

River Of Batanghari Sembilan As Learning Media Antopology Sociology At Pgri University Of Palembang

Boby Agus Yusmiono, Hasan

ABSTRACT: Election trunk River of Batanghari Sembilan as research because the stem of the river is a tributary nine musi located in the province of South Sumatra. This river is the longest river on the island of Sumatra and the second longest river in Indonesia. This research raised the culture in Palembang city which has many tributaries. This study discussed the main river and tributary kombreng, leko, ogan and lematang which are branches of the river musi. This research took the object of the people who live in the river. This study discussed seven cultural elements of the Batanghari Nine River so that it could be applied as a learning media. The formulation of this study explained how could the river of Batanghari Sembilan as anthropology sociology at the PGRI University of Palembang. Method of this research was descriptive research that tends to be qualitative. Techniques for collecting the data used interviews, observations, and documentation. From the results of field research explained seven elements of cultures, among others; trust, kinship system, living equipment, livelihood, science, language, and art.

Keywords: River, Seven Cultural Elements and Learning Media

INTRODUCTION

The musi river with the ampera bridge as an interesting backdrop from the presence of the Musi river in this place we can find many very interesting and beautiful tourist objects. In addition to the Ampera bridge, on the banks of the Musi River, we can visit famous tourist objects in the Province of South Sumatra. The flow branch of Musi River are called Batang Hari Sembilan. There are 9 tributaries: Komerling River, Leko River, Lematang River, Ogan River, Rawas River, Rupit River, Bliti River, Lakitan River and Kelingi River. Most residents of the province of South Sumatra are Malay ethnic and using Malay language which has been adapted to the local dialect which is now known as the language of South Sumatra. But the migrants often use their regional languages as daily language, such as the Komerling, Rawas, Musi and Lahat languages. Migrants from outside South Sumatra sometimes also use their local language as an daily language in the family or regional community. However, to communicate with the people of South Sumatra, they generally use the Palembang language as their daily language of instruction. The basic elements of culture are based on the opinions of anthropologists into seven elements, namely: 1. Language, 2. Knowledge system, 3. Social organization, 4. Life equipment and technology system, 5. Livelihood system, 6. Relegi system, 7 and Art. Seven elements of cultures can explain the community in the province of South Sumatra. South Sumatra Province, the capital of Palembang. Palembang city holds various festivals every year, including the Sriwijaya festival every June to commemorate the anniversary of Palembang, the Bidar and Ornamental Boat Festival celebrating Independence Day, as well as various festivals commemorating the Hijri New Year, Ramadhan and New Year.

Education around the Province of South Sumatra varies from elementary school, junior high school, senior high school and college. Therefore students must know and preserve the natural wealth in South Sumatra Province. Based on the background above, the researchers argued important for the researchers carefully about the nine river with the title: "**River of Batanghari Sembilan As Learning Media for Sociology of Atropology at PGRI University of Palembang**". Sociology (*sociology*) studies humans in relation to their social and cultural environment. Sociologists have contributed through their studies of group behavior in organizations, especially formal and complex organizations. Perhaps most importantly, sociology has contributed to research on organizational culture, structure and formal organizational theory, organizational technology, communication, strength and conflict. (Stephen P. Robbins and Timothy A. Judge 2008: 16). Anthropology (*anthopology*) is a social study to study humans and their activities. For example, the work of anthropologists in culture and the environment has helped us understand the differences in fundamental values, attitudes, and behavior among individuals in different countries and organizations. Much of our current understanding of organizational culture, organizational environment, and differences in national culture is the work of anthropologists or those who use anthropological methods (Stephen P. Robbins and Timothy A. Judge 2008: 16). Sociology and anthropology are scientific methods, Sociology in its research uses numbers mathematical numbers, like data; Statistic data, as an analytical tool. While Anthropology in his research is social studies to study humans and activities, their activities by understanding differences in values fundamental values, attitudes, and individual behavior. Whereas the similarities between sociology and anthropology in the culture that exist in society. The word culture comes from the Sanskrit *buddhayah*, which is the plural form of *buddhi* which means mind or reason. Thus, culture is defined as matters related to mind and reason. The word culture in English is translated by the term *culture* and in Dutch it is called *cultuur*. Both of these words come from the Latin *colere word* which means managing, working on, fertilizing, and developing land (farming). Thus, *culture* or *cultuur* means as all human power and activity to manage and change

