

The Use of Nasi Pelleng Local Wisdom as Social Science Teaching Material

Guntur Arie Wibowo^{1*}, Madhan Anis¹, Chairuddin¹, Van Kim Hoang Ha², Aulia Rahman¹

¹ Universitas Samudra Langsa, Indonesia

² University of Social Sciences and Humanities (HCMUSSH), Vietnam

 guntur.fkip@unsam.ac.id*

ABSTRACT

Local knowledge and traditions have a lot of potential as a result of Indonesia's diverse cultural landscape. Several regional Indonesian proverbs have been used in the classroom as teaching aids. Nasi pelleng, a form of indigenous knowledge, is still hardly ever acknowledged or utilized in the classroom. Making Nasi Peleng traditional knowledge into a tool for teaching social science is thus novel. The purpose of this study is to evaluate the viability of including Nasi Pelleng traditional knowledge in the social science curriculum. Data collection methods for the qualitative approach adopted in this study include observations, recordings, interviews, and other sources that are connected to Nasi Peleng traditional knowledge. Additionally, content analysis is utilized to examine the data gathered. Based on its practical qualities and local wisdom values, the research's findings—which take the form of a presentation of Nasi Peleng's local knowledge—are appropriate for use as social sciences teaching materials. The religious, austere, and cooperative principles found in the Nasi Pelleng heritage can be used as a guide for how to behave in society, and this integration can be one of the attempts.maintaining communal knowledge that is beginning to be lost. Consequences of According to this study, children can learn to live simply and form communities by cooperating and showing respect for one another through the use of educational materials based on the Nasi Peleng tradition.

Keywords: *Nasi Pelleng, Local Wisdom, Social Science Teaching Material*

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INTRODUCTION

Foundation for national development, character building and education play a pivotal role in Indonesians' holistic growth across many dimensions - these dimensions aligning with human nature as it stands (Jeniawaty & Mairo, 2022; Negara & Ramayandi, 2020; Pont et al., 2019). These aspects are observed through the lenses of natural elements (body-soul union), individualistic and collective characteristics, and harmony within nature (being both autonomous and submissive). These three dimensions of growth are built around the idea that education from birth is key to helping a person realize his or her full potential and leading them toward becoming true individuals. From this standpoint, education serves an invaluable function in

supporting Indonesia's national character-education agenda, an important initiative (Tuslian, 2020).

Character education entails multiple interdependent components, including traditional-moral understanding, moral judgement and empathy, altruism, and moral tendencies. The development of character-based education is critical for preparing human resources that have the readiness and competence in global competition. Strategies are needed in the education system and school management processes that lead to the formation of character learners (Hadi & Toriquil Chaer, 2017; Sari, 2020) states Character education is a combination of moral knowledge, moral emotions, and moral behavior. Knowledge of virtues, the desire to do well, and actually doing good are all part of a good character. The moral is the most important.

Character education is a method of education that emphasizes the development of virtues and moral values in students. It is designed to develop qualities like honesty, respect and responsibility (Chang & Chou, 2015; Harrison et al., 2022). Character education focuses on cultivating virtues which are positive traits or habits of thought and behavior. Integrity, compassion, fairness and self-discipline are some of the virtues that can be cultivated. Character education aims to develop virtues which contribute to success, personal growth and well-being. It is designed to give individuals the necessary skills and qualities to overcome challenges, make ethical choices, and form positive relationships. Character education aims to promote an ethical society through the promotion of moral principles, perspectives and reasoning. It is designed to foster a sense social responsibility, empathy and commitment to justice and equity. Awareness includes moral sentiments such as self-respect and self-control as well as empathy, benevolence and self-control as part of its framework.

Character education serves as a means to foster positive attitudes and foster virtue development in students (Khumairo & Anggriliana, 2022; Lahiya et al., 2022). Its success depends on acknowledging individual perspectives and values within home, school and community settings (Rindu et al., 2022; Rochanah et al., 2022). Example, character education is implemented through the school culture and habituation integrated into all school subjects. It is important for all education units and bodies to actively support character education. This integrated approach helps reform the declining quality of morals and behaviors in the younger generation, leading to a more holistic personality (Hidayati et al., 2019). Then the management of schools, including principals and madrasah heads, plays a crucial role in implementing character education. They are responsible for improving the quality of education and producing students with good character (Mukminin Al Anwari et al., 2022). In conclusion, character education is an effective means of fostering positive attitudes and virtue development in students. By acknowledging individual perspectives and values within various settings, character education can be integrated into daily student lives, weaving practical ethics into their experiences.

In light of the aforementioned considerations, education is the best medium for fostering the development of the next generation of smart, open-minded and beneficial (Lucier-Greer et al., 2014; Ossiannilsson, 2020; Riekkki & Mammela, 2021). The pluralistic and inclusive ideals that should be a part of Indonesian education developed in accordance with various cultural realities so that it can help build significant values that aid in the growth of cultural awareness. It implies a curriculum must be created that integrates local expertise and situates the cultural paradigm within the context of national education (Murad et al., 2021). In order to preserve local wisdom, it is necessary to incorporate local wisdom into the educational process in

schools. It aims to strengthen pupils' national identification, attitudes, and personality qualities (Anwar et al., 2020; Pamenang, 2021). Students can produce meaningful learning by utilizing local wisdom because it connects to the specific scenario they are facing.

In line with that, there is the Nasi Pelleng tradition of the Pakpak community. The Nasi Pelleng tradition is part of the cultural manifestation of the Pakpak people which contains philosophical meanings and values. The Pakpak community believes that serving Nasi Pelleng in an activity can provide positive things such as health, safety and sustenance in every activity carried out. Many of the values contained in the Nasi Pelleng tradition are used as a reference for students in reflecting on their attitudes and behavior in society. Unfortunately, in practice only the older generation understands this. Therefore, making the Nasi Pelleng tradition as a learning material is an opportunity to instill its cultural values to the younger generation. Using traditions as learning materials can help instill a sense of identity, pride, and understanding of local cultural roots in students (Setyono, B., & Widodo, H. P., 2019; Maina, F., 2003; Morris, P., & Vickers, E., 2015). By learning about the cultural symbols associated with the Nasi Pelleng culinary tradition, students can gain valuable insights and knowledge about the tradition, which can help them appreciate and preserve cultural heritage (McGrath, B., & Brennan, M. A., 2011). This can indirectly invite generations of students to provide valuable insights and knowledge about the tradition.

