

Integrating Nosampesuvu Values in History Learning as a Conflict Resolution in Central Sulawesi

By Hamlan Hamlan

Integrating *Nosampesuvu* Values in History Learning as a Conflict Resolution in Central Sulawesi

Misnah^{1✉}, Nana Supriatna², Hamlan Andi Baso Malla³

¹ Universitas Tadulako, ✉ misnah@untad.ac.id

² Universitas Pendidikan Indonesia

³ Institut Agama Islam Negeri Palu

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Abstract: This study aims to describe values of local wisdom Nosampesuvu Ethnic Kaili and integrate these values into history learning at SMAN 2 as a conflict resolution in Sigi, Central Sulawesi. Methodologically, this study is qualitative and uses an ethnographic approach. The results of the ethnographic study of the local wisdom values of *Nosampesuvu* are integrated into learning history using classroom action research (CAR) through the Kemmis and Taggart models. The results showed the findings of ethnographic data of local wisdom values of the Kailiethnic *Nosampesuvu* group in the integration of the culture of Tolerance (*Mosipahami Patuju*) into religious values and social values / cooperation. The uniqueness of the local wisdom of the Kailiethnic *Nosampesuvu* group was developed in the process of learning local history manifested in cultural values, harmony, polite, polite, friendly, responsible, honest values, and tolerance. The results of the integration found that first, there was an increase in teacher activity in the implementation of learning. Second, there is an increase in student learning outcomes. Thirdly, students' attitudes toward values *Nosampesuvu* after implementing local wisdom learning significantly better than before the learning implementation. Thus the implementation of the local wisdom values of *Nosampesuvu* in local history subjects was successful.

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai kearifan lokal Suku Nosampesuvu Suku Kaili dan mengintegrasikan nilai-nilai tersebut ke dalam pembelajaran sejarah di SMAN 2 sebagai penyelesaian konflik di Sigi, Sulawesi Tengah. Secara metodologis, penelitian ini bersifat kualitatif dan menggunakan pendekatan etnografi. Hasil kajian etnografi nilai-nilai kearifan lokal Nosampesuvu diintegrasikan ke dalam pembelajaran sejarah dengan menggunakan penelitian tindakan kelas (PTK) melalui model Kemmis dan Taggart. Hasil penelitian menunjukkan temuan data etnografi nilai-nilai kearifan lokal kelompok Kailiethnic Nosampesuvu dalam integrasi budaya Toleransi (*Mosipahami Patuju*) ke dalam nilai-nilai agama dan nilai-nilai sosial / kerjasama. Keunikan kearifan lokal kelompok Kailiethnic Nosampesuvu dikembangkan dalam proses pembelajaran sejarah lokal yang diwujudkan dalam nilai-nilai budaya, kerukunan, santun, santun, ramah, bertanggung jawab, nilai-nilai kejujuran, dan toleransi. Hasil integrasi menemukan bahwa pertama, terjadi peningkatan aktivitas guru dalam pelaksanaan pembelajaran. Kedua, ada peningkatan hasil belajar siswa. Ketiga, sikap siswa terhadap nilai-nilai Nosampesuvu setelah melaksanakan pembelajaran kearifan lokal secara signifikan lebih baik dibandingkan sebelum pelaksanaan pembelajaran. Dengan demikian penerapan nilai-nilai kearifan lokal Nosampesuvu dalam mata pelajaran sejarah lokal berhasil dilaksanakan.



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INTRODUCTION

A historical reality, Indonesia is a country whose people have characteristics of cultural diversity in terms of language, ethnicity, and religion. On the one hand, this pluralism will be the nation's strength, but on the other hand, it experiences a variety of deep anxiety due to various socio-cultural problems that can threaten the robustness of national integration. In the study of the book entitled Human, multicultural violence is revealed that the Indonesian nation is like a country in despair- a country not only hit by a disaster, but a multidimensional crisis in maintaining national integration and disintegration of the nation is a threat to diversity that has recently resulted in disputes, a dispute that ended in social conflict (Supardan, 2015). Based on this statement, this illustrates that the various social conflicts that have recently plagued various regions in Indonesia, both on a national and local scale, have greatly disrupted and influenced the social, national and state order of life.

