



The Basolang Tradition of the Talang Mamak Tribe as the Caring of Environmental Value in Science Learning and the Project to Strengthen the Pancasila Students Profile

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ABSTRACT

The basolang tradition is a tradition of the Talang Mamak tribal community. The basolang tradition describes how people work together to use nature as a material for cultivating needs. The purpose of this study was to analyze the basolang tradition of the Talang Mamak Tribe as a value of caring for the environment and the Riau Province Pancasila Student Profile Strengthening Project for elementary school students. This value will be a reference for educators as a project to strengthen the Pancasila student profile in Riau Province. The type of research used in this study is an ethnographic research method which is included in qualitative research. The data sources in this study were elementary school students, traditional elders, community leaders, and the Talang Mamak indigenous community. Data collection methods used are observation, interviews, and documentation. Data analysis techniques used are data reduction, data presentation, and drawing conclusions. The results of this study show that there is an environmental care value that can be taken from the basolang tradition for elementary school students. This is as obtained by researchers, including elementary school students can have attitudes and actions to prevent environmental damage and make good use of the natural environment. In addition, the values in the basolang tradition also contain pancasila profile values such as piety to God Almighty, noble character, and cooperation. This value can later be used as a reference for educators in Riau province as a project to strengthen the profile of Pancasila students.

Keywords: *basolang tradition, the value of caring for the environment, the profile of pancasila students.*

INTRODUCTION

The environment is the space in which humans live and conduct their lives. People who are good at protecting the environment also have a better quality of life. However, the facts show that humans are experiencing a decline in the quality of their environment. This is caused by a variety of factors, including activities that pollute the environment and overexploit natural resources by failing to protect ecosystems (Piciu, 2014). Environmental problems are increasingly accelerated by increased human activity. This is driven by the factors of changes in environmental function and order, a decrease in the carrying capacity and quality of the environment, and the resulting environmental pollution. Human activities have contributed to environmental degradation (Situmorang & Kasmawati, 2022).

In Riau province, the forest area is decreasing every year. Riau Province is experiencing deforestation and forest degradation. Considering that forests are very beneficial to human life, this is certainly a concern for humans and other living things (Utami & Primawardani, 2021). In order to manage diverse environments, we need to conduct preventive and mitigative measures. This can be done by trying to instill the value of caring for the environment in society. Caring for the environment is an attitude or action that always seeks to prevent damage to the environment and strives to repair the environmental damage that occurs (Barkara & Efendi, 2021). Improvement efforts are needed, one of which is through instilling pro-environmental attitudes and behavior in children at the elementary education level. Strengthening environmental moral and ethical values can be done in formal and non-formal education (Pendidikan et al., 2022).

Understanding the value of life can be conducted through the habits of the people in certain area. Tradition has an important meaning for the life of particular people. Tradition is generally defined as an excavation of various experiences that occurred in the past or at the time of the ancestors (Suparmini, 2013). It is an unwritten agreement that has been passed down from generation to generation considered as customary law and has a positive influence on certain communities (Alqomayi, 2012).

The values of environmental awareness can be extracted from the local culture that exists in society. Indonesia has various tribes with different traditions (Irawati, D., et.al, 2022) Each tradition has a high value to be adopted by modern society today, to be able to deal with various life problems that occur, especially environmental problems. Traditions in society are able to respond to these threats with values that can counteract environmental problems (Yuliantoro, 2019).

One of the traditions of Riau province is the Basolang tradition. The Basolang Tradition is a traditional farming system collectively run by the Talang Mamak tribe. The Basolang tradition maintained by the Talang Mamak tribe has a positive influence on their next life (Pahlefi, P., & Alissa, E. , 2023). Therefore, every Talang Mamak tribe should know this tradition well. An understanding of the Basolang tradition is very important to continue teaching it and passing it on to their generation, starting with children at the toddler or elementary school stage. A child's understanding of the tradition is influenced by how parents teach it (Susanta, 2019). Furthermore, children's understanding is also influenced by the impact of environmental factors, including school environment and community environment (Anggraini & Pujiastuti, 2022).

