



Internalisation of the obedience values to the *Baladang-Bakabau* tradition in social studies learning

Yuliantoro ^{1*}, Dewi Liesnoor Setyowati ¹, Thriwaty Aarsal ¹, Apik Budi Santoso¹

¹ Universitas Negeri Semarang, Semarang, Indonesia, 50229

Article info	Abstract
Keywords: Obedience values, baladang-bakabau, character, social studies	Environmental damage resulting from declining public awareness has prompted the need for solutions based on local traditions. Tradition is a cultural practice that regulates communal living patterns in an orderly manner. The <i>Baladang-Bakabau</i> tradition is an artistic practice that embodies the value of obedience in maintaining the balance of the social and natural environment. This study aims to uncover the perfection of the obedience values within this tradition and formulate a concept for character education to be integrated into social studies learning. The study used a qualitative approach with data collection techniques through interviews with traditional elders, traditional figures, and village heads; observation of the practice of obedience values; and photo documentation of the research objects and literature review. The research results indicate that the obedience values within the <i>Baladang-Bakabau</i> tradition have been internalised through behaviours of togetherness (mutual respect, helping, and sacrificing), cooperation (mutual understanding, sharing roles, and building closeness), and responsibility (cooperation and deliberation). These values provide an answer to the problem of environmental damage and have the potential to be conceptually transformed into social studies learning materials and examples to strengthen students' character education.

* Corresponding Author.

E-mail address: yuliantoro@lecturer.unri.ac.id (Yuliantoro)

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1. Introduction

Agricultural land damage occurs due to excessive land management activities without considering ecosystem balance. Continuous land clearing without crop rotation causes the soil to quickly lose its fertility, experience erosion, and destroy the presence of important microorganisms. The excessive use of pesticides and chemical fertilisers also worsens soil conditions by causing pollution and disrupting the biotic balance in the surrounding environment. Pimentel (2005) states that the cumulative impact of these practices not only

damages soil structure but also threatens the long-term sustainability of agriculture. Therefore, changes in management patterns are needed towards environmentally friendly, sustainable agricultural systems, including the application of local wisdom as a more appropriate approach to maintaining environmental balance.

Another problem currently facing agricultural land is the excessive use of pesticides—farmers' efforts to increase productivity harm soil fertility and ecosystem balance. Continuous use of pesticides causes a buildup of toxic residues, reduces the number of soil microorganisms, and inhibits the natural formation of nutrients. As a result, the soil becomes hard, dry, and less able to retain water, leading to declining crop yields. Findings from the British Journal of Nutrition (2014) indicate that organic crops have higher antioxidant content and four times lower pesticide residues than conventional crops, making them safer for the environment. This situation illustrates that dependence on pesticides is not a long-term solution but accelerates land degradation. Therefore, communities, as the primary actors in agriculture, need to take positive steps to maintain the sustainability of the agricultural system, while the government must establish regulations that protect the environment. Therefore, cooperation from all parties is needed to balance production needs with environmental sustainability.

The natural and social environment are where people live, both in meeting their needs and interacting culturally. Maintaining a balance between the natural and human environments is crucial through various collaborative efforts and endeavours by society and its communities. Steward (1955) developed the theory of cultural ecology, which states that human culture evolves in response to natural environmental conditions through technological and social adaptation. Development and ecological damage encourage communities to repair them through various conservation activities (Bennett et al., 2017; Setyowati et al., 2019b; 2024c). This reflects the impact of development on damage, but humans strive to find solutions through conservation activities to restore the environment to its original state. Therefore, the application of the obedience values to customary laws through traditional values that prioritise community wisdom in managing the environment. Hopefully, anxiety about environmental damage can be resolved. In Indonesia, environmental problems are very complex and have a significant impact on society. By publishing these initially local traditions, these values can be transmitted to the wider community, so that environmental problems can be resolved collectively and broadly.

The cultures of the Indonesian archipelago are very diverse. Cultural diversity forms a community that is positive in behaviour and actions. Cultured communities continue to maintain and strive to pass on traditional values to future generations. In line with the opinion of Edward Shils (1981) that tradition is a continuity in society that connects the past with the present. He emphasised that tradition is not simply old customs, but values and practices that are consciously maintained and passed on. Gramsci, A. (1971); Geertz (1973); Nasikun (2007) state that culture is a symbolic system that humans interpret. Cultural traditions are symbolic expressions of how humans interpret the world around them—viewing tradition as not just habits, but also systems of meaning. Tradition provides moral legitimacy to certain behaviours, including adherence to cultural norms.