In recent years, conflicts that have occurred in Indonesia have touched human feelings, aroused anxiety and fear, because the conflict caused misery, damaged public facilities without seeking constructive resolution. These conflicts often begin with fighting, feud and violence. Conflicts that occur in this nation include the events of Kupang, Kalimantan, Maluku, Kupang, Aceh and Poso are very thick with SARA elements, although basically the conflict is motivated by political and economic interests by certain groups. Horizontal conflicts between tribes, between groups, between religious groups, between residents, between young people, even between students that occur in various areas such as social conflicts in Ambon, Bugis, Buton, Makassar, Poso (Central Sulawesi), Kupang (East Nusa Tenggara), Maluku North and Banjarmasin (Kiptiah et al., 2018; Ratu et al., 2019). Based on the urgent issues above regarding conflict in Indonesia, the researcher will examine the issue of conflict in a small scale context, namely in the Central Sulawesi region in terms of education.

Central Sulawesi is one of the regions in Indonesia that has a history of social conflict. Tracing data (5) in the last five years shows that out of the fifteen sub districts in the Sigi Regency, 5 sub-districts are found as sub-districts which tend to experience conflicts in several other sub-districts such as Biromaru, Dolo, Dolo Barat and South Dolo, Marawola, Marawola Barat, Kinovaro (Balitbangda, 2017; Eko, 2018; Malla, 2015; Central Sulawesi Regional Police, 2015). This statement is also supported by the results of observations and

interviews conducted to find data in 2013-2019 that people tend to be easily provoked by issues of unclear origins, resulting in horizontal conflicts among fellow citizens and in the *Biromaru* District area, several villages whose communities are related conflict, there is conflict between villages and there is also conflict between hamlets in the same village. Community conflicts between villages is the village *Vatunonju* with Village *Oloboju*, Village *Bora*, Village *Sidera* with Village *Saulove*, Village *Loru* with *Mpanau*, village *Kalawara* by *Sibalaya* Village and *Pombewe* social conflicts between the hamlet (Malla, 2015; Misnah, 2018).

Based on the urgency of the problem revealed through the description of the previous research studies described above, it shows the data that several approaches applied by stakeholders such as community leaders, police officers, and local governments have done various ways and efforts to reduce and to prevent conflicts, but only temporary and conflicts with simple problems reoccur. Thus, this shows that the conflict management approach taken by the government and community leaders have not been able to touch on the root of the conflict problems that exist in the region of *Sigi* Regency, Central Sulawesi Province. Therefore, in resolving conflicts, the educational approach has not been used, so the importance of this research will provide solutions and innovations for handling social conflicts in people's lives through educative approaches that are based on local wisdom values. Research results that are in line with the statements are supported by a description of the description in the research which states that as an effort made to prevent conflict in the Central Sulawesi region is to create a peaceful atmosphere for students who are equipped with excellence; the advantages of local wisdom. who uphold family values that love peace by using philosophies in the *Kaili* ethnic community which are used by the community as a way of life (Misnah, 2017; Ratu et al., 2019), and are supported by a statement that maintains regional security in order to avoid conflict is to have a caring, empathetic and humanistic attitude as an attitude that is able to maintain security and order in an area based on local wisdom, (Misnah, Gamar, et al., 2020; Misnah, Mutawakkil, et al., 2020)

One of the local wisdoms in Central Sulawesi is the local wisdom of *Nosampesuvu* which upholds the values of community life in realizing a peaceful, safe life, maintaining family values, goodness for a life together in building kinship and family relationships in the community of *Sigi*, Central Sulawesi (Eko, 2018; Manota, 2018).

Conflict resolution through local culture-based education is a new innovation in the world of education, especially in the history learning process at SMAN 2 in Sigi Regency, Central Sulawesi. The values of local wisdom can be useful as a conflict resolution to the phenomenon of conflict that has a high intensity in Sigi Regency, and as a form of inheritance of local wisdom values in maintaining social harmony, and environmental preservation so as not to cause conflict in people's lives through the process of learning history for students. Historical education has a very large role in shaping and developing the values of character living together in the community. The formation of the character and personality of students through the process of learning history is expected for students to become Indonesian citizens who have the character of democracy, responsibility, and citizens of the world who love peace (Misnah et al., 2018; Misnah, 2019; M. Misnah et al., 2018; Supardan, 2015; Supriatna, 2019). Thus learning history is expected to help students assess problems and to find solutions, namely through local history with the values of local wisdom *Nosampesuvu* can make a very large and positive contribution to conflict resolution, both in the community and at school. As actors of history students can reconstruct local history that can carry the concept of local wisdom *Nosampesuvu* and students have the ability to take preventative measures and make solutions to any problems that occur in the school and community environment.

