

The people of Petalangan live simply and in tandem with nature, depending on the forest as their source of livelihood. The forest is considered an essential element in the life of this tribe, as seen in the practice of tufting, which represents their local wisdom towards nature [23]. The Petalangan people believe that managing natural resources requires balancing human effort and the spiritual and supernatural aspects influencing their success.

## **6. Justice**

The character of justice in the context of environmental love refers to human behaviour towards the universe and how social systems regulate people's lives to support environmental sustainability. This is reflected in the treatment of the Petalangan people towards the Sialang Kepung Forest, which is considered the centre of the Sialang honey bee ecosystem and food source [23]. These communities believe that maintaining these forests will provide long-term benefits for future generations.

Integrating the Menumbai Sialang tradition in history learning in Senior High School offers concrete opportunities to enrich students' learning experience. This approach begins with incorporating relevant material by Learning Outcomes related to understanding the concept of local historical content. The main focus of applying this material is in Phase E or Class X, where students can further explore the tradition of Menumbai Sialang in their local history.

Furthermore, historical process skills become an integral element of this integration, emphasizing aspects of local history, especially in Phase E or Class X. The achievement of learning historical process skills involves a wide range of activities, some of which are directly related to the content of local history. One of the critical activities in this context is local history research, where students are taught to be actively involved in the historical research process on the Menumbai Sialang tradition.

Preparing learning modules or learning implementation plans (RPP) becomes an effective tool to implement this integration. This module summarizes local historical content related to the Menumbai Sialang tradition, including in-depth research activities. Thus, students acquire knowledge of these traditions and are actively involved in learning processes that develop research skills and a deeper understanding of their local history.

Integrating the Menumbai Sialang tradition into the history curriculum is about knowledge transfer and provides a more contextual and valuable learning experience. This approach is expected to increase student engagement, hone their critical thinking skills, and stimulate their interest in local cultural heritage. Therefore, this integration process is considered a strategic step in forming a deep understanding and appreciation of tradition and the character of environmental love among students.

Thus, the tradition of stumping sialang as an intangible cultural heritage has excellent potential for learning local history and focusing on 21st-century skills. This makes it relevant in the history learning curriculum [30]. History teachers are essential in developing and bringing this tradition-based learning to life. The tradition of swearing sialang can also strengthen students' character in developing a love of the environment, a continuation of the values instilled in the family environment.

History is essential in educating students, enabling them to understand and internalize the values of loving the environment. Teachers must overcome challenges in educating student character, which involves education of values, attitudes, and behaviours. Therefore, character learning should be an integral part of the school curriculum.

In addition, history learning should also help students develop various skills, including critical thinking, creativity, cooperating, communicating, and controlling emotions. This is an essential skill to face the challenges of the 21st century [31]. Thus, history can be a means to shape the character of students and prepare them for a better future.

## **5] CONCLUSION**

In history lessons, the traditional values of Menumbai Sialang can be one method to form a character of environmental love. The character of environmental love can be reflected in the implementation of Menumbai, where the tools used are very environmentally friendly. For example, making a lift or ladder used to climb a sialang tree does not involve using nails that can damage the trunk of the sialang tree. Even so, the resulting ladder is still sturdy and safe for use by *juangan tuo* and *juangan muda*.

Menumbai traditional values as a source of history learning can be integrated with national history at the high school level. However, efforts to utilize the traditional values of Menumbai Sialang as a source of historical learning still need optimization and require cooperation from various parties. Providing local history material is expected to shape the character of environmental love in students. This is so that the local values of the Menumbai Sialang tradition remain sustainable and contribute to building historical awareness and shaping the character of the Riau people to still appreciate their local culture in protecting and preserving the environment.

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## **8] DATA AVAILABILITY:**

No new data were created or analyzed in this study. Data sharing is not applicable to this article.

## **9] CONFLICT OF INTEREST:**

The authors declare that there is no conflict of interest.

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