The Basolang tradition contains a lot of character values that need to be learned (Hamzah (Manik, 2019)). The understanding of characters values for students and all school members which includes components of knowledge, awareness or will and action to carry out these values, towards The Almighty God, a person, other people, the environment, and nationality, and therefore they become perfect human beings. Likewise, an educator is declared to possess character if he or she has values and beliefs that are based on the nature and goals of education and are used as a moral force in carrying out his duties as an educator in the application of realizing the value of caring for the environment in accordance with the Pancasila student profile (Irawati et al., 2022).

The Basolang tradition can be used as a forum for instilling the value of caring for the environment for elementary school students. In addition, the Basolang tradition can also be used as material for teachers in the framework of implementing a project to strengthen the Pancasila student profile of elementary school students in Riau province (Pribadi, A., et.al., 2020). The Basolang tradition is an alternative in the environmental care movement which is included in the nationalist character values. What is meant by nationalist values is how we behave, think and act which shows a spirit of loyalty, respect and concern for the

environment, economy, social, culture, politics and the nation above self and group interests (Ismail, 2021).

The character of caring for the environment must be formed through the process of life where he lives, lives and is raised. The Basolang tradition is a tradition from the Riau region which contains unique and interesting things to study, especially seeing how the value of caring for the environment is implied in it. Therefore, the basolang tradition can be one of the media/approaches in learning, especially for students at the elementary level, not only introducing regional culture in the educational environment from an early age, but also indirectly increasing the value of caring for the environment in children through activities carried out on this tradition, and basolang is also a tradition that needs to be understood because it can be used as a project to strengthen the profile of Pancasila students from the Riau region.

Based on the background and theoretical studies put forward, it can be seen that environmental awareness values can be extracted from the local culture that exists in society. Therefore, researchers are interested in analyzing related activities carried out in the basolang tradition of the talang mamak tribe so that they can be applied as an alternative to increasing the value of caring for the environment in elementary schools and also as P5 in schools. This study aims to analyze the basolang tradition of the Talang Mamak Tribe as a value of caring for the environment and the Riau Province Pancasila Student Profile Strengthening Project for elementary school students.

METHODOLOGY

The research method used is an ethnographic method with a qualitative research approach. Qualitative research is research that aims to describe attitudes, perceptions, thoughts, phenomena, events, and social activities. This research also serves to see the value of caring for the environment and projects to strengthen the profile of Pancasila students contained in the Basolang tradition. This study is based on existing facts related to the Basolang tradition. Therefore the study was conducted in Talang Gedabu Village, Rakit Kulim District, Indragiri Hulu Regency, Riau Province, an inhabited area of the Talang Mamak tribe.

The subjects in this study were obtained from all levels of the Talang Mamak tribe who had a connection with the research objectives. The research subjects will be detailed in table 1. below:

Table 1. Research Subjects

Informants	Sum
Batin (Tribal Chief of Talang Mamak Tribe)	1
The Head of Talang Gedabu Village	1
The Traditional Figures of Talang Mamak Tribe	1
The Youth of Talang Mamak Tribe	1

The data collection method used to obtain the necessary complete information is the triangulation technique (observation, interview and documentation) (Sugiyono, 2010). In this study, observations and records were made regarding the required data based on a list of questions that had been made. The results of the data obtained were then analyzed with data reduction, data presentation and conclusion (Miles & Huberman (Yuliantoro, 2019)).

The data analysis technique used is Thematic analysis, which is to analyze data with the aim of identifying patterns or finding themes through the data collected by researchers (Braun & Clarke, 2006). With this analysis, researchers can view qualitative data in a certain way by observing the data carefully to find common themes: ideas, topics, or repeated ways of putting things (Heriyanto, 2018).

RESULT AND DISCUSSION

The Talang Mamak people have a tradition that is still valid as a way of life for members of the community. The tradition of the Talang Mamak tribe is a farming tradition called Basolang (Department of Education and Culture, 1980). The Basolang tradition is farming activities carried out according to the beliefs and customary rules of the Talang Mamak tribe. The Basolang tradition include multiple activities such as sweeping, slowing, slashing, cutting, burning, clearing burnt fields, planting and harvesting (Sibarani,et.al, , 2021).