Based on the background description above the problem of social conflict is one of the serious problems that must be faced at this time, so that through this research this article aims to trace the values of local wisdom in the *Kaili* ethnic community in Central Sulawesi and as a conflict resolution which will be passed on to the younger generation through the process of learning history at SMAN in Sigi Regency, Central Sulawesi. This article tries to answer the problem as follows: (1) Identification of the local wisdom values of *Nosampesuvu Kaili* in the Ethnic community in Central Sulawesi, and (2) Integrating the values of local wisdom *Nosampesuvu* in the history learning process at SMAN 2 in Sigi Regency, Central Sulawesi.

METHOD

This study uses an ethnographic approach to find research data in the life of the *Kaili* Ethnic community on the values of *Nosampesuvu* in the *Kaili* Ethnic community. Ethnographic research in this study uses the view (Spradley, 1997) involving researchers in the lives of the ethnic groups studied. In these

activities the researchers participated include learning activities, (learn) from what is thought, said and done by the ethnic groups studied. The method used is a qualitative method of researchers making a complex picture, examining words, detailed reports from the view of informants / infoperson, and conducting studies in natural situations (Creswell, 2014). In addition, observation is also used to observe the behavior of the *Kaili* Ethnic community to determine the value of local wisdom in life activities, culture and religious traditions. The qualitative method of research data was also obtained through searching of documents about the history of the *Kaili* ethnic group in Central Sulawesi, which were stored in the regional library and archives, in the regional cultural park office and the Central Sulawesi regional office. From these data analyzed using qualitative methods through data reduction, data verification, and drawing conclusions (Miles & Huberman, 1992). Qualitative data from the study of ethnographic values of local wisdom *Nosampesuvu* are implemented into historical learning using the Action Research cycle Class (CAR) or action research developed by (Taggart & Kemmis, 2001). CAR is simply research to develop specific competencies and practical benefits in learning. One of the characteristics of CAR is the collaboration or collaboration between practitioners and researchers in understanding, agreement on problems, decision making that ultimately results in *inaction*. The design of this study is a qualitative research oriented to the study of the integration of the value of local wisdom *Nosampesuvu* as a conflict resolution in the history of high school students in Sigi, Central Sulawesi.

LOCAL WISDOM VALUE *NOSAMPESUVU* AS CONFLICT RESOLUTION IN CENTRAL SULAWESI

The results of research on the value of local wisdom *Nosampesuvu's* come from infoperson/ resource persons who have been determined. However, the prevalence that applies to qualitative research, the number of infoperson / resource persons can increase according to data requirements. Therefore, the number of infoperson/ resource persons in the planning was only 7 (seven) people, at the time of this research, this became 15 (fifteen) infoperson/ resource persons. This number does not include students who were interviewed during implementation of local wisdom values *Nosampesuvu* in class. Infoperson/ resource persons who become research sources on the values of local wisdom *Nosampesuvu* viewed from the age and position of infoperson / resource persons have experience,

knowledge, understanding, competence as community leaders, traditional leaders, gender, religious leaders, historical education experts, academics, teachers and students.