Traditional values and obedience are closely related to environmental preservation practices. Therefore, obedience is crucial if the community's goal is to preserve the environment for a better future, and thus, agreed-upon rules are necessary. Williams (1976), Schwartz (2006), Barker, C. (2011), and Storey, J. (2018) argue that traditional values are one of the basic human values that influence social behaviour. In line with Dionisius's (2025) opinion, the implementation of the Kuda Lumping art tradition is conducted through the perspective of character values reflected in Pancasila. As a traditional Indonesian cultural practice, this tradition is a local

heritage that has aesthetic appeal and deep moral meaning and is relevant to social life; thus, it needs to be passed down. Traditional values refer to a commitment to customs, habits, and norms passed down from generation to generation. Relationship with obedience means that individuals with high traditional values tend to be more obedient to social norms because they see these norms as part of a sacred collective identity. Traditions that are consistently carried out well actually become social capital in terms of their values. According to Coleman, J.S. (1988), social capital functions as a resource in collective action and helps explain individual achievements through strong social interactions in the social value system.

The *Baladang-Bakabau* tradition is a system of collective obedience within the social order of the Kenegerian community. Local communities interpret *Baladang* as farming. Farming here refers to the system of cultivating rice in paddy fields. The community's livelihood is farming in the rice paddy sector. Rice paddy cultivation is the primary support for rice paddies. As such, to produce good-quality rice, farmers must maintain the fertility of the paddy fields. According to Setyowati (2007a), paddy fields, which often undergo intensive cultivation, can have poor soil structure and lower infiltration capacity. *Baladang* is a planting pattern that balances nature. *Bakabau*, on the other hand, is a system of raising buffalo in groups, with a pattern of releasing and penning them. *Baladang-bakabau* is a community tradition that strives to maintain the balance of the natural and social environments.

Baladang-Bakabau is a community agricultural pattern of growing rice combined with a buffalo farming system (Yuliantoro et al., 2023). The rice planting process lasts approximately six months, during which time the buffalo are not allowed to be released into the rice fields and must be penned, known as the *Menguang* (Rice Harvest) season. The community also plants rice simultaneously through the *Batobo* tradition. After the harvest, entering the *Malope* (Rice Harvesting) season, buffalo are allowed to graze in the rice fields for six months because their faeces and urine are believed to fertilise the soil (Saam & Arlizon, 2011). This tradition also prohibits the use of pesticides, as they are considered to damage soil nutrients (Wati, 2020). This prohibition is a mutual agreement and is reinforced by customary fines for violators, for example, if buffalo damage crops during the planting season. According to Weber (1922) and Durkheim (1997), customary fines serve to maintain social order, restore harmony, and foster collective responsibility. Thus, the rules and sanctions in the *Baladang-Bakabau* tradition become a community mechanism to preserve traditions while keeping the environment balanced and sustainable.

Local traditions are values, norms, and knowledge that have been passed down through generations in a community and become an integral part of a region's cultural identity. In the context of Social Studies (IPS) learning, *Baladang-Bakabau* can be used as material to strengthen students' understanding of the social, cultural, and environmental dynamics of local communities. For example, the tradition of cooperation in various regions of Indonesia reflects a spirit of togetherness and social solidarity that can be linked to material on social interaction and values in community life. Learning plays a crucial role in providing the younger generation with an understanding of the various environmental issues they face. Through IPS material, students are encouraged to recognise how human activities interact with the environment, as well as the positive and negative impacts they cause. With this understanding, students can see the cause-and-effect relationship between human behaviour and environmental conditions, such as pollution, deforestation, and climate change. This equips them to be more sensitive and responsible in preserving the environment.

Social studies learning encourages students to think critically and seek solutions to environmental problems around them through discussions, projects, and case studies so that

they can design conservation measures and sustainable use of natural resources. Arsyad (2017) emphasised that social studies not only enhance knowledge but also shape students' character and social awareness. At the elementary school level, social studies learning is directed at introducing basic concepts about self, family, society, and the environment in a thematic manner and based on direct experience (Ministry of National Education, 2006). Meanwhile, at the junior high school level, learning focuses on critical thinking skills, social problem solving, and responsible decision-making according to the Ministry of Education and Culture (2013). With a continuous learning flow from elementary to junior high school, social studies play a crucial role in shaping a generation that cares about the environment, has social empathy, and is ready to become agents of change to create a harmonious relationship between humans and nature.