- BOBY AGUS YUSMIONO, HASAN
- PGRI University of Palembang
- Email: boby.yusmiono@yahoo.com,
gimbalacan@gmail.com

nature. (Kun Maryati and Juju Suryawati 2010: 109). Another expert, Ralph Linton, argues that culture is the whole of knowledge, attitudes, and behavioral patterns which are from knowledge, attitudes, and behavioral patterns which are habits that are owned and inherited by members of a particular society. In line with Linton, Koentjaraningrat formulates culture as a whole system of ideas, actions and results of human work in the framework of community life which is made the property of humans by learning. (Kun Maryati and Juju Suryawati 2010: 109). More advanced is Koentjaraningrat, formulating elements of cultural trawling based on the opinions of anthropologists into seven elements, namely: 1. Language, 2. Knowledge system, 3. Social organization, 4. Life equipment and technology systems, 5. Livelihood systems, 6. Relegi system, 7. and Art. (Tedi Sutardi 2007: 34) Selo Soemardjan and Soelaeman Soemardi formulated culture as all the works of people's sense and creativity. Examples of people's work are technology and material culture or culture that are needed by humans to master the surrounding nature. (Kun Maryati and Juju Suryawati 2010: 109). *Ki Hajar Dewantara*. Culture according to Ki Hajar Dewantara means the fruit of human mind which is the result of human struggle against two strong influences, namely nature and times (nature and society). In addition, evidence of the triumph of human life to overcome various obstacles and instincts in life in order to achieve safety and happiness which were initially orderly and peaceful. (Noorkasiani (et al) 2009: 12). So Based on its form, culture could we classify as abstract and cultural culture that was concrete. This abstract culture lies in the human mind, so it cannot be touched or photographed. For example manifested as ideas, values, norms, and ideals. Culture is concretely patterned from actions or human actions and activities in society that can be touched, seen, observed, stored, or photographed. Studies Accomplished Relevant, Bobby Agus Yasmiono, Proceedings under the title: Diversified Currency Pencaraian Agricultural Keramba cage (KJA) Due to Pollution Ogan River (Case Study District of Indralaya, Ogan Ilir (OI), South Sumatra) the results From the results of field research conducted, the researcher saw that the residents of Ilir Ilir are still very traceable due to the business capital of borrowing at the bank, thus returning their business debt. Floating net cages (KJA) still survive with business capital ready to be lost or lost due to river pollution. The inhabitants of the village estuary, ilir, diversified, replacing livelihoods, including: traders, making frames (from wood), farming, songket and making cakes or culinary foods. But there are also those who have a search for the people who want to become urban communities (moving from village to city).

*People in different parts of the province to name their own group of rivers to make up the metaphorical nine, which is symbolically an important number in Malay cultures generally. Many groups mention the Musi, Banyuasin, Batang Hari-Leko, Komerling, Ogan, Lematang, Enim, Rawas, and Lakitan as being the most important, but the highlanders mention only seven rivers (WA Collins 1998, 299). The social and mystical implications of the term **Batang Hari Sembilan** / "The Realm of Many Rivers" are discussed at length in Barendregt (2005, 13).*

According to WA Collins in Margaret Kartomi's book entitled *Musical Journeys in Sumatra*. People in various parts of the province of South Sumatra tend to call their own river groups to form nine metaphors, which are symbolically important figures in Malay culture in general. Many groups mentioned Musi, Banyuasin, Batang Hari-Leko, Komerling, Ogan, Lematang, Enim, Rawas, and Lakitan as the most important, but the highlanders mentioned only seven rivers. Margaret Kartomi above, the seven rivers are referred to as trunk nine days since 2005 in quotations.