The Basolang tradition is not only used as a way of life, but also as a form of character for members of the Talang Mamak tribe community. The Basolang tradition as a way of life functions as a boundary for something that is considered good or not (Mauludea, H., 2016) Tradition is a reference to truth, obedience, and goodness. Therefore, tradition serves as a reference for society to be more orderly and wiser (Suwardani, 2015). It is thus considered very valuable and has benefits in the life of certain people (Permana (Suparmini, 2013)).

The Talang Mamak tribe is a group of people who traditionally lived along the Indragiri River in Riau Province, Indonesia. Communities must protect and respect existing traditions so that they can be maintained (Islamuddin, 2014). The Talang Mamak tribe has values of caring for the environment, which indirectly affects the character of the Talang Mamak that has Basolang tradition (Susanti, H., & Nasution, 2022).

The values of caring for the environment must be instilled from infancy, when children are at a critical stage of gaining important experiences, to develop a sense of love and care for their surroundings (Oktamarina, 2021). Children should be taught the value of caring for the environment in the Balsolam tradition so that understanding and experiencing this tradition will indirectly affect their character (Susanta, 2019).

The results of the research through the observation stage were carried out using direct observation as well as interviews with research subjects, namely the Talang mamak tribe community. The research results obtained were as follows:

1. The attitude to prevent environmental damage

The attitude of preventing environmental damage in the Basolang tradition can be seen from the activities of burning the land before planting plants. It can be seen that when burning land, the Talang Mamak people provide distance around the land and keep the fire from spreading to other lands. In line with the words of the source:

“After we uprooted it, the woods and leaves from the trees are left to dry for a month. Then, we burnt it, burning should be done only in a day. We burn certain things, for example we burn only a few fields and we tell the chairman first, then we cleaned around the fields first. For burning, bamboo and spray are usually prepared to be on standby. So that we can make the fire goes out by water it if the fire spreads. Dry bamboo is used which is broken up with a machete. We did not use the fuel oil but just used that bamboo. In burning it, we did not do it one by one and then immediately left it, but for example there were 20 people who were immediately directed to burn it, so it would take an hour at the most. Every edge is guarded so the fire cannot go anywhere.”

"We started to burn our land at noon around 12.00 WIB until the afternoon at 18.00 WIB. At first, we collected wood and branches to burn it into piles in the middle of the fields. Then, our people were directed to guard the fields around the fields so that the fire would not spread. After burning the land, we left it for a week until the ground cools and the ash from the burning absorbs into the ground."

"We burnt the field based on how large it is. We burnt it and cleaned it meter by meter then guarded around by people who have just burnt it and there is no way the fire is going anywhere. It takes at least 20 to 30 minutes for the fire to go out. For burning, bamboo and spray are usually prepared to be on standby. So that we can make the fire goes out by water if the fire spreads. Dry bamboo is used which is broken up with a machete. We did not use the fuel oil but just used that bamboo. In burning it, we did not do it one by one and then immediately left it, but for example there were 20 people who were immediately directed to burn it, so it would take an hour at the most. Every edge is guarded so the fire cannot go anywhere."

The attitude of maintaining environmental damage is also in line with the opinion (Diavano, 2022) that environmental problems have become global problems, these problems arise due to increasing population and changing lifestyles to become more consumptive, thus prevention is highly necessary by understanding techniques such as what is conducted in the Basolang tradition when burning waste thus there is no fires on land.

2. The attitude of environmental cleanliness

The attitude of environmental cleanliness in the Basolang tradition can be seen from the activities of clearing the land before the planting crops, the plants have grown, and after it is burnt. In line with the words of the source::

"But if there are still a lot of leftovers that haven't been burnt completely, we first clean them until they're clean, then they scorch them. Then, we usually use Ruyung (sharpened wood) to chop it."

"After growing the paddy, we clean it or in our language we usually call it as menajak (cleaning)".

"Then we slashed (clearing) the land from shrubs using machetes."

"A week after we burnt it, we come to the fields again to clean the remains of wood or twigs that are not burnt."

"Then, we take care of the fields by cleaning the grass and being guarded from morning to evening."