Student development can include exploring local knowledge that can be used in a classroom context (Wei-Ting & Pat Shein, 2022). Numerous studies have been done on the use of local wisdom as a source of learning, including Short Story Writing Learning Based on Local Wisdom with Digital Book Media for University Students (Hastuti et al., 2023). Development of Dramatic Play Book Based on Kudus Local Wisdom for Children (Santoso et al., 2022). Indonesian Language Learning Based on Local Wisdom (Permana et al., 2023). Local wisdom in the picture storybook for elementary school students in Sukoharjo regency (Pratiwi & Suwandi, 2021). The use of local knowledge as a learning resource, however, was more prevalent in research in relation to language education topics. It is still uncommon for social science research to take into account local knowledge. Furthermore, Nasi Pelleng's traditional knowledge has not been extensively utilized as a learning resource. Therefore, it is crucial to conduct research on the creation of social studies teaching materials based on Nasi Pelleng's local knowledge, which is a novel area of study.

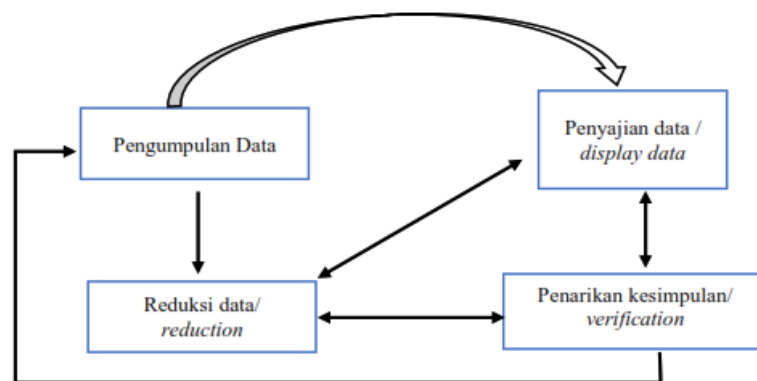
METHOD

This study employs a descriptive model and a qualitative methodology. Description The study object is described using the method in a methodical, accurate, and factual manner. The researcher then discussed junior high school education and sought a connection between the object of study and junior high school social studies instruction. Purposive sampling was employed in this investigation. The Pakpak neighborhood in Subulussalam City is the sample chosen. The structure, purpose, cultural values, and viability of Nasi Pelleng as a teaching tool are all part of the research findings. Data was obtained through observation, field notes and interviews. In August, we conducted observations and interviews with several important informants. Here, key informants are those who can provide insight and access to information important for understanding the issues, problems, and needs of local communities because of their knowledge, experience, or social status in a community (Elmendorf & Luloff, 2001; Krannich & Humphrey, 1986 ; Schwartz, Bridger, &

Hyman, 2001). The sixteen main informants consisted of five junior high school teachers, five junior high school students, one official from the Dinas Pendidikan dan Kebudayaan, one from the Majelis Adat Aceh, and four representatives of the Pakpak community. All interviews in this study used a series of open-ended questions. Next, data from interviews are collected and evaluated (Miles & Huberman, 1994).

Data analysis is carried out continuously and interactively to obtain complete and saturated data, or comparable answers. This is achieved through the process of data reduction, presentation (data presentation), and drawing conclusions (drawing conclusions) of the data (Sugiyono, 2013). The data collected is used as a basis for using the local wisdom of Pelleng rice as social studies teaching material.

Figure 1. Flow Of Data Analysis Sugiyono, 2013



RESULT AND DISCUSSION

Origin of Tradition of Nasi Pelleng

The tradition of Nasi Pelleng is the customary culture of the Pakpak community that has existed since ancient times and to the present that contains meaning and high values. Here we asked several community leaders and academics about several things related to their knowledge about the nasi pelleng tradition, they answered that *The tradition of Nasi Pelleng is believed to have existed since ancient times before the ancestors of the Pakpak tribe did not know Islam, at that time the main religion of Pakpak community was "palabegu" where Pakpak people still spread spirits, worship trees, ripping stones. It was created by the tradition of Nasi Pelleng because of the time when there were frequent conflicts and warfare between the tribes in the seizure of power and bloodshed. So it used to be served to those who went to war, before going to war those who were in battle were collected and fed along with the rice with the aim of winning, but now that we already know the religion of Islam and not so much the rice war is served on certain occasions only, like people going to school (out of town), moving home, friendship etc, so that the tradition of our ancestors of the Pakpak tribe is not forgotten just so (P. 01).*

Similar opinion too, that *In the past, in Pakpak there were often conflicts due to fighting over land or to defend territory from immigrants and invaders. During disputes, Pelleng is expected to be eaten together because it is considered a food that increases courage (to increase morale in facing war) and a food that has a lot of spiritualism (to increase courage and strength to face difficulties) (P. 02).* This is also reinforced by other opinions that Pelleng is a traditional food given to the Pakpak people when they were fighting against invaders. Because the spicy taste of pelleng shows courage, people will become braver after eating it because of its spicy taste. Parts: The parts of the chicken in pelleng also have certain meanings. Pelleng is made from the rather tough parts of the chicken such as the wings, legs, neck and gizzard,

because if someone eats it, they will imagine they will bite the enemy again. Pakpak people still eat peleng even though they are not fighting on the battlefield (P. 03).

The interview results show that people have the same understanding that Nasi Pelleng has a strong historical connection with conflict and conflict. In the past, the Pakpak tribe was often involved in conflicts, which were often related to land disputes and defending their territory from immigrants and invaders. Pelleng rice is considered a food that increases the courage and morale of fighters during conflict. Nasi Pelleng has spiritual and symbolic meaning. People believe that it can give courage and strength to those who eat it, which are important qualities in times of conflict. Pelleng's spicy taste is considered a symbol of courage. Although Nasi Pelleng is associated with wartime rituals, this tradition continues to develop over time.