Learning Media

Media is a human extension that allows it to influence other people who do not make direct contact with him (Marshal McLuhan and Anton Noornia in Trianto, 2014: 113). The same thing was stated "Newby et al in Yaumi (2014: 258), said that *instructional medium is a means of providing a stimulus-rich environment for learning (eg, multimedia, video, text, real objects)*. That is, learning media is a tool to provide a rich learning environment about stimuli or stimuli (eg multimedia, video, text, and original objects). The media comes from Latin, namely *medius* which is literally means "middle", "intermediary", or "introduction". In Arabic, the media is an intermediary or message delivery from the sender to the recipient of the message. In Gagne's opinion in Komalasari (2013: 111), interpreting the media as a type of component in the environment that can stimulate them to learn. Likewise, Briggs in Komalasari (2013: 112), defines the media as a tool to provide incentives for students to occur in the learning process. Based on the above could be concluded, learning media is everything that can channel messages, can stimulate thoughts, feelings, can stimulate students' thoughts, feelings, and wishes so that they can encourage the learning process in students.

RESEARCH METHODOLOGY

According to Sugiyono (2012: 2), research methods are a scientific way to get data with specific purposes and uses. The method used in this study was a qualitative descriptive method, which was a research that really only describes what was happening or happens in a particular area. The collected data is classified or grouped according to type, nature or condition. After the data is complete, then conclusions are made (Arikunto, 2014: 3). This study used case studies because it allowed to maintain holistic and meaningful characteristics of events. Different treatments carried out by each case and analyzed by themselves are then put together in the analysis between cases to draw a complete conclusion (Yin, 2009: 13). Techniques for collecting the data are the most important step in research, because the main objective in this study is to get data (Sugiyono, 2012: 203). In this research the techniques used in data collection were interview techniques, documentation and direct observation.

- 1) Interview
- 2) Documentation

Data analysis in qualitative research, carried out during data collection, and after completion of data collection in a certain period. At the time of the interview, researchers had conducted an analysis of the answers interviewed. If the answers interviewed after being analyzed did not feel satisfactory, then the researcher continued the question

again, to some extent, obtained data that was considered credible. Miles and Huberman (in Sugiyono, 2012: 246), stated in qualitative data analysis that it was carried out interactively and continued continuously until complete, so that the data was saturated. The analysis was carried out through the following procedures and stages:

1. Data Reduction
2. Data Display
3. Conclusion Drawing / Verification (Sugiyono, 2012: 252).

RESEARCH RESULTS AND DISCUSSION

The Musi River is one of the longest in Indonesia, with a length of approximately 750 km, this river is the longest on the island of Sumatera and divides the City of South Sumatera into two parts and forms a delta near Sungsang. Selection of Batanghari river as research for Batanghari river is a Batanghari river must which have diverse cultures and the birth of the river. This river is well-known as the main means of transportation for the people of South Sumatra. The Musi River is called the main river, which has 9 rivers, also called Batanghari Sembilan, which means nine major rivers, the meaning of the nine major rivers is the Musi River and eight major rivers which flow into the Musi River. As for the four musu tributaries and one musu river document from the Central Statistics Agency (BPS) :

1. The Komering River is a child from the Musi River with a river length of 6.260 km.
2. The Leko River, is a child of the Musi River with a river length of 1,250 km.
3. Lematang River, is a child from the musu river with a river length of 4,412 km.
4. The Ogan River, is a mollusk with a river length of 5.445 km.
5. The Ogan River, is a musu tributary with a river length of 750 km.

The source of a stream of musu tributaries is included in 4 (four) Provinces namely South Sumatra, Bengkulu, Jambi and Lampung. Musu tributaries like the Leko River leading to Jambi, the Kelingi River leads to Curup Bengkulu, the Komering River leads to Lampung, and Lematang, Ogan, Rawas, Rupit, Lakitan and Blinti are in South Sumatra. Based on the results of the research, researchers conducted for about 5 months examining five rivers, namely the rivers Musu, Leko, Ogan, Komering and Lematang, the Batanghari Sembilan River, which students and other communities generally need to know and learn. Batanghari Sembilan River as a learning media for anthropological sociology which has learning values that are very important and meaningful to preserve and manifest love of natural wealth in South Sumatra. The seven elements contained in the material in anthropology sociology subjects are learning media for students. The seven elements include: folk legend, kinship system, living equipment, livelihood, language and art.

