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***Basiacuong* Tradition on Social Science Learning in Elementary School: Essentialist Perspective**

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Abstract---*Basiacuong* tradition has a lot of meaning and is needed by researchers to inherit and study it for students. It is based on the essentialism philosophy including the main function of preservation and transmission of human tradition's basic element. This study is carried out using qualitative, interpretive, literature review methods on the *Basiacuong* tradition based on essentialism philosophy. The study result indicates that there are systematical phases in applying the *Basiacuong* tradition in essentialism that shows the values transmitted to the students. Every phase in the *Basiacuong* tradition contains the rules of terminology transmission in terms of Pitatah Pititih, which contains moral values. The cultural values in the *Basiacuong* tradition will be a concept to direct young generations or the students either in being behaved or acted in society, which can determine which one the good or bad one is in the social environment where the students are. The values in this tradition, *Basiacuong*, can be internalized and applied the moral values in Social Science learning for students. The presence of cultural integration or local wisdom in Social Science learning at school will produce the students' moral values. Essentialism is specified as positivity based on the characters and values of one culture to another culture. Although diversity is

seen, it can lead us to understand the cross-cultural concept that is complex for social interaction from the micro to the macro level.

Keywords--basiacuong, elementary school, essentialism, social science learning.

Introduction

Social science learning for elementary school students not only aims to develop cognitive, affective, and psychomotor, but it is also about how the students can behave, act, or perform more based on the established norm and values (Syapriya, 2017). The norm and values in society are necessary for students. Embedding value is a character building for students. The main purpose of learning social science at school is to build the students' awareness in adapting themselves to the environment where they are, either as individuals or community (Novilasari, 2018). To make students understand the values, they should be familiar with the cultural values in society. Embedding values related to the local wisdom. Local wisdom education is built to make responsive generations prepared to their local advantage. (Fadhillah et al, 2022). One of the local pearls of wisdom is the *Basiacuong* tradition in Kampar. In the *Basiacuong* tradition, there are values and social functions that should be maintained and inherited by the next generation (Yunus, 2013). *Basiacuong* as a tradition is applied in every traditional ceremony such as weddings, tribal chief's coronation, and welcoming guests as regards give and take activities in Kampar (Zulfahmi, 2022), which is an oral tradition maintained and inherited by Kampar people.

The event is presented to convey the main ideas and the ideas discussed by the people. Hence, it is required for people to have good speaking skills as interpersonal intelligence reflection (Fardzilatin & Subiyanto, 2021). In addition to the function interpersonally in the *Basiacuong* tradition, there are other values. Firstly, the *Basiacuong* tradition is for entertainment. Reading and presenting *Pitatah-Pititih* will be entertaining for people in which the event presentation can produce happiness and people will be entertained by the words described by responding to an answer from one to another people. Furthermore, as an educational means, the *Basiacuong* tradition can make the speaker being able to arrange the words well and understand the meaning of *Pitatah-Pititih* itself. In addition, this tradition is a means for maintaining and inheriting customs, traditions, or cultures. The implementation of *Basiacuong* can be a means of cultural inheritance for the young generation. The fourth is a means to show the Kampar people's identity. And the last is a means to cultivate the spirit of togetherness. Because this tradition emphasizes collaboration of teamwork either in telling *Pitatah-Pititih* or telling the word meaning to support the people each other (Nurmalina, 2016).

Pitatah-Pititih in the *Basiacuong* tradition delivered by the elders in the traditional event indicates the values for communication and telling information. In this tradition, people can communicate with each other with *Pitatah-Pititih*. Therefore, the tradition indicates the value of respecting and supporting others as positivity for the elders. Additionally, the value of sharing with others, which prefers to

make discussions in order to overcome or solve problems. Furthermore, the value can make the elders prioritize common interests, the elders can be democratic to make a discussion forum that will produce an agreement, and mutual cooperation values can make the elders be cooperative in expressing ideas and opinions (Susanti et al., 2022). The values in the local wisdom can be a knowledge regeneration for students from an early age. It can be a guideline for students' behavior to build up their knowledge and noble character (Uge et al., 2019). Subsequently, local wisdom as social and communicative systems can produce autopoiesis in a culture (Pesurnay, 2018).