This food was not only served during the war, but is now served in a variety of situations, such as going to school, moving house, or finding friendship. This evolution shows the ability to adapt cultural traditions. So, Nasi Pelleng is a culturally rich and historically important tradition for the Pakpak tribe. It is a delicacy and a symbol of courage and strength, and it is deeply rooted in the tribe's history and cultural practices. In the contemporary world, the evolving nature of this tradition suggests that it will endure for a long time.

Here we asked several community leaders and MAA figures about several things related to the form and function of the Pelleng rice tradition, they answered that *Pelleng is a typical Pakpak food, namely pelleng made from yellow rice with a distinctive taste. In ancient times, peleng was served when going to war. Also called merkemenjen (looking for incense, because the main job is looking for incense) and merkottas (grateful), who open new land, and migrate when they have left" (P. 04).* Another opinion from a Pakpak community leader, *Peleng is closely related to good celebrations, which include happy events such as weddings, entering a new house, planting rice, and other traditional ceremonies which the Pakpak community considers to be happy ceremonies. Peleng is considered to have high spirituality in addition to having a delicious and healthy taste. Therefore, peleng is usually served in the morning before an important event, because when the sun rises, people start doing everything and it is thought that this can bring greater good fortune (P. 05).* Another opinion that strengthens that Nasi Pelleng is served as a meal at certain events, activities or ceremonies. *For example, when you want to open a field, this nasi peleng is usually served with the belief that there will be danger ahead so it can be avoided. Pray for the children who have migrated to be successful abroad. If presented when they want to propose to a girl, they hope that the girl accepts their proposal. If Pelleng rice is served after harvesting, receiving a diploma, or being accepted when applying for a job, it is a form of expression of gratitude to those in power (P. 06).*

This opinion shows that Pelleng rice has spiritual value and is a type of sustenance. Because the rising sun symbolizes the beginning of positive action, pelleng is considered to bring good fortune and is served in the morning before an important event. Other opinions indicate that Pelleng is a cultural and spiritual practice of the Pakpak people apart from a culinary tradition. It shows their history, values, and beliefs, and is used to mark important events in their lives for both symbolic and practical purposes. The Pelleng tradition has evolved over time and now covers various aspects of Pakpak culture and life.

So it is clear that the Pelleng rice tradition is believed to have existed before the ancestors of the Pakpak tribe did not know Islam, before the arrival of Islam to Pakpak land, the first religion of the Pakpak people was "palabegu" (animism) where the ancestors of the Pakpak tribe used to have the habit of worshiping spirits, worship big

trees and big rocks. It was created because in ancient times there were often conflicts and wars between tribes, such as the Pakpak tribe and the Batak tribe taking over power, resulting in wars and bloodshed, so in ancient times this rice was served to people who left the house. war.

In ancient times, it was not only offered to warriors, but also made to worship ghosts, like trees in the forest, and placed under trees. At that time, Pakpak fathers believed in the existence of this spirit. In the end, the Pakpak tribe community has brought big changes to the people in Pakpak because every good religion is Islam, Christianity, etc. Enmity must be forbidden, including killing each other and worshipping secret things. Because currently many Pak Pak people have embraced Islam, and the people's mindset has changed and they don't have to follow the habits of their ancestors, it's just that the Pak Pak people think they shouldn't abandon them. customs and to respect the customs of the fathers, until now this tradition is still carried out by the Pakpak community on certain occasions such as going abroad, taking children to exams, weddings, etc.

Although the presentation and manufacture of this Nasi Pelleng has changed but is not comprehensive. There are only a few modified where once this Nasi Pelleng was served with red male village chicken and is young, because now it is difficult to find chicken named so it is replaced with ordinary village chickens. This Nasi Pelleng has been much liked among other communities, not only the Pakpak tribe who likes with this Nasi Pelleng even various tribes that exist in the city Subululussalam, most communities that are in the town Subulusalam love this rice. When making an event with presenting this Nasi Pelleng it is necessary to do prayer first "en mo pelleng si mi bareken bamu as terapaimo segala cita-citamu" (this Pelleng you may what you are aspiring can be achieved according to your wishes).

Meaning of Nasi Pelleng

Each tribe has customs and traditions that contain meaning in it is one of the Nasi Pelleng where the community believes this tradition contains meaning and high value but the meaning contained in the Nasi Pelleng is:

Table 1. Table of Meanings of Nasi Pelleng

No	Materialization	Meaning
1	Yellow mountain-shaped rice	Rice is a staple food in many Indonesian cultures and often has symbolic meaning beyond its practical value as a food source. Mountains, in various cultures, are often seen as a symbol of stability, abundance, and blessing, so associating rice with mountains in this context can symbolize the desire to get something that is abundant and sustainable, with the belief that God's grace will guarantee that abundance.
2	Soft Rice	The idea of being adaptable, accommodating, and easily coming together may be symbolized in this context by the softness of the rice, much like how family members should connect and come together. In many civilizations, rice is frequently regarded as a sign of nutrition and community. The idea of harmony within a family, where individuals are

		willing to adapt and work together to retain strong relationships and unity, can be represented by rice that has been cooked until it is soft and readily blended. This metaphor highlights how crucial it is for family members to communicate with one another, work together, and support one another. This fosters a climate where relationships may flourish and everyone feels included.
3	Yellow Nasi Pelleng	Yellow Nasi Pelleng is considered to have positive symbolic meanings such as joy, courage, passion and strength. This can be interpreted that eating yellow rice is not only an aspect of physical nutrition, but also as an effort to provide emotional support and spiritual strength to someone.
4	Tektek, Chicken Rendang, Cayenne Pepper	A cultural belief or practice among the Pakpak people where certain foods, specifically tektek, chicken rendang, and cayenne pepper, are believed to symbolize or induce feelings of satisfaction and happiness when consumed together due to their spicy taste.