The attitude of maintaining environmental cleanliness starts with knowledge of the importance of the environment, as is done in the basolang tradition, they ensure cleanliness before farming in the fields, this is in line with research conducted (Gani, 2022) that in this case human behavior greatly influences the environment, thus environmental knowledge must be increased. Everyone who has more environmental knowledge can demonstrate that the person understands the environment and the problems that exist in the environment.

3. The attitude of good use of the environment

The attitude of good use of the environment in Basolang tradition can be seen in the activity of measuring land. The Talang Mamak people are not utilizing the area of land to be used carelessly, but they will measure the area of land that will be used as a place for farming. This evidently by the informants:

"The initial activities of the Basolang tradition were measuring the land, those who measured it were the Batin and Traditional figures of the Talang Mamak tribe".

"The first stage in the Basolang tradition is meratas (measuring). Meratas are carried out with the ninik mamak to find out how many fields to clear. This activities carried out by the Batin only use

hands or Depa. The fields that are usually cleared by Talang Mamak people range from 1-2 junjang (hectares)".

Good use of the environment can be done in various ways, in the basolang tradition they can have good precision in using the land to be used in farming. This is based on research conducted (Febrianti et.al., 2016) that the basolang tradition can be a source of learning, this is learning to use the environment with ideas used in traditional forms synthesized that environmental knowledge is known about the surrounding conditions through learning and experience so that they can understand how important the environment is for life and the efforts made in dealing with environmental problems through knowledge that is already known by the community (Yudiyanto et al., 2020).

4. The attitude to repair damage to nature

The attitude of repairing natural damage can be seen in planting activities. Planting activities after the land has been burnt and cleared by the Talang Mamak people implies that the environment that has been damaged/deforested cannot be left alone. This is pointedly mentioned by the informant:

"After the fields are clean we harvest various crops such as paddy, corn, cucumbers and so on. Before planting, we drilled holes in the ground using ruyung (sharpened wood). We harvest all kinds of plants in one hole, so we can get various kinds of plants too."

In addition, Basolang tradition is not only contains the value of caring for the environment but also the values of the Pancasila Student Profile. This value can be used as a reference for educators in implementing the Pancasila Student Profile Strengthening Project in Riau province. The value of the Pancasila student profile can be described as follows:

1. Have faith and piety to God Almighty and noble character

The values of faith and piety to God Almighty and noble character in the Pancasila Student Profile can be found in the activities of melambas in the Basolang tradition. Melambas activities are ritual activities or asking permission from forest dwellers who wish to make land for farming. Apart from that, the value of having faith and piety to God Almighty and having noble character can also be found in the ritual activity of asking for wind and eating together as a form of gratitude. This can be seen from the informants:

"After the ratas activity, then the community, Batin and the traditional figures perform a ritual on the land, the ritual is called melambas which means to signify or ask permission from the ancestor of the forest guard. The pray contains of a wish like we just want to farm here and please do not disturb us. After performing the melambas ritual, the land is left for approximately 1-3 days."

"After that, we do melambas activity, which means we ask permission from the forest guard there. If the ritual place is not destroyed or damaged, it means we are allowed to open fields in that land. Because we farm in the forest, so we burn incense first, then we say don't disturb us here, we want to farm in this land, so don't barrash us."

"When you burn it, you usually do a ritual of asking for wind, so that the fire can quickly burn and burn up quickly."

"After all the farming is done, we express our grateful by eating together at Batin house, we can also have cockfights."

2. Global Diversity

The value of global diversity in pancasila student profile can be found in the Basolang tradition because this tradition is a farming activity carried out in mutual cooperation with relatives, neighbors and even can invite other ethnic groups. Below is the information received:

"The Basolang tradition is farming which involves many people, you can even invite other tribes"

3. Mutual Cooperation

The Basolang tradition contains the value of the Pancasila Profile in the aspect of mutual cooperation. This is because the Basolang tradition is a farming tradition that is carried out in mutual cooperation. As the information obtained from the sources:

"The Basolang tradition is farming activities. But the when we do Basolang, we will cultivate their fields in groups or in cooperation, according to the agreement. Basolang is big farming and lots of activities in it.

"The Basolang tradition is different or has nothing to do with customary rules, if we are doing Basolang we carry it out together and move around."