Cultural recognition and preservation-oriented the essence of social science learning in elementary school is importantly applied for students based on where they live. The students need to be familiar with local culture to develop their understanding and knowledge regarding the culture, and so does the *Basiacuong* tradition in Kampar, which can be a study on social science learning in elementary school. This tradition has a lot of value and is needed by any researchers to inherit and study it for students. It is based on the essentialism philosophy including the main function of preservation and transmission of human tradition's basic element. As regards the reason, the formulation and objectives of the research are (1) systematic of the *Basiacuong* tradition, (2) the values of *Basiacuong* tradition integrated with social science learning in elementary school, and (3) philosophical view of essentialism on the culture.

Methods

This paper focuses on qualitative, interpretive, and literature review research (Spradley, 1997). This paper analyzes the values of the *Basiacuong* tradition in social science learning at school, which is based on essentialism educational philosophy. The approaches used are (1) a philosophy to understand and interpret the research object in terms of philosophical views, (2) factual history to see the relationship between one object to others in the cultural sphere, and (3) hermeneutic to interpret symbol of *Pitatah-Pititih* in the *Basiacuong* tradition (Michael Matthew B. Miles A. Humberman, 1992).

The data used were observation, interview, and literature review study (multi-methods) related to the *Basiacuong* tradition (Sukmadinata, 2010). The data were analyzed through data reduction, data presentation, conclusion, and data verification stages. Whilst, to determine the data validation, the data were triangulated through different sources in order to obtain relevant data.

Results and Discussion

Essentialism as a function of basic education is to maintain and transfer elements of human culture (Junaidi & Komalasari, 2019). Essentialism educational philosophy, basically, refers to the truth proven many years ago. The essence of *Basiacuong* is one of the traditions in Kampar that still withstands up to now. This tradition, which is also known as *Sisombau* or *Basisombau*, is now starting to get extinction because the generation is decreasing to continue it (Putri et al., 2020). As a local culture, the essence of *Basiacuong* has been examined for a long time. The values in *Basiacuong* can be an education for students. It is

based on the purpose of essentialism education, which prepared humans for a living. Thus, the essence of *Basiacuong* gives a contribution to social science learning in elementary school, especially for the theme of the beauty of the nation's cultural diversity that can be transmitted to the students.

In general, the *Basiacuong* tradition consists of some phases. The foremost phase is *Basiacuong Ulu Tepak*. The activity is conducted at the beginning of the event in the customary negotiation for the *Kampar* people. It begins with showing *Tepak Sirih* brought by the elders and shown to the elders or *Sumando* of the householder where the event takes place. *Tepak Sirih*, which is given to the elders of the householder and *Sumando* people. Before seeing what inside the *Tepak* is, the question-and-answer session is applied by *Sumando* and the householder with *Basiacuong*. Subsequently, *ulu jambau* is applied for guests to welcome them to eat. The further phase is *Basiacuong Basuaghang*, which is applied to make an agreement by arguing the words between the guests and householder. Hereafter, *Basiacuong Buka Selo* is applied to close the discussion and ask permission to go home.

Systematic Study of *Basiacuong*

Systematic in *Basiacuong* tradition is identified from the phase of *Basiacuong* conducted in *Kampar*'s traditional events. Briefly, it can be seen as follows:

Table 1
Systematic Study of *Basiacuong* Tradition

	<i>Basiacuong</i> Tradition	Activities
1.	<i>Basiacuong ulu tepak</i>	It is applied to convey the concepts and ideas through <i>Pitatah-Pititih</i> to begin the discussion in the traditional ceremony by showing <i>Tepak Sirih</i> brought by the elders who came or <i>Tepak Sirih</i> provided by the householder.
2.	<i>Basiacuong ulu jambau</i>	It is applied to see carry-on items from the elders as guests to the elder as the householder. A carry-on item is a gift for the householder.
3.	<i>Basiacuong basuaghang</i>	It is applied to make a discussion that can make a debate between the elders as guests and the elder as the householder by using <i>Pitatah-Pititih</i> .
4.	<i>Basiacuong buka selo</i>	It is applied to close the discussion or debate between the elders as guests and elders as the householder. They also ask permission to go home in this activity.