Value of Tolerance (*Mosipahami Patuju*)

Defining the value of local wisdom with *Nosampesuvu* in the *Kaili* Ethnic community in resolving conflicts instills the values of brotherhood, kinship, peace and harmony by grounding in the development of regional culture. The cultural value of *Nosampesuvu* as a conflict resolution for the people in *Sigi* Regency, Central Sulawesi is implemented in social life activities, which is a form of tolerance. to the *Kaili* Ethnic community. Tolerance is the cultural heritage of *To Kaili* in the past as one of the special characteristics of the *Kaili* Ethnic community in living life in terms of social values, therefore as a form of tolerance implemented in the *Kaili* Ethnic community environment has a high value of solidarity and accept with an open attitude towards migrants who have different religions, ethnicities, languages, and tribes, have a communicative attitude, love peace, respect others as a form of tradition of respecting guests (immigrants), and consider others when visiting *Kaili* Land as relatives / family and accept with an open and mutual attitude forgive when something goes wrong because it has a philosophy that migrants who set foot in *Kaili* Land are their families. (Mattulada, 1985; Nurhayati & Nainggolan, 1976; Ponulele, 2007)

The *Kaili* Ethnic Community in *Sigi* Regency, Central Sulawesi Province is a pluralistic society and upholds the values of tolerance (*Mosipahami Patuju*) by grounding the regional culture that has the slogan *Nosampesuvu* as a cultural heritage that has adherent values to maintain peace, peace without seeing differences in religion, ethnicity, social strata, language, as a jargon to develop the region of *Sigi* Regency, Central Sulawesi based on cultural civilization, *Nosampesuvu*, family or siblings as a slogan to maintain the spirit of equality, brotherhood, unity and unity. This statement is supported by the statements of several informants who describe the meaning of tolerance values in the community *To Kaili* a form of understanding and respecting the values of difference described as follows: The *Kaili* Ethnic Society in establishing relationships maintains the values of tolerance grounded in the customs / traditions of ancient culture to create peace, serenity of a region that is maintaining, establishing good social relations between people using a sense of solidarity, respecting the feelings of others, and empathy for adherents of other

religions and respecting the values of differences (Malla, 2017; Hayati, 2018; Rita, 2017).

Establishing harmony in *Nosampesuvu* in the *Kaili* Ethnic community is based on tolerance (*Mosipahami Patuju*) and is a way of life in the *Kaili* Ethnic community (*To Kaili*) to understand and to appreciate the feelings of others without seeing differences. High social solidarity in the implementation of tolerance values establishing family relationships is the value of sympathy, caring, understanding or a form of caring for others. The multicultural values in the *Kaili* Ethnic community which are seen in the tolerance value are the values of similarity which is the culture of *To Kaili*, namely the *Mosipahami Patuju* must continue to be preserved to strengthen the unity and integrity of the nation. Cultural values on local wisdom tolerance the *Kaili* Ethnic community in social activities are always guided by theological values, belief in the existence of a creator (God), maintaining human relations with God, if you want to obtain the good of the world and the hereafter, human behavior is always guided by the teachings of Islam. The teachings of Islam that are believed by the *Kaili* community can influence social and cultural values.

Social and cultural values are based on theological and humanitarian views, the *Kaili* people uphold family values and social solidarity by not eliminating cultural values that have their roots in people's lives. The meaning and purpose of life in the culture *Mosipahami Patuju* are to live in a family atmosphere and to help one another with social-religious activities in the community. The attitude of the people who help each other in a family atmosphere has an effect on a harmonious life.

Nosampesuvu, posarara, to Kaili, nosabatutu kana makua po sampesuvu, ledo ria mgana mosibaga, mosi boba, mosiraga apa kana nakua poosampe suvu, nosarara, no sangu tina, kana makua, posampesuvu to kaili.ngana-ngana kana mokaarajaa, nosialampale, mosibantu ri acara nu agama acara agama kana maroa. Mokaarajaa singgani, kana mosiporoa mompaka ringga posimbuaka, nikarajani singani-ngani.

(Translation; local wisdom of the Ethnic community *Kaili Mosipahami Patuju* is a cultural heritage that is still carried out by the *Kaili* Ethnic community in the form of local wisdom, namely at religious events, mutual cooperation in community activities by promoting the values of togetherness, respecting diversity, live peacefully, peacefully and as the glue of the Ethnic community *Kaili* namely family values, unity and unity in community life activities (Lakapa, 2018; Manota, 2018; Sanati, 2017; Tuu, 2005)