From this description, Nasi Pelleng is seen as more than just food; it represents various meaningful concepts in the culture of the Pakpak people, including that Nasi Pelleng is considered a form of prayer and advice to someone, symbolizing the hope for blessings and smooth fortune in one's life. Nasi Pelleng is also seen as a source of inner strength and heart, as well as enthusiasm, most likely through the prayers and support provided by family members. Nasi Pelleng is associated with unity and oneness, which is able to strengthen brotherhood and kinship. Nasi Pelleng symbolizes the struggles faced and overcome, represents success and achievement. This symbolic interpretation reflects the deep cultural meaning of Nasi Pelleng among the Pakpak people. Food often plays multiple roles in culture, serving not only as a source of food but also as a means of expressing values, beliefs and sentiments.

Integration of Nasi Pelleng in Social Studies Learning Materials

Learning program planning is very important for the teaching and learning process. The implementation and evaluation process is determined by reasons. The integration of learning as a system is not only between parts of the learning process, but also between one step and the next. In addition, teachers must implement the program according to the plan. To ensure that all students' potential is developed optimally, the educational process must be carried out in a planned and rational manner. The word planned shows how important it is to plan learning.

The results of interviews conducted by researchers with social studies teachers regarding the process of making lesson plans show that *teachers use the syllabus as a reference when they make lesson plans. The lesson implementation plan serves as a guide for teachers as they begin class. Processes or activities related to learning and teaching to create evaluations and assessments to achieve learning objectives (P. 07).*

Based on the explanation above, learning planning has a very important role in the learning process. *In terms of whether learning planning is important or not, as explained above, learning planning is very important to achieve learning objectives. Because planning is very important to achieve these goals, teachers must have the ability to prepare learning plans*

well (p. 08). In connection with the teaching and learning process, learning planning includes making learning implementation plans, preparing learning media and resources, learning assessment tools, and learning scenarios. *In terms of the teaching and learning process, the guidelines and preparations used to make learning plans are related to achieving goals, namely the syllabus and educational calendar to organize time and lesson materials (P. 09).* Learning planning must be in accordance with the syllabus and educational calendar as a guide. *During preparation, there are problems with planning, such as sudden events. allocating time without realizing that the teacher concerned has additional duties outside of working hours (P. 10).* The same opinion was expressed that *Designing learning must be in accordance with the educational calendar and syllabus. A syllabus is a learning plan that is prepared systematically to achieve learning objectives. By following the syllabus, teachers can ensure that all the material that needs to be taught is covered. The educational calendar also provides guidance on the right time for each topic, so that learning is not delayed or too fast. By adhering to these two guidelines, teachers can provide a structured and effective learning experience (P. 11).*

To ensure that all lesson material is delivered according to the set schedule, teachers must have the necessary management skills. In this case, the most important thing for teachers is to understand the guidelines for teachers and students. After that, they must be able to understand and master the material to be taught. After that, create a short written lesson plan for opening, building student competence and character, and closing.

Figure 2. Field Observation with teachers, MAA and students



To find out the implementation of learning, researchers conducted interviews with students in the class. *In delivering the material, the teacher uses printed books as a material learning resources, using oral and presentation methods. Learning activities went well, and there was a question and answer session (P. 12).* Another opinion expressed by students was that *in learning, I feel teachers should be more diverse in using learning resources, not just printed books. This will make learning more interesting and effective (P. 13).*

It can be concluded that the use of various learning resources can increase the attractiveness and effectiveness of learning. While printed books are still a good resource, teachers should consider using other resources, such as online materials, instructional videos, or technology-based resources, to enhance students' learning experiences. Diverse learning approaches can also help students with different learning styles gain a better understanding.

Then several other students also participated in writing the interviews. *I think variety in learning methods is also very important. Field practice learning can make learning more interesting and enable it to be more effective and enjoyable (P. 14).* Another opinion is that in learning, *I feel teachers should be more diverse in using learning resources, not just printed books. This will make learning more interesting (P. 15).* Then other students also thought that *I had never experienced learning outside the classroom, because the teacher still used books in teaching (P. 16).* In conclusion, variations in learning methods and the use of diverse learning resources are important to increase the effectiveness and attractiveness of learning. However, challenges may remain in adopting this approach across the board.

After conducting interviews with students in class, researchers found that teachers never linked literary works about the influence of social interaction on cultural life and society with one of the nasi pelleng traditions. This shows that there are untapped opportunities in the learning process to connect theoretical concepts with daily life practices, such as the nasi pelleng tradition, which is an important part of local cultural direction. By integrating this material into learning, teachers can help students better understand theoretical concepts through real examples in everyday life. This will increase their understanding of the influence of social interactions on socio-cultural life and enrich their learning experience.

To combat the issues of cultural deterioration and abandonment of local knowledge owing to changes in social order and technological progress, local wisdom is a crucial part of culture that needs to be examined in the educational environment (Misbah & Mustika Wati, 2020; Praja et al., 2020; Pratiwi & Suwandi, 2021; Udayani et al., 2020). Local knowledge can be found in the form of traditions, natural phenomena, or the cultural diversity of the neighborhood, and it can assist pupils in recognizing the features of their immediate surroundings. In order to make their lessons more relatable to their students and enhance their learning outcomes, teachers might create instructional materials that draw on local knowledge that is near to them. The creation of instructional materials based on local knowledge seeks to produce instructional materials suitable for the students' geographic and social context (Anggraini & Kusniarti, 2015). To produce students who have a noble and civilized character, it is necessary to cultivate in the educational system the local wisdom values that have been practiced in the society, such as faith, responsibility, reciprocal collaboration, and care for the environment.

The product of integrating Nasi Pelleng's local wisdom into social studies learning, apart from teaching materials, is the lesson plan (RPP). Lesson plans are made by taking into account the syntax of learning methods that are in accordance with the characteristics of the material. Socio-Cultural Life of Indonesian Society The learning method used is problem solving with a project-based learning approach. In Figure 2, We can see the six steps of Project Based Learning. One of the integration of Nasi Pelleng into social studies teaching materials is shown in Figure 1. The students are asked to analyze the fundamental question of what the Nasi Pelleng tradition is and

the values contained therein. Observation, taking field notes, and interviewing were used to obtain data. In this work, descriptive data analysis methods are employed.