1. Folklore has different meanings such as the river musu means that it works actively for women, the river Ogan means the existence of dragon animals (local language) Many people are afraid that the name is turned into Ogan, the river Lematang means 2 tribes including ilim and Atung merged into Lematang, the Leko River means a river that curves into the Leko

River, the Komering River has a meaning in Indian wine is Komering means betel nut (for) ngirih or spices.

2. System kinship in which different areas of bilateral kekerabatanya leko river, the river area Lematang kekerabatanya matrinal, ogan river area, komering and musu kekerabatanya patrinal. Open hijan space is located on the Musu and Lematang rivers. A tributary that has not been touched by the commering, leko and ogan river green open spaces.
3. River life equipment that is still thick is the river Leko, among others, trawl, bubu, serkap. The equipment for living in the Lematang River and most of the equipment lives in the net because the river in the river is shallow. While the river komering boat because the komering river is long and can lead to sea through breech.
4. The *first* search, farmers use high tides, including the Leko, Ogan and Musu rivers. *Second*, sand mining, including the river Ogan and Lematang, but in the river Lematang there are coral and markets. While there ogan sand mine and Keramba cage (KJA) and last livelihoods ogan river are farmers. *Third*, the search for transportation includes the river Leko, Komering and Musu.
5. The science that is still maintained is the river Leko for example by frightening fish with a kind of large (Tanggoan) fish to catch fish as a river auction. Science is also still used, among others, tidal water that is utilized by the surrounding community to plant. There is also a river by opening shells for irrigation where the river has many springs around it so that it forms curups or waterfalls. The lake is also formed from among other things first, from tidal water. Both lakes are formed from springs. The spring if not made into a lake will be irrigated in the fields.
6. Malay language is used on the river Leko, lematang, ogan. The Musu River uses the language of Palembang (often called Malay but Palembang). While the commering river uses commering language.
7. The famous art of this Ogan tribe is open, which combines the art of motion and vocal Rudat, replying to rhymes and speaking. Komering River is an Islamic art such as serofal anam for weddings and is usually used to accompany processions of processions and tambourines. Leko river art The art of the leko community is the guitar following the song. The mine is usually only in the form of 4 Kertat rhymes besajak ab ab, the language used is Malay. Lematang River and Musu River have songs and dance..If the culinary is different, this is because the structure of the peat river and the river is not peat so it has different biotics.

The results of this study were very useful as a learning media for anthropological sociology at the PGRI university of Palembang, because students could recognize and know the seven elements of the Batanghari nine cultures.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Batanghari River was a learning media for South Sumatra students because many folklore was very good as a student inspiration. The kinship system was also different, there was a patrol, matrinal, and bilateral as a reference for

students when they were in the community. Students also knew the river transportation services that could not go to the sea and rivers that could go to the sea. Livelihoods in river banks made students aware of the potential of natural resources and human resources. Green open space was utilized in the komering, leko and ogan river. Students knew the language and art of their area, but had different cuisines because the structure of the peat river and the river was not peat so it has different biotic.

Suggestions

The lack of useful green space in the river of ogan, leko and komering. The river of livelihood uses tidal water, including the leko, musu and ogan rivers. The farmers need for attention to the fate in the wrong river Ogan waters. The need to pay attention to water police patrols in the Leko river because the river can go to the sea. The need to explore the stories of people who have an inspiration for life. The need for clear regulations when there is hazardous waste disposal is to make the Floating Net Cage (KJA) business. If this sand and coral mine is prohibited from narrowing the river, the river flow is not directed when large water can overthrow trees, shift large and small rocks, and knock down houses. Sand and coral will not run out because they come from Mount Merapi and the hills are dim.

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