According to the Ministry of National Education (2006), social studies learning at the elementary school to junior high school levels aims to develop students' understanding of the social, cultural, economic, and geographical environment in everyday life. At the elementary school level, social studies learning is more directed at introducing basic concepts about oneself, family, society, and the surrounding environment in a contextual manner. The approach tends to be thematic and based on direct experience, so that students can develop social skills, empathy, and responsibility from an early age. According to the Ministry of Education and Culture (2013), social studies learning in junior high schools is focused on developing critical thinking skills, social problem-solving, and responsible decision-making in community and national life. By understanding social dynamics from the local to the global scale, students are expected to become active citizens who have a caring character and a national perspective that stems from the nation's cultural diversity.

This study implicitly indicates the values of community obedience through the *Baladang-Bakabau* tradition and efforts to maintain the natural and social environment in balance (agricultural systems and livestock systems with direct practices of preserving the environment). This value of obedience provides a broad meaning to the belief of the Kenegerian community to continuously carry out well in the social order of society because it has a positive impact on community members; they are not affected by the development of the times that are considered to eliminate their traditions, as such. The *Baladang-Bakabau* tradition also illustrates the values of togetherness, cooperation, and responsibility that are very high and are believed to be planned in a patterned manner by the Kenegerian community. The values inherent in this tradition illustrate that values that are considered local and backwards according to some people, in fact, these values are the answer to the problem of environmental damage, which is a shared focus for us to improve. With the existence of positive traditions that have long been carried out by the community towards the environment, based on this study, a conceptual arrangement of social studies learning materials is made to leave meaningful learning, and then arranged in social studies materials. With these efforts, it is hoped that positive values in protecting the environment can be transmitted through social studies learning in schools.

Environmental issues are an important issue. Hence, this study reveals the value of continuity and balance in utilising the social environment and the natural environment. The research purpose is to see the application of the value of community compliance through traditional practices (regarding the balance between the natural environment and the social environment) through the values of togetherness, cooperation and responsibility that are conceptually included in the social studies learning materials for elementary to junior high school levels. The reason for conceptually recommending social studies materials for elementary to junior high school levels is that at this level, the social studies learning materials are based on themes/topics of discussion. Thus, they can be thematically connected to various students' lives.

2. Method

2.1 Research design

Based on the data of the research object regarding traditional values, the appropriate research approach is qualitative research. This study uses an approach to understand social phenomena and the meanings given by individuals in the implementation of values in community traditions. The main focus is the meaning, experiences, and perspectives of participants, not numbers or statistics (Creswell, 2014a; Merriam & Tisdell, 2015; 2018b). This research design uses a qualitative approach with the research location in the Kenegerian community that still practices the *Baladang-Bakabau* tradition, with key informants consisting of traditional elders, community leaders, village government heads, and community group leaders who understand traditional practices. Data were collected through in-depth interviews to explore the meaning, experiences, and perspectives of informants related to the value of obedience in tradition, as well as direct observation of field practices such as rice planting systems, buffalo herding, and applicable customary rules, as well as documentation in the form of photographs and notes of the research object. Data analysis was carried out qualitatively through semantic domain analysis by grouping, interpreting, and connecting findings to discover the meaning of the emerging traditional values, subsequently compared with literature reviews to strengthen the interpretation. The analysis results, furthermore, are formulated conceptually as a basis for developing character education in social studies learning.

3. Results

3.1 Location of the *Baladang-Bakabau* tradition

Kuantan Singingi in Riau is divided into 15 sub-districts, 229 villages/sub-districts, consisting of 218 villages and 11 sub-districts with an area of 7,656.03 km² (source: BPS 2024). Kuantan Singingi has diversity/pluralism, but the community lives in harmony. According to Nasikun (2007), pluralism is not always synonymous with conflict, since if pluralism is not always synonymous with conflict, as if pluralism is managed well, it creates a solidly integrated society. Kuantan Singingi has borders in the North: Kampar Regency, South: Jambi, West: Lima Puluh Kota Regency (West Sumatra), East: Indragiri Hulu Regency. The region geographically has complete natural resources, both mining, plantations, and waters (rivers). This potential is the reason why the wider community out there can manage it, but they do not pay attention to the environmental balance; this is a strong reason for ecological damage.

Administrative map of Kuantan Singingi based on data collection from Benai District as the object and subject of research, which includes the area of Simandolak Village and its surroundings. This map reveals the boundaries of the village area, including Simandolak. Simandolak, consisting of Simandolak, Tebing Tinggi, Lancang Island, Ingu Island, and Tanjung Simandolak villages, is estimated to have an area of 34.57 km². Simandolak has a population of 6,312 people, consisting of 5 villages (Village Government Data, 2024).