Figure 2. A brief story about the Nasi Pelleng Tradition on the material of the Socio-Cultural Life of the Indonesian Society

<p>Bacalah Cerita Tradisi dibawah ini!</p> <p>Nasi Pelleng: Tradisi Kuliner Khas Pakpak</p> <p>Di dataran tinggi Sumatera Utara yang subur, hamparan sawah bertingkat sejauh mata memandang dan udara dipenuhi wangi bunga yang sedang mekar, terletaklah masyarakat Pakpak. Terletak di antara bentang alam yang indah ini, mereka tidak hanya menanam padi tetapi juga tradisi kuliner yang dikenal sebagai Nasi Pelleng, sebuah tradisi yang menyatukan benang sejarah, budaya, dan persatuan.</p> <p>Berabad-abad yang lalu, ketika masyarakat Pakpak pertama kali menetap di tanah subur ini, mereka menghadapi tantangan dalam menjinakkan bumi untuk menghasilkan butiran emasnya. Sawah menjadi sumber kehidupan mereka, dan padi di dalamnya menjadi rezeki mereka. Namun, ini bukan hanya tentang kelangsungan hidup; ini tentang persatuan.</p> <p>Persatuan Melalui Nasi Pelleng</p> <p>Nasi Pelleng bukan sekedar makanan; itu simbol kebersamaan. Susunan unsur-unsur pada daun pisang merupakan cerminan dari semangat komunal yang mengikat masyarakat Pakpak. Nasi, sayuran, dan protein seperti ayam ditempatkan berdampingan dengan cermat. Tarian halus rasa dan tekstur mencerminkan harmoni yang mereka perjuangkan dalam kehidupan sehari-hari.</p> <p>Seiring berjalannya waktu, Nasi Pelleng menjadi tradisi yang sakral. Hidangan ini diyakini membawa kekuatan doa, harapan tulus akan berkah dan rejeki. Bagi masyarakat Pakpak, ini bukan sekedar santapan, melainkan ungkapan mendalam atas harapan dan impian mereka. Ini melambangkan kekuatan persatuan dan nilai-nilai budaya mereka yang mengakar.</p> <p>Melestarikan Warisan di Dunia yang Berubah</p> <p>Dalam menghadapi dunia yang berubah dengan cepat, tradisi Nasi Pelleng menjadi semakin penting. Seiring kemajuan teknologi dan perubahan tatanan sosial yang melanda seluruh dunia, komunitas Pakpak teguh dalam komitmennya untuk melestarikan warisan budaya mereka. Mereka memahami bahwa, di masa perubahan, tradisi budaya seperti Nasi Pelleng adalah pilar yang menjunjung identitas mereka.</p> <p>Guru berperan penting dalam upaya pelestarian ini. Mereka tidak hanya mendidik generasi muda tentang pentingnya Nasi Pelleng tetapi juga memasukkannya ke dalam program pendidikan mereka. Dengan berbagi cerita dan simbolisme di balik tradisi kuliner ini, mereka memastikan bahwa siswanya memahami pentingnya budaya.</p> <p>Acara komunitas dan sesi bercerita menjadi ajang merayakan Nasi Pelleng. Para tetua mewariskan pengetahuan mereka, dan yang lebih muda mendengarkan dengan penuh perhatian, tidak hanya menyerap cita rasa tetapi juga esensi budaya mereka. Mendokumentasikan sejarah dan pentingnya Nasi Pelleng melalui kegiatan-kegiatan ini membantu memastikan bahwa tradisi tersebut tidak hilang tetapi diteruskan dengan bangga.</p> <p>Kesimpulan</p> <p>Di jantung Pulau Sumatera, tempat keindahan alam berpadu dengan kekayaan tradisi, Nasi Pelleng berdiri sebagai bukti semangat abadi masyarakat Pakpak. Ini adalah hidangan yang merangkum sejarah, persatuan, dan harapan mereka di masa depan. Selagi mereka terus mengarungi arus perubahan, mereka tetap mempertahankan warisan budaya mereka, memastikan bahwa tradisi Nasi Pelleng tetap menjadi benang merah dalam kehidupan mereka—simbol kekuatan, persatuan, dan identitas budaya mereka yang abadi.</p>	<p>Jawablah Pertanyaan di bawah ini!</p> <ol style="list-style-type: none"> 1. Apa arti penting Nasi Pelleng bagi masyarakat Pakpak? 2. Bagaimana Nasi Pelleng bisa bertahan dalam menghadapi perubahan tatanan sosial dan kemajuan teknologi? 3. Unsur apa saja yang biasanya terkandung dalam seporasi Nasi Pelleng? 4. Bagaimana Nasi Pelleng mencerminkan nilai-nilai budaya masyarakat Pakpak? 5. Apa peran pelajar dalam melestarikan tradisi Nasi Pelleng? <p>Kunci Jawaban!</p> <p>Jawaban 1: Nasi Pelleng memiliki makna yang dalam bagi masyarakat Pakpak karena melambangkan persatuan, keberkahan, dan kekuatan. Dianggap sebagai bentuk doa dan nasehat, melambangkan harapan akan keberkahan dan rezeki dalam hidup mereka sekaligus memupuk persatuan antar anggota keluarga.</p> <p>Jawaban 2: Untuk melestarikan Nasi Pelleng, masyarakat Pakpak dan para pendidik bekerja sama untuk memasukkannya ke dalam program pendidikan. Selain itu, mereka menyelenggarakan acara komunitas dan sesi bercerita untuk mewariskan sejarah dan signifikansi tradisi tersebut kepada generasi muda.</p> <p>Jawaban 3: Satu porsi Nasi Pelleng biasanya berisi nasi, sayuran, dan protein seperti ayam. Terkadang, cabai rawit ditambahkan untuk menambah rasa pedas. Susunan unsur-unsur tersebut pada daun pisang merupakan simbol kebersamaan.</p> <p>Jawaban 4: Nasi Pelleng mencerminkan nilai-nilai budaya masyarakat Pakpak melalui penekanannya pada persatuan, kebersamaan, dan kekuatan semangat komunal. Ini berfungsi sebagai ekspresi nyata dari harapan dan impian mereka.</p> <p>Jawaban 5: Pelajar mempunyai kekuatan untuk menjadi pembawa obor Nasi Pelleng dan tradisi budaya lainnya. Dengan menjalankan peran mereka dalam melestarikan warisan budaya, mereka memastikan bahwa tradisi-tradisi tersebut terus tumbuh dan berkembang di dunia modern.</p>
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When used in the classroom, educators and students can collaborate to create projects, project plans, and schedules. Since the implementation of learning is typically done as a task outside of face-to-face interaction, with the exception of reporting project results, instructors can construct student worksheet instruments to facilitate this learning. Teachers must create a project assessment instrument for the evaluation. The following diagram illustrates the project-based learning model's learning stages:

Figure 3. Six steps of Project Based Learning



Table 2. Table of Stage and Activity Project Based Learning

No	Stages	Activity
1	Determination of Fundamental Questions	<p>Students were asked to see in person when the Kendhuri Nasi Pelleng ritual was practiced close to their home.</p> <p>Students are expected to create inquiries to demonstrate their interest in the production of Nasi Pelleng, for instance:</p> <ul style="list-style-type: none">- What ingredients go into the preparation of Nasi Pelleng?
2	Designing Project Planning	<p>The teacher asks the class to organize a project to cook Nasi Pelleng. Students gather data regarding the materials they are built of, including information obtained through interviews with parents or local authorities. Students group together the knowledge they have learned about Nasi Pelleng's history and purpose in order to create a list of its ingredients.</p> <p>Rules for project completion are developed by learners.</p> <p>1) Done in groups, 2) Prepare historical documents and information on Nasi Pelleng during the activity, 3) Research the ingredients required to manufacture Nasi Pelleng</p>
3	Arrange Schedule and Monitor students and project progress	<p>Students compile a project completion schedule.</p> <p>Students communicate the results of historical discussions and the making of Nasi Pelleng as well as the project schedule in front of the class and then the educator provides input to students on the project design.</p> <p>Students carry out the project of making scripts and materials for making Nasi Pelleng according to the design with their groups. Students do a trial presentation. Learners record test results data.</p>
4	Learners process the test results data and	<p>The teacher keeps an eye on the students' crucial project-related actions, inquires about any difficulties they had creating their presentation materials, and then has them write a project report.</p>
5	Test Outcomes and Rating Systems Project	<p>An evaluation of a task that has a deadline or time limit is called a project appraisal. The assignment takes the shape of an inquiry, beginning with planning, data collection, organization, processing, and presentation. Understanding, ability to apply, investigative skills, and the capacity to effectively inform pupils on particular subjects can all be assessed through projects.</p>
6	Evaluating Experience	<p>Students were asked to share their experiences while working on the project at this level. At the</p>

conclusion of the learning process, teachers and students reflect on the tasks they completed while creating reports about the history of Nasi Pelleng and its preparation. A new finding (new inquiry) is ultimately discovered to address the queries posed in the first stage of learning thanks to the talks that educators and students build to enhance performance during the learning process.

The Kendhuri Nasi Pelleng project is an all-inclusive educational activity that teaches students not only about a traditional dish but also their critical thinking skills, research skills, and cultural appreciation. It is an excellent example of project-based learning that engages students and encourages them to explore their local heritage.

DISCUSSION

Nasi Pelleng has significant historical and cultural significance within the Pakpak community. It acts as a bridge to the past, a reminder of the development of tribal beliefs and customs, and a demonstration of the ongoing value of legacy in the face of modernization. Before Islam's influence spread to the Pakpak tribe, their "palabegu" (animism-based) religious traditions were in place. Worshiping ancestor spirits, reverencing natural objects like trees and stones, and following ceremonies were all part of these activities. The Pakpak people's spiritual and cultural environment underwent a profound change when they converted from these animistic beliefs to Islam.

The historical setting in which Nasi Pelleng first appeared is demonstrated by the tradition's origins as a way to feed soldiers during battle and conflict. It showed the Pakpak tribe's creativity and cohesion in the face of misfortune as a practical and collective reaction to the problems of the day. The preservation of Nasi Pelleng as a cultural practice, despite the fact that many components of the Pakpak community have changed over time, shows the community's ongoing respect for traditional practices and values. This tradition is still observed for significant life occasions like marriages, sending kids off to school, and traveling overseas (merantau). This highlights the ritual's continued applicability in modern Pakpak society.

Given the fluctuating supply of specific components, it is expected that Nasi Pelleng has undergone changes in appearance and composition over time. The removal of red male village chickens in favor of regular village chickens is an illustration of how customs change to meet contemporary needs. It is encouraging to learn that Nasi Pelleng has won admiration among numerous populations in Subululussalam, not just the Pakpak tribe. This exemplifies the ability of cultural practices to bind together disparate communities and promote a sense of unity and common heritage, adding to the rich fabric of Indonesian culture.

Every tribe and culture has its own unique customs and traditions, which frequently have profound meanings and values rooted in their history, spirituality, and worldview. Pakpak community's traditional practice of Nasi Pelleng is an intriguing illustration of how symbolism can be incorporated into regular activities. The idea behind Nasi Pelleng, which consists of yellow rice piled in the shape of a mountain, has deep meaning that goes beyond its use as a practical food source. In many Asian societies, including Indonesia, rice has long been a mainstay food and an integral part of daily life. For the community's health and prosperity, its cultivation and abundance are crucial.

Mountains are frequently viewed as symbols of security, wealth, and blessings in a variety of cultural situations. This symbolism is common to many cultures worldwide and is not exclusive to the Pakpak tribe. Standing strong against the elements, mountains are majestic and resilient. They are a potent symbol of plenty and nourishment since they provide many people with freshwater, fertile soil, and shelter. In the context of Nasi Pelleng, the connection between rice and mountains has a significant value. It stands for the desire for sustainability and abundance in life, not simply in terms of physical nourishment but also in a more general sense of well-being, wealth, and harmony. It reflects the conviction that the assurance of this plenty is largely dependent upon God's mercy or divine providence. The Pakpak tribe creates yellow rice in the shape of a mountain to show their appreciation for the natural environment as well as their hopes for a life that is stable, blessed, and abundant. By doing so, they can reconnect with their spiritual and cultural background and ask for the divine's continuous favor in their day-to-day activities.

