



Values in Meaning of the Binjai Tree as a City Nomenclature: A Local Wisdom Study

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Abstract: Local wisdom has worked as an illustration for teaching values. Little is known, nonetheless, regarding the value of the Binjai tree as a place term when teachers teach value education outside of the learner's local setting, causing them to lose awareness of it. This study aims to identify the value contained in the Binjai tree as the name of Binjai City. The research uses a literature study, sourcing data from articles searched in the Google Scholar database. Data analysis techniques include data reduction, presentation, conclusion drawing, and verification. The study uses NVIVO 12 Plus to code nodes and cases. Results show historical value, which is the nomenclature of the city. In addition, there is also socio-cultural value in Binjai trees, which are used as consumption and health materials. Binjai trees also have economic value, as tree trunks are used as building materials, and Binjai fruit is processed as a product. The study emphasizes the importance of value education through the Binjai tree in cultivating democratic, nationalist, and self-identity citizens. The implications of this study extend to learning planning, encouraging teachers to use culturally relevant local educational resources, and building a foundation for extracurricular activities that promote local wisdom heritage.

Keywords: binjai tree; education values; literature study; local wisdom

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INTRODUCTION

Local culture refers to the cultural heritage owned by the Community (Susanto et al., 2022). A habit or tradition that has its values, whether social, religious, economic, or other values (Asrial et al., 2021). These values then became principles that continue to be maintained until now (Tabroni, 2020). Returning to local wisdom is a preventive measure in protecting and maintaining cultural heritage based on knowledge, community values, and ancestral history (Chandra et al., 2023; Elan & Solihati, 2022; Primayanti & Puspita, 2022). Individuals must optimally develop all aspects of their lives to have rights and balances in their personality, moral, intellectual, emotional, spiritual, and social aspects (Suprpto et al., 2021). The richness and diversity of local wisdom values can be integrated holistically into the co-curricular, intra-curricular, and extracurricular curriculum, and even influence become the basis of character education (Tohri et al., 2022).

Binjai is a city that has a long history, dating back to the time of the sultanate of Langkat, the Dutch colonial period, and Japan. Binjai City is taken from the name of a tree that grows along the banks of the Bingai River. Binjai City was originally a village located on the banks of the Bingai River. Binjai trees are used for village opening ceremonies (Zariska & Lubis, 2022). The existence of this village is fundamental because it has become a city / port where plantation products, mainly pepper, are exported. The existence of the Binjai tree as a city name has an important role in shaping the diverse Binjai community. In addition, Binjai trees that are now difficult to find in Binjai City should be able to become the identity of this city, which has a strategic geographical location. The designation of Binjai as a city carries more significance than merely its name. Values are core attitudes, actions, and beliefs seen as virtues in a person's life. Habits, actions, beliefs, expectations, and interpersonal interactions all exhibit them. As the foundation for personal cognition and behavior, values are crucial in perception, attitude, and decision-making (Gamage et al., 2021; Sagiv et al., 2017). It is a pedagogical need to teach values. Many educational objectives, such as intellectual, social, moral, and emotional, can benefit from value education (Lovat, 2017; Lovat & Clement, 2008). According to research, values education is especially helpful during the tangible operations phase as it teaches kids about life's moral and social facets (Sayan, 2023). Education about values must be upheld and conserved for the next generation in local communities.

The value system of society has always determined human activities in social life, education, and professional life (Gamage et al., 2021), so value education is seen as the most significant way to promote individual cognition and even sustainable human development. It helps people make the right valuative judgments and choices. With the advancement of society, values education should not only point to the heritage

of tradition and the uniformity of collectivism but also to the adaptability to the future and the heterogeneity of individual well-being (Hong & Hong, 2022). Value education becomes meaningful, engaging, and authentic by involving a greater active civic education, social constructivist pedagogy, and more emphasis on cultural diversity, critical thinking, and a more profound and critical understanding and knowledge of democracy, equality, human rights, and social justice for all (Zajda, 2021). In short, value education prepares individuals to understand themselves and their society (Chi-Kin Lee, 2020; Tadege et al., 2022). Deveci and Ture (2022) state that individuals who form societies to live in harmony must acquire values such as love, respect, tolerance, and honesty. Value education must be carefully planned and implemented to create a society with individuals who possess these characteristics.