Figure 1. *Baladang-Bakabau* traditional system

The *Baladang-Bakabau* tradition is a cultural system that can be considered unique and different from other regional systems. This uniqueness is evident in the practice of values that contain profound meaning regarding the importance of the environment for humans. Although this tradition is essentially a requirement to meet the community's daily needs, the community still cares about environmental sustainability in the future (interview with traditional figure Datuk Kenegerian, 2024).

3.2 Balance of social and natural environmental obedience values

The *Baladang-Bakabau* tradition presents challenges that are not easy to implement. The commitment based on the values of obedience of the community that continues to maintain this tradition needs to be revealed in detail. Obedience in balancing future living needs with practices of life wisdom is evident in this tradition. First, *Baladang* is a wise practice in managing rice fields for community rice cultivation, in accordance with customary provisions and regulations. This system stipulates that the community must plant rice at a time determined by customary law. Data on the area of state rice fields is based on the following source from the Regional Development Planning Agency (Bappeda) of Kuantan Singingi in 2020.

Table 1. Rice field area in Kenegerian Simandolak

Village	Area (ha)
Simandolak	170
Pulau Ingu	166
Pulau Lancang	154
Tebing Tinggi	156
Tanjung Simandolak	164
Total	800

The rice fields in Kenegerian Simandolak, based on obtained data, cover 800 hectares, but approximately 50% of them are productively planted with rice by the Kenegerian community. The 400 hectares of cultivated rice fields are not a small area; thus, good management is needed in implementing regulations in the planting pattern to achieve stability or increase the amount of harvest. According to the traditional leader, Datuk Penghulu, the planting pattern is regulated by simultaneous rice planting. There are also regulations on fines if the community's farming system still uses pesticides, both poisons and chemical fertilisers, without an agreement in the customary deliberation. The reason for this sanction is actually the result of a joint deliberation

with the indigenous people and the community. In order to maintain good things in the environment for healthy living and not endanger the health of all (humans and pets), it would be better if this regulation were agreed upon together. Another reason, the results of previous research (Tono et al., 2011) organic rice farmers reported lower production costs and higher net profits, even though the yield (4-5 tons/ha) is lower than conventional rice.

Findings from the responses of a community member named Bapak (Ilut, 2024) revealed that residents in the local area have long agreed upon the rice planting rules. This demonstrates that the indigenous community's adherence to these rules is highly valued, enabling them to maintain them. The question arises that "Are there any community members who violate them?" The community member responded that, given the rules, one or two individuals have violated them. The most common reason is negligence in understanding the rules. Over time, the community's adherence to these rules has continued to be maintained. The rice planting system, known locally as the "*Baladang*" system, also known as "*Batobo*," is believed by the community to be the right value for maintaining the well-being of all. In line with the expression (Yusuf, 2010), it states that models of human interaction with their environment give rise to forms of expression and are refined into expressive forms of community adherence. The rice cultivation system using the *Baladang* system actually has an impact on the durability of the rice grains stored in the rice barn. Previous research on Purwanto (2011) indicates that rice cultivated without synthetic pesticides tends to be healthier, more pest-resistant, and less likely to spoil naturally after harvest, due to the absence of chemical residues. It is widely understood that the ban on pesticide use also has a positive impact on people's consumption patterns and health. For this reason, the traditional value of the *Baladang* system continues to be maintained by all members of the community.

Second, *Bakabau* is a pattern of raising or raising buffalo in groups or collectively. The livestock kept by the community are buffalo. *Bakabau*, also known locally as the "*Pekandangan*" system, may have similarities in other regions. Knowledge of this tradition is also passed down from generation to generation to the younger generation, regarding the tradition of collective buffalo farming within the framework of state regulations. The value of obedience in this tradition is truly practised wisely in their attitudes and actions to maintain this tradition.

Table 2. Details of the number of buffaloes in Kuantan Singingi (district/state/village/individual)

Regency	District	Kenegerian	Village	Individual	Information
8987	739	230	46	1-5	/ Tail

The community's compliance value system is in the form of their compliance. When the rice planting season arrives, the buffaloes of residents, which number approximately ± 230 , must be put in a pen (BPS Kuantan Singingi Regency, 2023). The penned buffaloes must be guarded alternately with other owners, and if the owner wants to herd the buffalo, they must be followed and supervised from releasing them from the pen until they are put back in the pen in the evening. If this rule is violated, for example, a buffalo entering a resident's plantation or entering a resident's rice field, they must be given a fine determined through a customary village meeting. According to the opinion of Datuk Penghulu (2024), the practice of this value is already well understood by members of the buffalo owner group, and their choice to raise buffaloes must be considered together for the sake of harmony in the wider community. This means that the consequences of choosing livestock are obligatory to pay attention to the rules and be ready to accept sanctions if they violate them.