The concept of tolerance (*Mosipahami Patuju*) is a commitment Strong brotherhood for the people of the Ethnic community *Kaili*, family values are practiced in mutual respect for social, community values. Maintaining the values of tolerance in the Ethnic community *Kaili* in *Sigi* Regency, Central Sulawesi is a form of family harmony in the *Kaili* Ethnic community upholds the values of kinship, social mutual cooperation, brotherhood, pe unity and unity through social activities in the community. The tolerance value that has been realized in the implementation of community life in *Sigi* Regency, Central Sulawesi Province, can be seen in the form of daily activities, namely mutual respect between religious communities, namely on religious holidays, namely Eid al-Fitr, Eid al-Adha, Maulid Muhammad SAW Celebration, Isra, Miraj, Christmas Celebration, Celebration of the Ascension of Jesus Christ, Nyepi Day Celebration, Galungan and Chinese New Year and Visiting each other (*non-visiting*) at religious events which is the attitude and action of upholding the value of tolerance between religious communities (Cheng, 2018; Dewi Napitupulu, 2017; Nyoman, 2017).

The value of tolerance (*Mosipahami Patuju*) is an act that is based on family values, respects / respects differences, and upholds the values of freedom to obey the rules that apply in the Ethnic culture *Kaili*. In the Ethnic community *Kaili* upholds the value of tolerance to create harmony, democracy, safe, comfortable, peaceful and upholds the values of multiculturalism that are very thick in the environment of the Ethnic community *To Kaili*. Tolerance Values in the Ethnic community *Kaili* are an attitude, a character possessed by the native people of *To Kaili* to realize community life to maintain harmony that can be a conflict resolution to respect, have a sense of togetherness, respect for adherents of religion, culture, race and empathy for others is one of the uniqueness of the Ethnic community *To Kaili* in establishing kinship and family relationships (Archives, 2010; Toheke & Pelea, 2005)

Cultural values in the *Kaili* Ethnic community in tolerance value activities (*Mosipahami Patuju*) is a social activity that has a social meaning of mutual respect for differences, values of solidarity, unity, and family to create life harmonious between individuals, groups, communities and between humans. The values of local wisdom *Nosampesuvu* always teach the values of unity, unity, kinship, respect for differences, mutual cooperation, mutual help, mutual harmony, suffering, suffering, mutual assistance and mutual assistance between brothers

in difficulties. These values are part of the cultural values in the *Kaili* ethnic community which were inherited by previous parents.

In essence the local wisdom of *Nosampesuvu* in the Ethnic community *Kaili* is to establish a relationship of tolerance (*Mosipahami Patuju*) is a social activity, treating people well for a peaceful, comfortable, peaceful, harmonious and respectful life among fellow human beings. The meaning of the relationship between fellow human culture *Nosampesuvu* is the jargon of the Ethnic community *Kaili* which has the characteristic of kinship or togetherness in the culture of local wisdom Ethnic *Kaili* dialect *Ledo* our *To Kaili Nosampesuvu* (Family). The Ethnic Community *Kaili* in Central Sulawesi upholds the value of kinship, the entire community in Central Sulawesi is a large family bounded by the jargon *Nosampesuvu*. This kinship is interpreted very broadly to have philosophical meaning in thai language *Kaili*. It simply means the concept of unity and unity, high cooperation, mutual respect and helping each other with high tolerance, not distinguishing religion, social status, education which will eventually show with a sense of jargon *unity and harmony Nosampesuvu* in a large family bond in the same family.

INTEGRATION OF LOCAL WISDOM VALUES IN *SAMPESUVU* HISTORICAL SUBJECTS AS CONFLICT RESOLUTION.

The following study will integrate the local wisdom *Nosampesuvu* on historical subjects as conflict resolution. In the activities of the history learning process in achieving learning objectives and achievement indicators, learning approaches that are relevant to the situation and condition of learners will be needed, namely through contextual learning and linking learning material with social environmental issues that are in accordance with the real conditions of students. Author's analysis that students' daily problems in real world problems become part of the material in learning history. Goleman, Supriatna and Misnah describe that the ability of empathy, care for humans and nature is a form of life that is caring and humanistic about the environment, one of which is the social environment (Goleman, 2012; Misnah et al., 2018; Nana Supriatna, 2016; Supriatna, 2019). To construct students' knowledge of local wisdom *Nosampesuvu* as a conflict resolution through the history learning process of teachers using the 2013 curriculum, officially the local content becomes a subject at the high school level to examine issues related to the natural environment, social environment and cultural environ-

ment and become regional needs that must be studied by students (Ma'ruf & Herlina, 2018; Nana Supriatna, 2016).