The systematic phases in the *Basiacuong* tradition in essentialism provide the value that can be transmitted to the students. Every phase in this tradition

contains the rules in terms of word delivery in the form of *Pitatah-Pititih* as a moral value. It means that people in this tradition should follow the rules. Every rule cannot be changed and done as he/she pleases. Because the *Basiacuong* tradition in the traditional ceremony should be systematically begun with the opening words as known as *Basiacuong Ulu Tepak* and ended with *Basiacuong Buka Selo*.

The regularity of *Basiacuong* tradition can create and treat someone's personality. The rules within are not only systematic phases but systematic phases are also described through *Pitatah-Pititih* during the event. If this regularity is transmitted in education, it will be beneficial for students to learn it. With the values within the systematic *Basiacuong* tradition, thus, it should be inherited and transmitted to the students as the further generation in the future.

Cultural Values of *Basiacuong* Tradition

Basiacuong tradition as a part of *Kampar* people's local culture considerably contains the cultural values. Cultural value is valuable concepts or ideas for people. On the other hand, cultural value can be said as an evaluation form in society and agreed upon mutually. The cultural values can be seen as follows:

Table 2
Cultural Values

<i>Basiacuong</i> Tradition	Cultural Values
1. <i>Basiacuong ulu tepak</i> It is applied to convey the concepts and ideas through <i>Pitatah-Pititih</i> to begin the discussion in the traditional ceremony by showing <i>Tepak Sirih</i> brought by the elders who came or <i>Tepak Sirih</i> provided by the householder.	- Begun with greetings - Say <i>Shalawat</i> for Prophet Muhammad Sallallahu 'Alaiwasallam - The elders as the speakers - Expressed with <i>Pitatah-Pititih</i> (<i>Assalaamu'alaikum warrohmatullahibarokatuh, ampun diminta kapado Allah, maaf dimintak kapado kito nanduduok. Satontang manuwuik adat, adat nan basalinan, adat nan bakatuwunan Bighiok-bighiok tobang ka somak, daghi somak tobang ka bonto, Daghi niniok tuwun ka mamak, daghi mamak tuwun ka kito. Tampek sghio banamo tepak, tepak baase daghi timbago, Mamboli pighiong ka malako, buwuong bayan makan ditangan, Tepak sghio banamo adat, adat sa ighiong jo pisoko, Pakaian tasodio didalamnyo. Kociok itulah kan namo, godang itulah kan golagh. Sado itu sombah dismpaikan kapado</i>

<p>2. <i>Basiacuong ulu jambau</i> It is applied to see carry-on items from the elders as guests to the elder as the householder. A carry-on item is a gift for the householder.</p>	<p><i>datuok</i>).</p> <ul style="list-style-type: none"> - Begun with greetings - Welcoming the guests to eat by applying <i>Pitatah-Pititih</i> - Eat the food by saying Basmallah - When taking the food, the elders are the first to take it, and then others follow. <p><i>(Assalamualaikum, madok ambo kek datuok.</i> <i>Sampai ambo pandang iliu jo mudiak, ambo lengong kiri jo kanan, ado upo nan Nampak, bunyi ba-kagodangan. Upo nan nampak, pinggan nan la ba-ecek, gole nan baghatu, mangkuok basuo nan talotak, baupo hidangan nan la sodio, makosuik kami sa-impun pokok, tibo di ayu mintak diminum, tumbuo di nasi mintak di makan dari ujuong sampai ka pangkal).</i></p>
<p>3. <i>Basiacuong basuaghang</i> It is applied to make a discussion that can make a debate between the elders as guests and elders as the householder by using <i>Pitatah-Pititih</i>.</p>	<ul style="list-style-type: none"> - Always ask permission before starting to talk - The speakers are the elders - A debate for finding out an agreement - Always ask for pardon by using <i>Pitatah-Pititih</i>
<p>4. <i>Basiacuong buka selo</i> It is applied to close the discussion or debate between the elders as guests and the elders as the householder. They also ask permission to go home in this activity.</p>	<ul style="list-style-type: none"> - Begin with the greetings 'assalamualaikum' - The speakers are the elders - Conveyed in <i>Pitatah-Pititih</i> <p><i>(Assalamualaikum Kek limbago.</i> <i>Dek lalamo duduok ghaso lalape ponek, dek la banyak kecek mangecek, banyak pulo baghang nan tasobuik, kok ayu nan diminum la malopekan awui nasi dimakan la mangonyangi.</i> <i>Sampai ditengok dipihak kami dindiong topi condo kijok la tali api, cubik condo la mancabiok kain tuntuik nyato pintak abi kek ughang limbago kok lai baghi dogak kan disabuik baghang taghasokan dibinjijie).</i></p>