In the tradition of *Baladang-Bakabau* in practice, the value of obedience is a unity (Integrated) that cannot be separated in practice. The Kuantan Singingi community makes a living from the agricultural/plantation and livestock sectors (BPS Kuantan Singingi Regency Government, 2023), showing that the family's economic support is from these two sectors. Even in Kenegerian Simandolak, close to 85% work as farmers and raise livestock. Through *Baladang-Bakabau* within a period of 1 year, there is a system pattern that is obeyed by community members both in the rice farming system and the buffalo farming system. Obedience with these shared rules in both patterns becomes social capital that can be used as a very large value system in attitudes and actions in loving the universe. Saam and Arlizon (2011) suggest that community traditions as social capital do not seem to be optimally empowered in building village communities. It is understood that in traditional communities, it would be good if this system were built in the midst of society and could be transmitted in a wider scope, such as villages/sub-districts, which is carried out together in an integrated manner, so that its impact is also broad.

Boedisantoso (2009) bolstered that the dynamics of human adaptation to the environment create culture, which subsequently serves as a framework of reference in fostering reciprocal relationships with the environment. Based on the life needs that must be met, humans sometimes forget human rules and even the rules of nature. The cause of environmental damage is more often due to the demands of life's needs. Based on the teachings of the obedience values from the *Baladang-Bakabau* tradition, life's needs remain important for humans, but we, as living creatures equipped with reason and knowledge, must care for the environment. The above societal knowledge forms a model of interaction between components and processes in the ecosystem (Safira, 2017).

3.3 Analysis flow of obedience values in the *Baladang-Bakabau* tradition

The analysis process of obedience values in the *Baladang-Bakabau* tradition is described as follows:

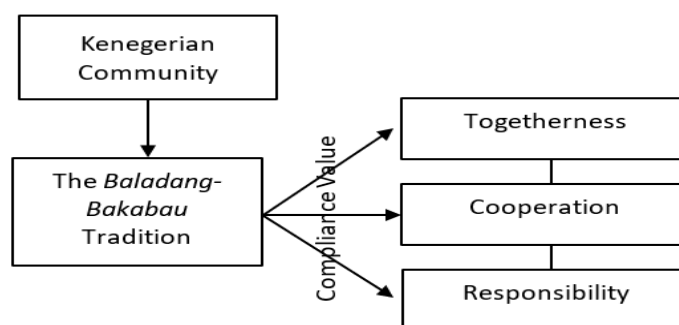


Figure 2. Analysis flow obedience values in the *Baladang-Bakabau* tradition

The Simandolak community maintains and preserves the *Baladang-Bakabau* tradition of maintaining balance between the natural and social environments. This preservation and maintenance are interpreted through the community's practice of obedience in the form of togetherness, cooperation, and responsibility. These practices constitute genuine obedience because they are carried out continuously through generations. Obedience values such as togetherness, collaboration, and commitment are an essential part of the community's culture.

Baladang-bakabau truly balances the social environment with natural life. Where obedience with societal rules actually touches on human interactions with one another, this is called the social environment. Meanwhile, the natural environment, human obedience with the natural

resource management system to meet needs. Based on both sides of these needs, both are truly crucial for the lives of all humans.

Table 3. Integrated values of *Baladang-Bakabau*

Balance values	Descriptions	Practices
Social environment	Traditions can strengthen social harmony, and the inheritance of local traditions takes place continuously from families and communities to the younger generation.	<ul style="list-style-type: none"> • Togetherness • Cooperation • Responsibility
Natural environment	Human activities in the agricultural and livestock sectors to meet economic needs can have a damaging or conserving impact on the environment, depending on human social behaviour patterns. Meanwhile, the <i>Baladang-Bakabau</i> tradition upholds nature conservation and maintains ecological balance.	<ul style="list-style-type: none"> • Mutual respect, help, and sacrifice • Understanding behaviour, sharing roles, and fostering closeness • Cooperation and deliberation

It can be explained that human activities in the form of social activities also affect the natural environment. Human activities through activities in the agricultural and livestock sectors to meet the economic needs can have a destructive impact or an impact on preserving the environment, depending on human social behaviour patterns. Meanwhile, local traditional activities that uphold nature conservation (such as the local wisdom of indigenous communities) tend to maintain ecological balance. Conversely, consumer culture damages the environment. Therefore, from the above perspective, it can be explained that the activities of the *Baladang-Bakabau* tradition can have an influence on community activities both in the social environment and the natural environment. This traditional value provides benefits to balance between both conventional values in the practice of the value system in society, although humans are required to keep up with the times, but not abandoning their traditions. According to Aarsal (2023), tradition can strengthen social harmony, and the inheritance of local traditions takes place continuously from family and community to the younger generation. This proves the value of tradition in building a cultural value system (togetherness, cooperation, and responsibility) in society today and in the future.