The findings of ethnographic research on the values of local wisdom *Nosampesuvu* (kinship) in the Ethnic community *Kaili* in Sigi Regency, Central Sulawesi Province will be developed in the integration of local wisdom *Nosampesuvu* as a conflict resolution in historical subjects through the implementation of education including curriculum and learning aspects. local culture. The 2013 curriculum provides a great opportunity to develop material according to the contextual conditions of the student area. Referring to the explanation, so that through the process of learning history in high school, it will become an inheritance of ancestral culture and develop national culture through inserting local content material as an effort to introduce, bequeath regional culture. Thus, at the high school level and equivalent through the 2013 curriculum can be a reference to enrich the history of learning materials in accordance with the topic of material on social life to make an introduction/promotion of local wisdom.

The data findings from observations and interviews of writers at SMA 2 Sigi Regency, Central Sulawesi, get empirical data showing that the shifting of student character values in terms of lack of mutual respect, respect between students and teachers, lack of empathy values towards others and having a selfish attitude, selfish and easily provoked when conflicts occur / and differences of opinion in the classroom during the learning process takes place. With the shifting of character values in students in SMA 2 through the learning process in the classroom by integrating the values of local wisdom *Nosampesuvu* (*Mosipahami patuju*) has a very important role to prevent conflicts in schools. This statement is supported by the interesting view of UNICEF outlining that the formation of student character has a very close relationship between social behavior in schools, in the community and students as the foremost barometer as young pioneers who become the top priority in character formation with the rapid development of the current of globalization so that it shifts the value of manners, ethics slowly, moral shifts in the practice of life in the community and schools (Joebagio & Akhyar, 2019; UNICEF, 2014)

In accordance with the foundation of the 2013 curriculum philosophy, this research was conducted in SMA 2 Sigi Regency with student respondents in Class X (ten) in class history of semester specialization 1. The learning process in the his-

tory specialization class includes KI (Core Competencies) namely 1. Spiritual, 2. Social attitude, 3. Knowledge and, 4. Skills. While Basic Competence (KD) with the topic of human life material in the historical dimension with the Sub Theme of human life in change and sustainability, with the aim of learning to analyze the factors of change in the community environment (regarding conflict) (Fuad, 2018; Samiyani, 2018). Integrating the values of *Nosampesuvu* disinherit taught to students as a form of local culture as a form of loving the culture of the region, and learning from past cultural values that have historical values to teach students about respect, respect for others as the characters of ancestors in the past who need to be passed on through integration of local wisdom value *Nosampesuvu*.

Integration of local material wisdom based on culture *Nosampesuvu* that contains local content in history learning in class X semester 1 of the specialization class in accordance with the history of learning resources originating from the environment of students namely tolerance values (*Mosipahami Patuju*) outlines the following: (1) through learning Historical education based on local wisdom *Nosampesuvu*, students are guided and trained to have a social attitude to work together, a disciplined attitude, mutual respect for each other without distinguishing gender and have the attitude to work in groups known as collaborative work. (2) Changes in students' attitudes and behaviors in the context of learning can be seen in collaboration with group peers and mutual respect for peers' opinions to enhance students' positive attitudes. This was stated by Suryati that learning history based on local wisdom is effective in increasing the formation of national character. (Fuad, 2018; Karyawati, 2018; Samiyani, 2018). (3) integrating local wisdom values *Nosampesuvu* can prevent conflict by integrating tolerance values in the history learning process and (4) students' tolerance attitude through integrating local wisdom values in the history learning process as a conflict resolution having tolerance attitude from indicators students' attitudes in respecting differences in diversity of religions, ethnicities, dialects, languages, ethnicities, beliefs and possessions. When it comes to respect others when performing worship, being willing to help others who are in trouble, respecting ethnic differences and understanding other people's feelings and empathy is a character formation that can prevent conflicts or brawls between classes / students.