In the context of families and relationships, the symbolism of "soft rice" beautifully captures the ideals of flexibility, community, harmony, and inclusivity. It serves as a reminder that, just as rice is a common denominator across many cultures, developing healthy family ties calls on people to be flexible and open to communication, change, and support from one another. This metaphor supports the notion that a family that values these traits is more likely to prosper and sustain solid, loving bonds. Similar to how the symbolic meaning of the color yellow in Nasi Pelleng, which denotes happiness, bravery, passion, and strength, enriches this custom and gives the Pakpak community a reason to value it as an integral part of life. This serves to further the notion that food, especially when it carries cultural symbolism, has the capacity to nourish not only the physical body but also the heart and soul, so promoting emotional balance and spiritual fortitude.

The belief or cultural practices of the Pakpak people that certain foods, specifically *tektek*, chicken *rendang*, and cayenne pepper, symbolize or produce feelings of satisfaction and happiness when eaten together because of their spicy taste, is a fascinating example of how food can carry a deep culture, relevance and meaning. *Tits*, chicken *rendang*, and bird's eye chilies are three ingredients that, when combined in one dish, produce a culinary symphony that stimulates the senses and tantalizes the palate. The preparation and sharing of these meals can build interpersonal ties and foster a sense of community. When shared with loved ones, the enjoyment of this cuisine combination transcends taste to include the thrill of connecting with one's cultural heritage and sharing experiences. In conclusion, the Pakpak people's belief that eating *tektek*, chicken *rendang*, and cayenne pepper together symbolizes or produces feelings of fulfillment and contentment is proof of the complex relationship between food, culture, and emotions. This exemplifies how some cuisines can have significant cultural connotations and inspire a range of feelings, contributing significantly to people's identities.

One effective strategy to close the gap between traditional values and modern education is to incorporate local wisdom into teaching materials and lesson plans. This highlights the value of teaching adapted to students' cultural and social contexts. Master wants to help students better understand their surroundings and promote noble and refined principles, such as faith, responsibility, interpersonal harmony, and care for the environment, by incorporating local knowledge and values. To achieve this it uses project-based learning strategies and problem-solving techniques, with an emphasis on real-world application and active participation in Nasi Pelleng's legacy

and its principles. This strategy promotes experiential learning by encouraging students to examine and investigate the relevance of tradition. Overall, incorporating Nasi Pelleng's local knowledge into social studies instruction is a comprehensive approach to reviving and preserving cultural heritage and raising responsible, culturally aware citizens for the twenty-first century. It emphasizes how important it is to combine traditional knowledge with modern education in order to combat the problems of cultural decline and advance the ideals ingrained in regional traditions.

Three factors must be taken into account while evaluating projects, namely: 1) Management ability, which refers to students' capacity to select topics, locate material, and coordinate their time effectively in order to gather data and create reports. Relevance, appropriateness for the subject, and consideration of the stages of knowledge, comprehension, and learning abilities. In order to be authentic, student projects must be the outcome of their own work, with the teacher's input coming in the form of advice and assistance. In front of the class, students present and demonstrate the project's findings, and the teacher is responsible for evaluating the report. Students respond to questions from teachers about Nasi Pelleng. Teachers offer recommendations for improvement.

The primary takeaway from the study's findings is that teachers can employ social studies teaching resources that are based on traditional knowledge to assist pupils in learning about their culture and surroundings (Suherman, A., & Winarso, W., 2021). Local wisdom can be utilized to teach pupils about religion, discipline, social responsibility, hard work, democracy, and other vital values (Naryatmojo, D. L. 2019; Kertih, I. W. 2021). It is a collection of knowledge and customs that reflect a particular community's way of life (Syamsuddin et al., 2019). Local knowledge is often viewed as a method of assisting students in learning about their culture and surroundings while supporting significant values and practices in social science education.

Learning that combines local wisdom has many benefits. Lanna Wisdom's project-based approach is effective in increasing students' understanding of local wisdom and their level of satisfaction with higher education. According to the recommendations of this research, universities should support appropriate project-based curricula (จี นา, ยุ ร ธร, ญาณ สาร, & วิภาดา. 2015). The main focus in overcoming the moral decline of the younger generation is character education. In Ternate City, utilizing local wisdom and local heritage as a learning method is considered a way to build student character (Sahil, et al, 2022). Although there are several issues that need to be addressed, such as financial support and attention from school administration, the integration of local wisdom in secondary schools increases creativity and economy (Channarong & Yodmalee, 2017). The use of local wisdom in biology learning in Grobogan Regency received a positive response from educators. They believe that this method shapes students' character (Pahlevi, et al 2022). In addition, in the Thung-yung community, the development of local wisdom networks involves the establishment of learning centers and work integration between organizations in the community; this produces favorable results for the learning and promotion of local wisdom (จักรกรฤษณ์ พิณญาพวงษ์, et al 2014). To achieve optimal results, the use of local wisdom in education can increase student understanding, build character, increase creativity, and support the local economy. However, issues such as financial support and attention of school administration must be addressed.

Utilizing film media to incorporate local wisdom into thematic learning based on local wisdom is promising, but requires sustainable media development (Oktavianti, et

al, 2020). National identity and local wisdom are maintained by incorporating Sundanese wisdom into education (Sutarna, 2021). Other research emphasizes the importance of integrating local wisdom through education as a potential solution to environmental issues (Marianus & Damaris 2021). Phra Nakhon Si Ayutthaya Province has an example of how technology helps preserve local wisdom: the integration of social media and the transfer of local wisdom (Chunngam & Worasesthaphong, 2018). At Siotapina State Elementary School, Buton, combining local wisdom with science learning has proven successful in increasing students' understanding of science (Roys & Isdaryanti, 2023). Then, integrated science education can improve student learning outcomes by using culture such as comics and local wisdom (Kurnia, et al 2017). Incorporating local wisdom in thematic education, especially through integrated science education and film media, can be very beneficial for increasing students' understanding, maintaining national identity, and offering solutions to problems such as the environment. Apart from that, local wisdom can be protected with technology such as social media. These efforts in education can enhance students' creativity and support their continued development.