However, little research has been done on the significance of the place name. Binjai City is one of many regions that have lost their identity due to either forgetting their regional identity and origins or eroding their identity by developing an increasingly complex era. Present-day elementary school value education mandates pupils comprehend and embody values not indigenous to their area. Students in Binjai City, for instance, but the subject matter is from other parts of the island of Java, Kalimantan, Sulawesi, Bali, Papua, and other places that neither the teachers nor the students are familiar with. Students' awareness of who they are has also been distorted by the failure to investigate the neighborhood in which they reside. Students lose their understanding of their city, local issues, and the potential of their region. The curriculum at the elementary school level covers topics related to their living environment.

The paper points out continuous value education for future generations should be achieved. It is imperative to establish a genuine awareness of local communities for self-development. This study aims to determine the values found in the Binjai tree as the city of Binjai's nomenclature. Therefore, exploring the Binjai tree's value education enhances ecological and cultural understanding while building the moral integrity of the next generation. Understanding their underlying principles may help us create people who respect traditions, care more about the environment, have a strong sense of social responsibility, and preserve those values. This research contributes to the conservation of Binjai trees, which are difficult to find in Binjai City.

METHODS

This research is a literature study using a qualitative approach. A literature study means conducting an analysis based on available literature that is more measurable and directed toward the discussed problem. Data collection means taking the data to be researched from the right sources. The qualitative approach uses descriptive and argumentative analysis (Maman et al., 2021).

This study adopts a research procedure from Sukmono et al. (2021), which has been adjusted to the needs of this study, as shown in Figure 1. The first stage of the researcher determines the object of research analysis on the Civics curriculum in primary education in a sociological-anthropological theoretical review. In the second stage, researchers explore relevant articles related to the object of analysis using keywords that the researcher has determined. Researchers use this keyword to explore articles in the Google Scholar database. The term "AND" is Boolean, meaning that the researcher utilizes it to find the needed article for this study. The following keywords were identified by the researcher: (("Binjai tree") AND ("Binjai city") AND ("value education"))

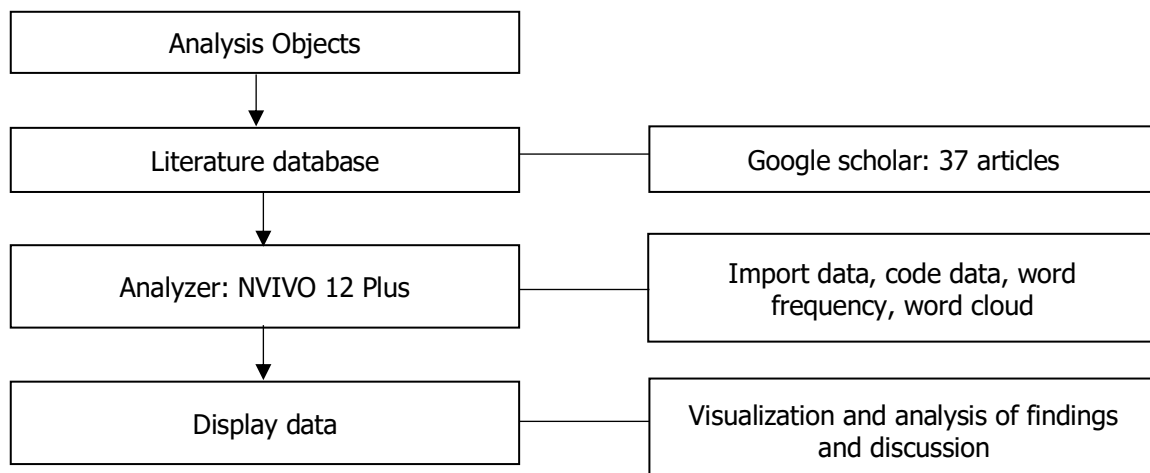


Figure 1. Literature study research procedure

Furthermore, the third stage of researchers uses NVIVO 12 Plus to help researchers analyze articles obtained from the database. Before importing data, researchers import data to Zotero to be able to export

literature into the form of a research information system (RIS). Then, the researchers imported the RIS data into the NVIVO 12 Plus and coded it. Inside the NVIVO 12 Plus, researchers coded nodes and cases. Finally, the fourth stage of the research presents the data and results.