Based on table 2 above, it can be seen the description of cultural values in the *Basiacuong* tradition for Kampar people. The cultural values within the

Basiacuong tradition essentially need to be transmitted to the students. The values in the tradition can be said as concepts, ideas, opinions, and norms implicitly and explicitly, either in the implementation of tradition or the implementation of *Pitatah-Pititih*. Cultural values of the *Basiacuong* tradition can be ideas to guide the young generations or students to behave and act in society. It also can make them determine and identify which one good or bad is. As a cultural object of the *Basiacuong* tradition, the tradition considerably provides the values that can be a direction or guide in the social environment for students. The values can be found in the procedures and in the *Basiacuong* tradition systematic.

Educational Values of *Basiacuong* Tradition

Essentially, the values in the *Basiacuong* tradition are related to educational values. Educational values can bring in the right direction educate people in their lives. The educational values of the *Basiacuong* tradition can be described as follows:

Table 3
Educational Values

<i>Basiacuong</i> Tradition	Character Education Values
1. <i>Basiacuong ulu tepak</i> The discussion is applied to convey the concepts and ideas through <i>Pitatah-Pititih</i> to begin the discussion in the traditional ceremony by showing <i>Tepak Sirih</i> brought by the elders who came or <i>Tepak Sirih</i> provided by the householder.	- Religious Value - Discipline Value - Tolerant Value - Democratic Value - Appreciative Value - Competitive Value
2. <i>Basiacuong ulu jambau</i> It is applied to see carry-on items from the elders as guests for the elder as the householder. A carry-on item is a gift for the householder.	- Religious Value - Discipline Value - Tolerant Value - Democratic Value - Appreciative Value - Communicative Value
3. <i>Basiacuong basuaghang</i> It is applied to make a discussion that can make a debate between the elders as guests and the elder as the householder.	- Religious Value - Discipline Value - Tolerant Value - Democratic Value - Appreciative Value - Communicative Value
4. <i>Basiacuong buka selo</i> It is applied to close the discussion or debate between the elders as guests and elders as the householder. They also ask permission to go home in this	- Religious Value - Discipline Value - Tolerant Value - Democratic Value

activity.	-	Appreciative Value
	-	Communicative Value

Cultural values of the *Basiacuong* tradition are identified from the implementation of systematic *Basiacuong* and the values within *Pitatah-Pititih*. As regards these two classifications, the educational values are (1) religious value, which is described in *Pitatah-Pititih*. Every conveyed *Pitatah-Pititih* is always begun with greetings of 'Assalamu'alaykum' accompanied by saying *Shalawat* for Prophet Muhammad Sallallahu'alaihiwasallam, and then it is ended by saying *Hamdallah*. (2) Discipline value refers to the regularity in the implementation of the *Basiacuong* tradition. It is described from the speaking activity in the *Pitatah-Pititih* that always begins with opening words and ends with closing words. (3) tolerant value is seen as the tolerance of giving an opinion proven with the appreciation of others' opinions. (4) democratic value refers to the appreciative value and freely conveying *Pitatah-Pititih*. (5) appreciative value is the value to respect for people who came to the *Basiacuong* event proven by their behavior during the event. (6) communicative value refers to the activity in communication to deliver information to others. In this context, information is conveyed by using *Pitatah-Pititih* in the *Basiacuong* tradition.

The values in this *Basiacuong* tradition can be internalized in social science learning in elementary school and applied to social science learning. The integration of local culture or local wisdom into social science learning in elementary school can create values for students (Yang et al., 2022). Thus, cultural values can be maintained and inherited.