The development of local history learning

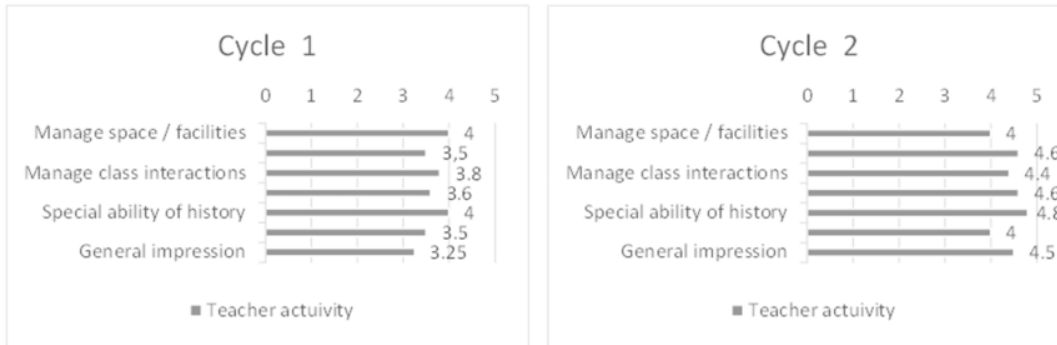


Figure 1. Comparison of Cycle 1 and Cycle 2 Teacher Activity Cycle 1 and Cycle 2 Teacher

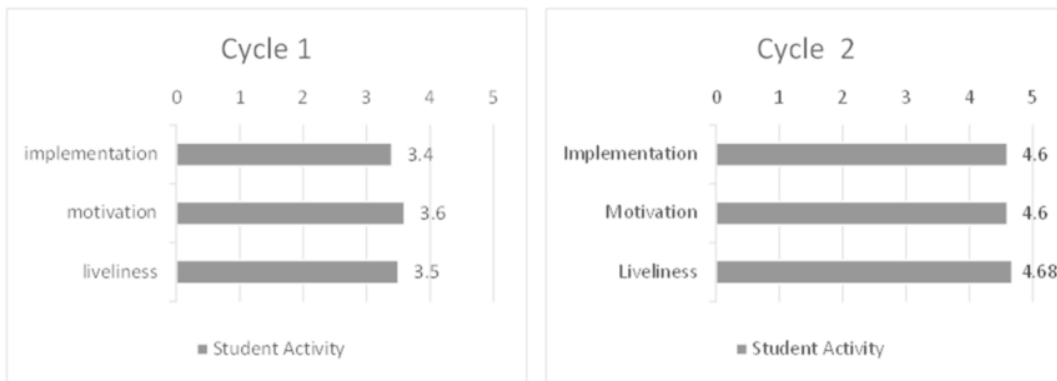


Figure 2. Comparison of student learning activities in Cycle 1 and Cycle 2

about values *Nosampesuvu* can provide benefits for the formation of character for students, because the values *NoSampesuvu* Material taught at SMA Negeri 2 Sigi are very beneficial for students in undergoing activities in school, in the community and disrespectful, polite and cooperate in terms of help sincerely. Thus, local wisdom *Nosampesuvu* in the form of tolerance values (*Mosipahami Patuju*) which is integrated in history learning can be a conflict resolution through learning activities for students in the first semester specialization class class X.

For the implementation of the value of local wisdom clearing *Nosampesuvu* in the ethnic community *Kaili* will be integrated in the learning process of class X history, semester 1 specialization classes. This research was conducted in two cycles, each cycle consisting of historical learning planning, planning, action, observation and reflection and doing collaboration with teachers in the field of history education in the learning process of integrating *Nosampesuvu* values as conflict resolution in historical subjects. The learning process takes place the teacher uses cooperative learning methods to create a collaborative atmosphere to see the pro-

cess of changing the attitude of mutual respect for the opinions of others, helping each other, tolerance, and empathy through the integration of material in the learning process to develop character competencies in students. The results of the analysis of data processing, the attitudes of students obtained that the average attitude score of students in SMA N 2 Sigi after the implementation of learning history based on local wisdom *Nosampesuvu* is higher than the attitude of students before implementing learning history based on local wisdom *Nosampesuvu*. Changes in the attitudes of students after the implementation of learning history based on local wisdom caused by local wisdom *Nosampesuvu* are in the environment of students' lives that may affect the mindset and behavior of students.