3.4 Values of togetherness, cooperation and responsibility

The practice of the *Baladang-Bakabau* traditional illustrates the values that are the beliefs of indigenous communities. These values are fundamental for community members regarding the ongoing self-awareness of all members in efforts to protect the environment from negative influences, including regulations in management, systems, institutions, authorities, and customary stakeholders (Pusposutardjo, 1996; Windia, 2015). This regulatory system is carried out by the Kegerian custom so that the values of propriety can be passed down to indigenous residents. The values of the *Baladang-Bakabau* tradition are manifested in the behaviour and actions of residents' togetherness, cooperation, and responsibility values, which are explained in more detail as follows:

The value of togetherness in the practice of the *Baladang-Bakabau* tradition is the obedience value carried out by community members to customary rules that have become a shared tradition. Therefore, the value of togetherness is reflected in the process of supervision and work in the rice farming system and buffalo farming. The strength of togetherness in tradition is the capital of the community's social resilience in facing the challenges of the times. This is explained by Koentjaraningrat (1990) as the value of the social structure of society, which is an important capital in maintaining social resilience. This value is the effect of community obedience in the *Baladang-Bakabau* tradition, so that community members can engage in activities that forge shared values. This shared value builds greater values and forms social resilience within the community. Issues that attempt to divide this community are difficult to address, as the strength of the values has become an intrinsic belief for its community. The value of togetherness in this state society is practised in various daily activities of community members (mutual respect, help, and sacrifice). The practice of this value is a force that balances the social environment of the community with the natural environment; thus, this value is essential to maintain and preserve for its sustainability. It is vital to understand that respect is the basic foundation on which other behaviours are established. The practice of the value of helping behaviour has long existed in the *Baladang-Bakabau* tradition; the pattern of helping values is seen in the process of planting rice in the fields and the community's buffalo farming system through the *Baladang-Bakabau* tradition. Sacrifice is the sacrifice of time, energy, and materials/goods in a joint effort in traditional traditions between traditional leaders and members, when there are traditional events such as traditional ceremonies. The tradition continues to be preserved; in fact, the practice of values is believed to have power; hence, the *Baladang-Bakabau* is a tradition that is believed to have control over the element of environmental benefits for human life, so that it is maintained through good community habits.

The value of cooperation in the *Baladang-Bakabau* system is implemented in agricultural and livestock farming patterns. The *Baladang-Bakabau* system is a combination of rice farming in paddy fields and buffalo farming that involves the Kenegerian community, thus requiring cooperation in monitoring customary rules. In the *Baladang-Bakabau* farming and buffalo farming process, cooperation is needed both in planting rice and in caring for the buffalo. Therefore, this value of cooperation is a value of obedience to customs or social institutions built by traditional customs. In line with Soemardjan (1964), views cooperation in tradition as part of a social institution that regulates collective behaviour in society and avoids conflict between individuals. As such, the value of obedience in the *Baladang-Bakabau* tradition influences social institutions to understand each other, share roles, and establish closeness between residents in various activities. Therefore, the three values in the practice of cooperation are the social foundation in building a social environment and the natural environment, including the Kenegerian climate, to continue to improve. Understanding, sharing roles, and closeness are the values we always share, without neglecting any of them. The values of cooperation, through understanding, sharing roles, and closeness within the framework of the *Baladang-Bakabau* tradition, are examples of values that have the power to maintain balance between the social and natural environments, enabling us to practice harmony in our lives.

The value of responsibility in the *Baladang-Bakabau* tradition is a rule agreed upon by the Kenegerian community, reflecting a strong sense of responsibility in upholding customary regulations and a willingness to accept customary sanctions for those who violate them. The practice of obedience value serves as a moral foundation for maintaining the *Baladang-Bakabau* tradition. This is in line with Weber's (1930) assertion that the ethics of responsibility serve as an

ethical foundation, particularly in cultures that instil a commitment to carrying out duties and social norms.