Data sources in this study use secondary data in the form of scientific articles published in national and international journals. Researchers use the Google Scholar database to obtain relevant articles according to the needs of this research. Secondary data offers several advantages, i.e., it is easy to obtain, saves time, and reduces research costs. However, there are some disadvantages associated with secondary data collection, i.e., the usefulness of the data may be limited in some ways, such as relevance and accuracy. Researchers use content analysis to analyze articles that researchers have obtained from databases. This analysis is one of the qualitative analysis techniques. In conducting content analysis, researchers use NVIVO 12 Plus to assist researchers in analyzing articles. Researchers coded nodes and cases on articles, used word frequency, and created word clouds.

RESULT AND DISCUSSION

Referring to several references, the origin of the word "Binjai" is the standard word of the term "Binjéi" which is the meaning of the words "ben" and "i-jéi" which in Karo language means "overnight here." Binjai Town, originally a village on the banks of the Bingai River, was founded in 1823 under a large Binjai tree (*Mangifera Caesia*). The British governor, John Anderson, visited East Sumatra and mentioned a village called "Ba Bingai." Binjai trees are used for the village's opening ceremony. As the village developed into a city, it was visited by barges from Stabat, Tanjung Pura, and the Straits of Malacca. Binjai is then attached to the name of Binjai City (Zariska & Lubis, 2022).

Binjai City is between two large Malay sultanates: Langkat Sultanate and Deli Sultanate. The vast territory of these two sultanates impacted the development of other territories around it. Binjai City has developed because it is part of the vast territory of the Sultanate of Langkat (Tanjung & Sembiring, 2020). Since the Sultanate of Langkat, Binjai has been an administrative part of the Sultanate of Langkat under the leadership of King Syahban. Binjai was at that time at the center of the confluence between the Bingai, Bangkatan, and Mencirim rivers. Occupying a strategic position makes Binjai an important trading city that brings economic benefits from collecting excise taxes on traded goods. Thus, Binjai became an important area for the ruler of the Sultanate of Langkat (Rahman et al., 2023). The Annual Celebration of May 17 in Binjai City is a moment of thanksgiving dedicated to historical symbols or symbols. The heroic event of the Timbang Langkat, which occurred in the present-day Binjai region on May 17, 1872, has historical significance, as there was a fierce battle between the people and the Dutch. This resistance event became a milestone and was designated as the anniversary of Binjai City. The people's struggle continued to flare up, and in the end, on October 24, 1872, Datuk Kocik, Datuk Jalil, and Suling Barat were arrested by the Dutch and then, in 1873, exiled to Cilacap.

Binjai belongs to a mango tree (*Mangifera*) with a pungent, fragrant smell and sweet-sour taste. In Binjai, there is a content of about 65% of the total edible Binjai fruit (Rosyidah et al., 2016). The distribution of *Mangifera* species is extensive worldwide, covering several regions in Ceylon, India, Burma, Thailand, Indo-China, China, and the Solomons through Malaysia, especially in the tropics in lowland areas. The distribution of mangifera in Indonesia is quite broad, spread from Sumatra to Papua (Polosakan, 2016). Furthermore, Polosakan explained that the distribution of *Mangifera* species is mainly in Kalimantan (12 species), Sumatera (13 species), and Java (7 species), while the lowest is in Papua (1 type). Binjai trees have benefits, including Binjai fruit, often in chili sauce served with river fish. The roots of the Binjai plant are used as a medicine for diabetes. Before the roots of the Binjai plant are used as medicine, the roots are soaked in boiling water. Furthermore, the activeness of the roots of Binjai plants is thought to be because the roots of these plants contain secondary metabolite components such as including alkaloids, terpenoids, and flavonoids (Mustikasari & Ariyani, 2016). This plant's most extensive natural phenolic compounds are flavonoids, which have anticancer, antimicrobial, antiviral, anti-inflammatory, and anti-allergic properties. It accelerates wound healing and ultimately prevents tissue injury by inhibiting sodium oxide production, preventing infection, reducing inflammatory exudate, and stimulating the activation of T lymphocytes and macrophages (Adham et al., 2019). In addition to the n-hexan fraction of methanol extract, Binjai leaves contain phenolic and flavonoid group compounds that produce intense antioxidant activity (Purnama et al., 2022).