The graphs in the picture stated above, there are significant improvements in the 3 assessment categories above. Evaluation on the results of the lesson plan design in the Learning Implementation Plan (RPP), in cycle 1 the achievement of the RPP value was 68.67% while in cycle 2 it was 84.67%. For the assessment component of the preparation of RPP there was an increase of 16%. Increased observations on the component of teacher activity by

9.72% from the previous or cycle 1 of 73.29% to 83.01 in cycle 2. The same increase occurred in the component of student activity assessment, cycle 1 by 70% while cycle 2 increased to 92.53% or an increase of 22.53%. Overall, based on the results of observations made in cycle 1 and cycle 2, all components of observation have increased and are in good category. Reflect (reflection) History Learning is based on the values of local wisdom *Nosampesuvu* oriented to the formation of students' character. Shaping the character of students by providing motivation and coaching about humanitarian values that can affect students' personality better. Implementation of the local wisdom values of *Nosampesuvu* in the application of cycles 1 and 2, the attitude of students experienced a significant change or an increase in attitude scale, namely an attitude of respecting differences in religious, ethnic, dialect, language, ethnicity, belief views and having an attitude of respect, courtesy and cooperating in terms of helping sincerely, mutual cooperation in equality, discipline, work ethic and togetherness.

The local wisdom values of implementation of the *Nosampesuvu* in the ethnic group *Kaili* as a learning process for History education at Sigi 2 High School in Central Sulawesi can change the character of students. This is consistent with Lickona's opinion explaining some of the reasons for the character education of opinion Lickona's, emphasizing moral or character education. Through education in schools, education in the community and religious institution education, the teacher's role is very important in shaping the character of students, teachers have academic performance to carry out tasks professionally in teaching activities in schools, academic performance of teachers who have morals, will produce moral and civilized students (Lickona, 1992, 2013). In this context, the local wisdom values of *Nosampesuvu* which are implemented in the teaching of history education at SMAN 2 Sigi can change character, respect others, be tolerant, empathy, discipline, mutual cooperation, gender equality, and the value of togetherness for students that affect more schools civilized in the community environment.

CONCLUSION

To *Kaili* (Ethnic *Kaili*) who inhabit the region of Sigi Regency, Central Sulawesi Province, are people who have values of excellence in a jargon *Nosampesuvu* in maintaining harmonious, family relations, and maintaining the integration of the nation which is used as an antidote to conflict resolution in society. cultural *Sampesuvu* values implemented in toler-

ance value activities (*Mosipahami Patuju*) as a form of solidarity, accepting other people / migrants of different religions, ethnicities, languages, skins and respecting migrants visiting Central Sulawesi as a family, (*Nosampesuvu*) relatives accepting with an open attitude, and forgive the mistakes of others when a conflict occurs. The value of *Nosampesuvu* as jargon is slogged when there is a dispute, conflict or conflict by upholding the value of tolerance (*Mosipahami Patuju*) to keep life harmoniously peaceful with the slogan to maintain life in harmony and peace in harmony with the slogan *Nosampesuvu* to respect / maintain the value of equality, unity and unity that always adheres to religious values, namely to respect / maintain the value of equality, unity and unity that always adheres to religious values, namely maintain family relations, will obtain the good of the world and the hereafter, which is guided by the concept of theology (God) as a foothold in activities in society. The values of local wisdom Ethnic *Kaili* *Nosampesuvu* are the value of tolerance (*Nosipahami Patuju*) which is based on the value of respecting and understanding others and the social values of God and humanity in religious events such as Eid al-Fitr, Eid al-Adha, the Celebration of Muhammad SAW, Isra, Mi'raj, Christmas Celebration, Celebration of the Ascension of Jesus Christ, Nyepi Day Celebration, Galungan and Chinese New Year. Local wisdom Ethnic *Kaili* *pasha sampesuvu* developed in the process of learning history in Sigi 2 High School manifested in the excellence of local wisdom *sampesuvu* cultural values of harmony, courtesy, friendliness, responsibility, honesty, tolerance, and religious values as references and guidelines for respecting each other's religion and upholding the value of tolerance. In addition, there are social values that must protect each other to help always maintaining togetherness and mutual cooperation.

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