Essentialist Perspective on the *Basiacuong* in Social Science Learning at School

Essentialism educational philosophy indicates that education should be focused on and stood with a flexible perspective because there are permanents in this world. In fact, it came from an easy-to-changeless focused, unstable, and uncertain perspective. Hence, education should be stood on stable, tested, and durable values (Anwar, 2017). It can be said that education should be stood on cultural values in society. Essentialism philosophy is based on the humanist perspective state that life should be filled up with creativity and happiness by doing positivities. Thus, a good personality can be built up in this world and the hereafter.

This theory indicates that learning can be successful if the students can understand their environment and themselves (Mayasari, 2017). Instilling the concepts in education by involving three pillars, they are (1) self-alignment spiritually and authentically, (2) community, correlation, and service, and (3) respect for diversity and pluralism, which are used to prepare the students in making and maintaining their roles in harmony society (Mayseless & Kizel, 2022). An educational concept in essentialism is aimed to continue and inherit the culture through the core knowledge accumulated and maintained over a long time. A culture that has been identified for a long time can be good for students.

Hence, there are various aspects of education that should be concerned based on the essentialism in which (1) education should be implemented through a big effort because the educational value cannot be raised in students casually. (2) Initiative in education is emphasized by teachers, not students in order to develop themselves to make the students learn. (3) Initiative of the educational process is an assimilation of learning subjects. (4) the school must maintain traditional methods as the making of mental discipline. (5) the final objective of education is to increase commonweal as real demands for democracy. (6) Traditional methods that are related to mental discipline are prioritized in the educational process at school (H.A. Yunus, 2016). Therefore, school is a cultural transmission agent that has the essential capability and learning the subject as an inheritance from one to further generations. Clearly, essentialism indicates that education is an effort to preserve and maintain the culture.

Essentialism is also derived from the integration between idealism and realism philosophy in which education refers to the student's personality development efforts based on the truth of God (H, 2020). *Basiacuong* tradition is remarkably related to religious values, which are found in the opening words like praying or saying the name of Allah. It indicates that if these values are integrated or applied in social science learning, it is certainly instilled in students. The physical learning material can influence personal identity and certain physical changes including moral values (Horne & Cimpian, 2019). Hence, education must be based on values that can bring stability and have been examined for a long time like clarity and selected values. Thus, essentialism plays a role in social science learning subjects for evaluation (Rahmaniah, 2022). Essentialist perspective is specified as positivities based on the values and characteristics of one culture to other cultures. Even though the distinction is, it still can lead us to understand cross-cultural insight that has been complex individual interaction from micro to macro (Kokkonen et al., 2022). Based on the principle of social science learning subjects at school, it started with basic knowledge of the students' environment until wide knowledge.

Therefore, the implication of the essentialist perspective in learning emphasizes to primary education, which is reading, writing, and counting. To achieve achievement and good life, communicative skill is essential for students in the learning process. The school has an obligation to facilitate students to study and teachers to apply good teaching methods logically and believable. The teacher is required to be educated morally and technically and must have the skill, ability, and competence to administer the teaching and learning process. For students, the school has a responsibility to facilitate the teaching and learning activity logically and believable. The school has the capability to facilitate students to achieve the learning outcomes, not set up the learning. In addition, the teacher must be educated. Morally, the teacher is a trustworthy person. Technically, the teacher must have good skills and competence to administer the teaching and learning process.

Conclusion

Basiacuong tradition for Kampar people has a lot of values, which are identified based on the implementation and *Pitatah-Pititih* used. The values that were

examined from systematic *Basiacuong* tradition are (1) *Basiacuong ulu tepak*, (2) *Basiacuong ulu jambau*, (3) *Basiacuong basuaghang*, dan (4) *Basiacuong buka selo*. Based on the systematics, the values that should be transmitted are cultural and educational values. In educational value, there are (1) religious value, (2) discipline value, (3) tolerant value, (4) democratic value, (5) appreciative value, and (6) communicative value. Based on the essentialist perspective, education must have a stable and examined value for a long time. Thus, *basiacuong* tradition as a cultural heritage should be transmitted in education. It can be applied by making *Basiacuong* tradition in social science learning subjects through the appropriate theme for elementary school students.

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