Among Indonesia's most valuable natural resources are Binjai trees. Fruits from this tropically thriving tree have become known for their uniquely sour-sweet flavor. However, the binjai tree is more than just a fruit tree; it has profound significance for the environment and social life, including historical values that have implications for society's respective values (Puti et al., 2022). The fundamental purpose of historical values is to educate the present generation about past events to serve as principles for the present and future. Historical values instill awareness of the existence of certain entities (Gigy, 2020). Not all have concrete evidence of historical value, so there is also historical value known by people. Even so, all events in the past are history for those who believe in them (Jatnika et al., 2023). Thus, historical value relates to values related to past events

or historical periods that can explain that entity's occurrence. Historical value is the main value contained in the commemoration of the anniversary of Binjai City, where this historical value is passed on from generation to generation to foster the spirit of nationalism in the nation's successors. Although there are differences of opinion between the Binjai City government and historians regarding the history of Binjai City, it is believed that Binjai City was once part of the Sultanate of Langkat.

Ichwan Azhari, a historian from Universitas Negeri Medan, stated that there was a mistake in determining the anniversary of Binjai City, updated every May 17 until now. He stated that May 17, 1872, was the initial period of the formation of Binjai City, which coincided with the Sunggal War (1872-1895) events, including the longest war for 23 years. This war was a form of resistance by the people of Deli Serdang against Dutch colonialism. Binjai is synonymous with a colonial city, so the status of *gementee* starting June 27, 1917, is the anniversary of the original Binjai City. The Binjai City logo has a Binjai Tree in the middle of the logo, symbolizing the origin of the name Binjai City, which is taken from the name of a tree widely found in the city. Binjai trees have strong roots that soar into the ground, dense leaves, and towering trunks, which means that in carrying out daily life, the community has strong life principles, provides protection, and the community progresses, so it is not surprising that before becoming a port there was a small village under the Binjai trees that provided life for the community at that time until Binjai became a port where agricultural products The exported pepper comes from pepper plantations around Kebun Lada Village.

In addition, preserving these cultural values is important because the social situation of the community constantly changes due to various factors. One of them is that people can forget the value of good traditional culture because it is influenced by modern culture. Maulana et al. (2021) social values are positive and authentic aspects of society shaped by local culture. Society is influenced by the disposition of individuals who may lean towards democracy and harmony. Society often combines these values, which are fundamental to education. Parents and others must open up and respect our culture in order to nurture a positive and harmonious community. Meanwhile, culture has significance in and of itself as a developed thought, habit, or something that has become an ingrained habit and is difficult to replace. As a result of social reactions to acquired behaviors, attitudes, and values, culture emerges.

Culture has a different meaning from culture. Giddens and Griffiths (2006) state that culture is concerned with the overall way of life of the members of society. Culture includes how they dress, their marriage customs and family life, work patterns, religious ceremonies, and pleasure-seeking. Furthermore, Koentjaraningrat (2005) states that culture can be broken down into seven elements, namely: (1) language; (2) knowledge systems; (3) social organizations; (4) living equipment systems and technology; (5) livelihood systems; (6) religious systems; and (7) art. Furthermore, in cultural values, there is also a cultural value system: the problem of the nature of human life, the nature of human work, the nature of man's position in time and space, the nature of man's relationship with nature, and the nature of man's relationship with others.

The socio-cultural value contained in the Binjai tree lies in the use of fruit and roots. Binjai is often incorporated into chili sauce served with river fish. When not in season, the flesh of Binjai fruit is preserved in vessels with salt and pickles before being processed into chili sauce in some regions. Meanwhile, diabetes medicine may come from the roots of this Binjai plant. The roots of the Binjai plant are soaked in boiling water before being used as medicine. Next, the soaking water is consumed. Secondary metabolite components, including alkaloids, terpenoids, flavonoids, and others, are believed to be abundant in the Binjai tree roots, which are believed to treat diabetes.

The socio-cultural value of the Binjai tree is also widely used as an adsorbs material in the adsorbs process using Binjai fruit seeds (Suryawan et al., 2018). In addition, Binjai bark is also used to prevent various diseases because it contains antioxidants (Rosyidah et al., 2016). Antioxidants play an important role in protecting the body from the effects of free radicals that can cause various diseases because the body will naturally produce free radicals as waste substances from metabolism (Akbari et al., 2022). Binjai bark processing is like Binjai root processing. Thus, Binjai trees are widely used by the community as consumption and health materials. Furthermore, the economic value of resources is the value of goods and services produced by natural resources and the environment. Economic or resource value will be related to the level of welfare (Suparyana et al., 2022). Meanwhile, Papista and Krystallis (2012) stated that economic value is related to the principles and ideals that direct a person's interaction with income. Economic value represents societal values and objectives and is not only a numerical or tangible indicator. Developing knowledge of economic values is crucial for promoting sustainable development and enhancing society's quality of life. Communities can construct environments that are economically profitable, foster social cohesion, and preserve the environment by realizing and effectively utilizing economic values.