"Basolang is a farming activity in our tribe. But, it cultivates on a large scale because it is done in mutual cooperation and in groups. Approximately 20 to 40 people more "

"After that we carried out the activity of cutting bushes and tall grass in mutual cooperation."

4. Creative

The creative value in the pancasila student profile can be found in the Basolang tradition. This value can be seen when the Talang Mamak people not only use plants to fulfill their daily needs but also use them for medicines and funerals. As the information obtained from the sources:

"The use of our Basolang Tradition is the crops such as rice are used for customary rules, such as when embankment or climbing the land (death tradition). If we do not have rice, there will be no customary ceremony to take place on our land, because the condition is that we must have the rice we plant. Other plants are also used for medicines and as our daily food."

5. Critical Thinking

The value of critical thinking in the Pancasila Student Profile can be found in the Basolang tradition. This value can be seen when the Talang Mamak people are not arbitrary in determining the day and time to clear land and plant crops, but there are things that need to be considered. As the information obtained from the sources:

"If you want to harvest, you have to specify a day too, there is a leaf, fruit, stem and root day. If you want to plant betel leaves, look for leaf days because we will eat the leaves, if you want to harvest rice, look for fruit days, so that there will be lots of fruit, if planting sugarcane, look for the day the stalks are eaten. Look at our day by looking at the moon, by counting the months. The moon appears the first day of the veins, two sticks, three leaves, four fruits. So looking at the month above is necessary, the month calculation must be precise too.

"After clearing the land, we saw the right time to burn. There are three proper times to burn, namely the ninth month, the tenth month and the eleventh month.

6. Independent

The independent value in the Pancasila Student Profile can be found in the Basolang tradition. The independent value in the Basolang tradition was found when the Talang Mamak people did not buy rice but used the rice they had planted themselves in the fields. As the information obtained from the sources:

"If we look back, the majority of us, the people of the Talang Mamak tribe, did not buy rice, so the rice came from the rice we planted in the fields."

Based on the results of the research described above, it shows that there is a value of caring for the environment that can be taken from the Basolang tradition which also contains the values of Pancasila student profiles that can be applied to elementary school students, this is also in line with research conducted by (Mayenti & Wilodati, 2020) regarding the enculturation of children's character education through life in the Talang Mamak tribe which has implied character values such as: religious values, responsibility and social and environmental care. These characters can be seen from the social activities of the Talang Mamak Community, which makes old steps a philosophy of life in realizing the perfection of life and social order. This character value is one of the manifestations of the Talang Mamak Society in carrying out the demands of maintaining relationships with God, fellow human beings and the universe.

Research related to the basolang tradition is not just about introducing regional traditions or culture in schools, but from this tradition it can and is appropriate to be applied as a form of strengthening projects and learning in schools, especially in increasing the value of caring for the environment and the character of students in the profile of Pancasila students, this is in line with research conducted done by (Rokhmah & Munir, 2021) which also implements an environmentally friendly school culture in shaping the character of caring for the environment for elementary school students, so that the application of culture-based learning is highly recommended to be applied in schools to increase character values, especially in supporting the Strengthening of Pancasila Student Profiles and the value of student care for the environment.

The application of culture-based learning in schools is a recommendation in this study, by applying the basolang tradition through learning activities related to agriculture such as planting vegetables, green garden projects for high grades. While for the low class it can be in the form of planting bean sprouts and so on in the implementation of the Strengthening Pancasila Student Profile Project towards the value of environmental concern by elevating regional culture, especially in Riau Province.

Based on the results and discussion obtained in this line of research, it is highly important that the Basolang tradition be applied to elementary school students as the next generation hence this tradition does not disappear with the times and at the same time instills the values contained in this culture.

CONCLUSION

The Basolang tradition has a good impact on the environment and the lives of the Talang Mamak people. The activities carried out by the Talang Mamak tribe include activities that involve using nature wisely and not exaggerating. The Basolang tradition is a tradition of the Talang Mamak tribe which is still preserved today. Based on the research results obtained, the Basolang Tradition contains values of caring for the environment and strengthening the profile of Pancasila students. The value of caring for the environment and

the profile of Pancasila students in the Basolang tradition are expected to become literacy and teaching materials in elementary schools.

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