According to Durkheim (1893), Parsons, T. (1951), Merton, R. K. (1968), and Giddens, A. (2009), social norms are "social facts" that regulate behaviour and encourage obedience. The stronger the tradition in a society, the greater the social pressure to comply with those norms. Tradition bolsters social integration and creates mechanical solidarity, namely, obedience based on shared values and beliefs. Individuals comply because these norms have become rooted in social life. The reflection of the value of responsibility in obedience with the *Baladang-Bakabau* tradition is a value held and practised by community members (traditional elders, traditional figures, & traditional communities). The value of responsibility for maintaining a balanced social and natural environment is carried out through this tradition. This value is carried out through cooperation and deliberation in the social order as a social norm and is continuously carried out by all communities. Cooperation is carried out by individuals and communities at all levels of life, including the responsibility of maintaining a balance in life practices in meeting the needs of life for the community. Deliberation is the application of noble values that have been carried out by all humans from generation to generation. The value of deliberation in decision-making in the customary word consensus is the application of values that are continuously applied in this tradition. This is a form of responsibility of all members of the customary community, which is translated into customary rules. The value of responsibility carried out in the results of deliberation is a binding decision, including in the example of customary law sanctions for violators of customary rules in the *Baladang-Bakabau* tradition, where sanctions are given after the customary meeting and the sanctions are agreed upon; the result is a consensus to agree to carry out.

Accordingly, it can be understood that these three values are actually the cornerstones of values that can be internalised in the character values of students at school by emulating the behaviour of the wisdom of *Baladang-Bakabau*, so that students have a good awareness of the surrounding environment.

3.5 Conceptual design of character education

Table 4. Conceptual design of character education through social studies learning in schools

Levels	Material/Topic/Theme	Social Studies Learning	The Value of Character Education
Elementary School	Class 4: My Indonesia is Rich in Culture-cultural diversity.	Through the values of togetherness in customs packaged in social studies, learning to foster good character with the material, my Indonesia, is rich in culture and cultural diversity.	The character that emerges is the value of mutual respect that is cultivated in students in class and at school who come from various ethnic groups.
	Class 5: Environment-how to protect the environment.	The value of cooperation that exists in community traditions is explained by teachers in social studies learning with environmental material, how to protect the environment.	The character that emerges through examples in classroom learning, students are invited to understand that the environment can be utilised in a good way.
	Class 6: Leadership-the concept of leaders.	All elements in society actually have the value of responsibility. Still, a leader	The character that emerges in learning with the example of local/traditional

Levels	Material/Topic/Theme	Social Studies Learning	The Value of Character Education
		can play the one who can quickly bring about change, so it is conveyed in the IPS learning material on the concept of leadership.	leaders who are able to make decisions through deliberation, then the word consensus is found as the final decision.
Junior High School	Class VII-IX: Culture and social interaction.	The values of togetherness, cooperation, and responsibility are the duties of all humans, so the social studies learning materials packaged in class are connected to a positive tradition to build awareness in all students through cultural materials and social interactions.	The teacher exemplifies local values that exist in the surrounding area, then students are invited to see what good values of awareness are like in the practice of life in the form of making, then these actions will become the character of the students if they do them.

It can be explained that social studies learning in elementary schools from grades 4 to 6 in the Independent Curriculum is designed to develop students' understanding of their social and cultural environment, while instilling character values from an early age. In grade 4, through the topic "My Indonesia is Rich in Culture," students are introduced to Indonesia's cultural diversity, which includes language, customs, arts, and regional traditions. This learning not only aims to introduce diversity but also instils an attitude of tolerance, respect for differences, and pride in being part of a multicultural nation. In grade 5, the theme "Environment" emphasises the importance of preserving nature as a form of social and moral responsibility. Students are invited to recognise various forms of environmental damage and conservation actions that can be carried out in small circles, such as students understanding the importance of saving water, planting trees, and sorting waste. Meanwhile, in grade 6, the topic "Leadership" is developed through an understanding of the concept of a just, honest, and responsible leader in making the right decisions based on the results of deliberation. Through stories of traditional figures or local leaders who uphold moral and cultural values, students are encouraged to emulate constructive leadership. This approach aims to instil strong character education, enabling students to become future leaders with integrity and a strong sense of community.

Social studies learning in junior high school grades 7 to 9 within the Independent Curriculum aims to develop students' understanding of the dynamics of society, including culture and social interaction, as a foundation for building strong character. Under the theme of culture and social interaction, students are encouraged to recognise Indonesia's cultural diversity and understand how culture shapes patterns of interaction in community life. Through this learning, students not only learn theories about social values but are also encouraged to reflect on and emulate traditional values such as cooperation (*gotong royong*), deliberation to reach consensus, tolerance, and mutual respect that exist in various local communities. The conventional values taught are not only part of the cultural heritage but are also used as a character education tool in schools. For example, the tradition of deliberation in decision-making is instilled in classroom discussions; the value of cooperation is applied in group work and environmental cleanup activities; and the tradition of respecting parents and elders is contextualised through respecting teachers and friends at school. By positioning culture as a source of values and morals, social

studies learning not only broadens students' understanding of socio-cultural diversity but also fosters positive attitudes, empathy, responsibility, and a strong social awareness in everyday life. This character education is a crucial part of preparing a young generation that is not only cognitively intelligent but also morally and socially strong.