The economic value contained in the trunk of the Binjai tree is that the trunk of the Binjai tree and its fruits can be traded. Binjai tree trunks can be used as building materials for residents' homes. Binjai tree logs are often used as floorboards or as lightweight construction materials. Meanwhile, Binjai fruit is often processed, including *sambal acan jarukan Binjai* (binjai chili sauce). Although processed products from Binjai fruit are not

as popular as other processed products, Binjai fruit is a cultural heritage that must be preserved. The economic value of Binjai tree trunks and fruits shows that Binjai trees include trees that can benefit the community and have historical value and socio-cultural value. The existence of Binjai trees has added to Indonesia's natural wealth.

The current educational system can examine it from an educational perspective in a setting that teaches learners to appreciate their place. It should be possible to inaugurate the Binjai tree, the source of Binjai City's name, and educate schoolchildren and the next generation about its significance to Binjai City's history. Students must be taught to love the area from a young age. Otherwise, their territories are not advanced by a person other than their children. The introduction of housing has been included in the primary school education curriculum in Indonesia. Even since the 1952 curriculum, each region has introduced its region to the younger generation so that students know where they live, ethnicity, religion, potential, problems, values, and community norms that apply in their area, particularly grade 3rd. The 2013 curriculum also included theme 8 "My Residence" as learning material, particularly in grade 4th. Further investigation reveals that the quality of education at the primary school level is declining. Nevertheless, students' love for their area, including Binjai City, can be developed as a national education education for students.



Figure 2. Curriculum 1952 and Curriculum 2013

The values in the Binjai tree can be the basis of value education in elementary schools, where students are taught the values that prevail in their community. Historical values and socio-cultural values must be imprinted in students. Even though the Binjai tree is rare and no longer exists in Binjai City, students must know its existence as the origin of the name Binjai City. Furthermore, the existence of the Binjai tree not only educates students but also educates students to love its history. If students have forgotten the history of their area, the exploitation of other parties' areas will be threatened, and the next generation will become victims who lose their identity.

The Binjai tree is valuable for value education and educating people about environmental conditions. Value education is taught in schools and at home (Sun, 2023). The values that children pick as quickly are developed and enhanced in schools. Value education plays a significant role in a school's duty to assist students in incorporating moral values into their lives by enhancing academic performance, promoting positive behavior, and fostering a supportive environment in the classroom (Berkowitz, 2011; Bryer & Roebuck, 2004; Rijal et al., 2023). Thus, students today critically require locally oriented educational resources, particularly in Binjai City. Teachers may develop students' knowledge, attitudes, and skills by creating local learning resources. Learning about local knowledge, learning with local wisdom, learning via local wisdom, and learning wisdom are some ways it may be used (Parhan & Dwiputra, 2023). According to Suryanti et al. (2020), there is a notable difference in pretest and posttest results when using teaching materials based on local wisdom as an alternate learning resource in primary schools. Including local communities in education also improves social networks within the community, fosters a feeling of ownership over schools or learning settings, and encourages community engagement in educational journeys (Sakti et al., 2024). Consequently, the community's and schools' assistance in creating value-based education grounded on local culture may help the community inculcate values and encourage the preservation of cultural heritage.

CONCLUSION

The Binjai tree, a significant part of Binjai City's identity, represents the community's history, heritage, and cultural values. Its significance as a city name and a tool for values education is crucial for the future generation. The tree's historical, socio-cultural, and economic qualities should be passed down to future generations, fostering self-identification, democracy, and nationalist citizenship. The analysis of the Binjai tree can enrich the investigation of cultural values and integrate them into local educational resources, particularly in basic education. Teachers can use the tree's qualities as a teaching tool to help students learn values, thereby contributing to developing and preserving their community's culture. By implementing these ideas, students can contribute to developing and preserving their community's culture, laying the foundation for extracurricular or cultural activities. The Binjai tree-based values education remains relevant and can help students become self-identified, democratic, and nationalist citizens amidst future challenges.

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