Lastly, studies that integrate local values from hermitage cultivation, especially those related to pencak silat, can be a valuable source of learning in the social sciences. By incorporating these local wisdom values into the curriculum, students can gain a better understanding of their local culture and values. In addition, direct practice of local values in their communities can help them become good citizens, which is commensurate with the education provided. This shows how important it is in education to preserve and utilize local cultural heritage (Sulastri, A. 2020). To understand local culture and values, the curriculum must integrate local values. This provides an opportunity for students to know and appreciate their cultural heritage. In this way, education can help preserve and utilize local cultural heritage, which in turn can develop citizens who are culturally aware and actively participate in their communities.

In the learning process, local wisdom has many cultural aspects that can be reconstructed and integrated. Raising awareness of important traditional values, increasing understanding of cultural heritage, and encouraging the continued development of knowledge are all reasons why this integration is so important. With this integration, we can strengthen the relationship between the younger generation and cultural heritage and appreciate our cultural diversity. Additionally, incorporating local wisdom into education can help create a more meaningful and engaging learning environment for students, as well as encourage them to learn about and appreciate their own culture. Additionally, it supports efforts to preserve and preserve local culture, which supports sustainable development. Therefore, incorporating local wisdom into education is an important step to preserve and advance culture.

However, local culinary wisdom has not been included as part of learning, which is the focus of this article. Traditional food is a manifestation of culture, and how food can be consumed and provide identity is influenced by culture. Therefore, food is a matter of survival and preservation of the common cultural heritage. In situations like this, food has a symbolic meaning related to social and religious duties.

The findings discussed previously have important implications that incorporating local wisdom such as Nasi Pelleng into lesson materials and lesson plans is an effective way to connect traditional values with modern education. This shows the value of learning adapted to students' social and cultural contexts, in an effort to help students better understand their surroundings and encourage moral values such

as faith, responsibility, interpersonal harmony, and concern for the environment. By encouraging students to study and investigate traditions, this strategy encourages experiential learning.

The results of this research also highlight how important it is to combine traditional knowledge with modern education to overcome the problem of cultural decline and promote the values contained in regional traditions. This suggests that students can utilize traditional knowledge in social studies teaching to help them learn about their culture and environment. Local wisdom is a collection of knowledge and customs that reflects the lifestyle of a particular community, and can be used to teach students about religion, discipline, social responsibility, hard work, democracy, and other important values. Indigenous knowledge is often seen as a way to help students learn about their culture and environment while supporting important values and practices in social studies education. Therefore, integrating local knowledge, such as Nasi Pelleng, into social teaching is a broader way to safeguard cultural heritage and produce a responsible and culturally aware population for the 21st century. This emphasizes how important it is to combine traditional knowledge with modern education to bridge the gap between current educational values and traditional values. It also advances the values contained in regional traditions.

Although there are several limitations, using local wisdom about the Nasi Pelling tradition as a source of social studies teaching materials can be a useful approach. First, this research may face problems related to accessibility and preservation of traditions because it is limited to the Pakpak community in Subulussalam city. In the future, it is hoped that there will be further research that will discuss the typical food traditions of the Singkil Subulussalam community. Second, because information obtained from traditions may be based on oral history and lack evidence in the form of documents or archives, it may be difficult to verify that the information is accurate and authentic. Third, because the cultural context and interpretation of the Nasi Pelling tradition may be different, it may lead to wrong views and hinder the principles of universal education.

Further research and exploration regarding learning that integrates local wisdom such as food traditions is needed to overcome these problems and obstacles. This research could focus on creating educational materials and resources that increase students' and teachers' awareness and appreciation of local food traditions, as well as looking for ways to increase the availability of local ingredients and develop knowledge and skills. Additionally, research could focus on involving parents and communities in the process of integrating local food traditions into school learning. This can involve community outreach and workshops that promote the benefits of traditional foods and address concerns about food safety and hygiene. By overcoming these problems and obstacles and conducting further research on local wisdom in the form of eating traditions

CONCLUSION

Nasi Pelleng, one of the local wisdoms of the Pakpak people, is a type of knowledge that is not paid enough attention by the younger generation. On certain occasions, Pelleng rice is often used. Nasi Pelleng also exemplifies social principles and norms such as religion, mutual cooperation and noble character, which can be assimilated and passed on to the next generation. Research on the cultural meaning of Nasi Pelleng among the Pakpak community can be carried out to provide a better understanding of this tradition. This research can explore the history of Nasi Pelleng,

its role in Pakpak society, and how this tradition has developed over time. Apart from that, research can be carried out on the current condition of traditions, including how these traditions are preserved. In addition, research can be conducted regarding the effectiveness of including Nasi Peleng into the school social studies curriculum. This research can explore how students react to learning Nasi Pelleng, whether it helps them better understand the socio-cultural life of Indonesian society, and whether this has a positive impact on their attitude in respecting cultural traditions or not. Lastly, research can be conducted regarding the potential of Nasi Peleng as a tool to promote intercultural understanding and tolerance. This research can explore how Nasi Peleng can be used to bridge cultural gaps and encourage mutual respect and cooperation between different communities.

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AUTHOR CONTRIBUTION STATEMENT

GAW is tasked with conceptualizing research, starting with submitting titles and proposals and including formulating research questions. Collect and analyze interview data. Contributed significantly to the interpretation of the results and development of the manuscript. Drafted and revised the manuscript, ensuring clarity, coherence, and compliance with scientific standards. MA and CC is tasked with compiling research methodologies and assisting in data collection. VK and AR is tasked with providing expertise in specific areas of grammar and assisting with data collection. Contribute to the discussion section and organize steps and preparations in the field. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of their work, ensuring its accuracy and integrity.

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