4. Discussion

The *Baladang-Bakabau* tradition is a customary mechanism that consistently maintains a balance between the social and natural environments through the values of togetherness, cooperation, and responsibility of the local community. This tradition is not only maintained as a hereditary ritual but also as a time-tested manifestation of ecological and social compliance. *Baladang*, which implements a simultaneous planting system without pesticides, demonstrates a strong form of local environmental knowledge. Approximately 400 hectares of productive rice fields are managed according to customary rules, including a ban on pesticides, customary fines, and integrated planting schedules. The practice of growing rice without pesticides has also been proven to produce rice that is more resistant to pests and lasts longer when stored. This is confirmed by Purwanto (2011), who stated that rice without chemical residues has a better shelf life. This demonstrates that this tradition not only preserves the ecology but also safeguards the community's food security. Thus, there is a congruence between field findings and scientific studies that locally based agriculture can overcome soil degradation and decreased productivity due to dependence on chemical pesticides. In terms of livestock, the *Bakabau* system, which regulates buffalo farming and grazing through customary rules, demonstrates a high level of community responsibility. Data shows that approximately 230 buffalo must be penned during the planting season and only released when the harvest is over. This practice not only preserves the community's crops but also creates ecological integration because the buffalo dung serves as natural fertiliser.

The value of obedience emerging in the *Baladang-Bakabau* tradition constitutes a strong form of social capital, as it has become a collective moral belief. Within the social sphere, the values of togetherness, mutual respect, mutual assistance, and sacrifice have formed a stable pattern of social relations at the Kenegerian level. This is evident through patterns of cooperation, customary deliberation, and collective work in maintaining rice fields and buffalo. Thus, the findings provide empirical evidence that traditional social structures remain relevant as mechanisms for preserving social values amidst changing times. The *Baladang-Bakabau* tradition aligns with the concept of social institutions, stating that customary norms can regulate collective action and prevent conflict. Rules regarding customary fines, buffalo monitoring, and simultaneous planting reflect an effective social control system. This confirms that traditional practices are not merely cultural symbols but also regulatory instruments that maintain social and ecological harmony.

The relationship between the values of obedience in the *Baladang-Bakabau* tradition, conceptually internalised in social studies learning materials, provides a significant contribution to the development of character education. The *Baladang-Bakabau* tradition, which embodies the values of togetherness, cooperation, and responsibility, can be used as a concrete example in social studies learning in both elementary and junior high schools, as formulated in the conceptual design of learning materials. This finding aligns with Arsyad (2017), who asserted that social studies functions to shape students' social character through values-based learning. Through traditional values, teachers can present examples close to students' lives to instil social and environmental awareness. This research not only produces a cultural analysis but also provides practical implications for the integration of local traditions in character education for

the younger generation. Thus, the conceptualisation of social studies learning materials is connected to the reality of what is happening in society, namely that the actual practices in the Kenegerian community's customs in maintaining environmental balance are able to address concerns about environmental damage. *Baladang-Bakabau* is not only a tradition, but also a system of local values and knowledge that can address modern environmental challenges. The integration of these findings into social studies education provides a strategic contribution to the effort to shape a young generation with strong character, care for the environment, and a deep understanding of local culture as part of their identity.

5. Conclusion and implications

The research purpose reveals the perfection of the *Baladang-Bakabau* tradition values conceptually incorporated into social studies learning according to the level of material to foster the value of character education for students in schools. The results provide a picture of the values of obedience that have been internalised in the practice of togetherness behaviour (mutual, helping, and sacrificing), cooperation (mutual understanding, sharing roles, and establishing closeness), and responsibility (cooperation and deliberation) to balance in maintaining the social and natural environment. It is hoped that these traditional values are able to answer the concerns of the wider community regarding the damage to the social and natural environment through a humanist approach to local community customs. Positive values are being designed conceptually to build character education for students in schools through social studies learning materials.

These values serve as a cornerstone that can be internalised in students' character development at school, by emulating the wisdom of *Baladang-Bakabau*, fostering a healthy environmental awareness. These values are a valuable strength in facing the various cultural threats resulting from globalisation. The hope is that future generations continue to uphold these values and pass them on to future generations.

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