

## Local cultural values implementation in the Kaili Ethnic Community in History Learning for the Course of Indonesian History around 1500 BCE

Misnah<sup>1</sup>, Iskandar<sup>1</sup>, Mahfud<sup>1</sup>

<sup>1</sup>Historical Education Study Program, Tadulako University, Central Sulawesi, Indonesia

*\*Corresponding Author: Misnah*

Email: [misnah@untad.ac.id](mailto:misnah@untad.ac.id)

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### Abstract

The research objective is to identify and incorporate local cultural values in the Kaili ethnic community into the Tadulako University History Education Study Program's course "Indonesian History around 1500 BCE." Creswell defined this as a qualitative study that used two (2) research methods: ethnography and classroom action research (CAR). Mopae's cultural values were incorporated into the CAR. The research was conducted in two sub-districts: Sigi Kota Sub-district and Sigi Biromaru Sub-district. This research concentrated on the Kaili ethnic community, specifically the Sigi City and Sigi Biromaru sub-districts. CAR was conducted in the third (third) semester for the course 'Indonesian history around 1500 BCE' with 30 students and a lecturer history education study program, Tadulako University serving as research subjects. This research discovered three cultural values of Mopae local wisdom: 1) activity through a sustainable planting system, 2) activity through nakapali, and 3) enacting customary rules orally through punishment/sompo or penalty as an effort to preserve culture and pass it on to the younger generation, which is implemented in the learning process at universities, in history education study programs in the course 'Indonesian history around 1500 BCE'. It is an effort to instill Mopae cultural values in the Kaili ethnic community in Sigi Regency through disaster mitigation, harmony, empathy for the environment, water conservation, and waste disposal.

**Keywords:** Culture, Mopae, Ecology, History

### Introduction

The significance of investigating local cultural values in order to preserve the environment and forest areas (Dahan & Kasei, 2022; Aichatou et al., 2022; Afit Lamakarate, 2022; Iswan Surya, 2022), because of deforestation, which depletes agricultural land's water sources (Devitt et al., 2021). Human life is heavily reliant on the harmony of their living ecosystem as a form of interaction between humans and their ecosystems (nature) (National & Kiumbuku, 2022), and how humans are responsible for how the environment is used, resulting in the occurrence of an ecological and moral crisis. The importance of human response through education response is one solution to this problem.

The use of learning resources that are explored through the local culture of traditional communities is one type of educational innovation (Bahri, 2020; Bahri & Tati, 2019). Various

ethnic groups in Indonesia have distinct local cultural traditions (Bahri et al., 2021; Hamlan Andi Basso Malla, 2019) Sigi Regency is located in Central Sulawesi Province, and the community that supports this local culture is known as the Kaili Ethnic community, whose language is very similar to the Kaili language in the Ledo dialect, the Sigi Biromaru Sub-district (Mpanau Village, Loru Village, Pombewe Village, Ngata Baru Village), and the Sigi City Subdistrict (Mpanau Village, Loru Village, Pombewe Village, Sidera Village, Soulove Village, Oloboju Village, Vatunonju Village, Bora Village, Maranatha Village, Vatubula Village, Vaturalele Village, Sidondo IV Village, and Sigimpu Village) (Asfar, 2022). Rice planting activities (Mopae) as a form of community activity to maintain harmony with nature and the environment, and to maintain a balanced ecological system through daily life behavior are examples of cultural values that still exist (hamlan, 2020; Kacandipa, 2022), to address environmental damage issues in the Sigi Regency area, such as natural disasters, flash floods, illegal logging, and water source depletion for community needs (Mariati, 2020)(Nurzain Jaelangkara, 2021), to focus on identifying Mopae's cultural values as a type of social activity with normative values to protect nature to prevent/resolve this issue.

The Kaili ethnic community maintains cultural values through Mopae (rice planting) activities, which have values and norms to maintain harmony with nature, namely: (1) Mokamburaka Savua/Mosavu, (2) Mopajeko, mosalaga, mompegasa, (3) Mombuka Bine, (4) Monanai, (5) Nevavo, (6) Morone, (7) Mosombe, (8) Momporo, (9) Movaro, (10) Mompovai, (11) Mogili (Daeng Manota, 2022)(Suli, 2022). Mopae activities (such as rice planting) are used in everyday life as guidelines to help people live in harmony with nature and the environment. However, as a result of the rapid currents of globalization, this cultural value (Mopae) has eroded and begun to be abandoned by the younger generation, and it is critical to address this issue by passing on this culture to the younger generation (Sinaah, 2020).

Local culture in the Kaili ethnic community must be continuously transmitted to the younger generation to explore and preserve the values contained within it (Hamlan, 2022; Herlina, 2022). One method of preventing a shift in local cultural values for the younger generation and overcoming the threat of environmental damage is through the learning process at universities, specifically through the course of Indonesian history around 1500 BCE as an effort to pass culture down to the younger generation. It also addresses the lecturers' problems thus far, such as a lack of reading sources and reference material based on local content in Indonesia history around 1500 BCE course at the History Education Study Program, Tadulako University. Given the circumstances, this research is required.

## **Methods**

This research is qualitative in nature (Creswell, 2014; Sugiyono, 2019), by employing two research methods: 1) ethnography and 2) classroom action research (Nana Supriatna, 2016; Taggart & Kemis, 2001). These two methods are used to supplement each other between ethnography and Action Research to make this research more practical. Ethnographic research studies are studies that investigate the cultural values of the Mopae area in the Kaili ethnic community in the Sigi Regency area, which is located in two Sigi Kota Districts and Sigi Biromaru Districts, as a community that still survives to maintain this culture despite being eroded and shifted by modern values in today's social life. It is continued at the Class Action Research (CAR) stage to incorporate Mopae cultural values in the following stages to incorporate empirical findings of ethnographic

data. The research took place in two sub-districts, Sigi City and Sigi Biromaru. The Kaili ethnic community, specifically the Sigi Kota and Sigi Biromaru sub-districts, is the focus of this study. Classroom Action Research (CAR) was carried out in the third (third) semester of Indonesian history around 1500 BCE, with 30 students and a lecturer serving as research subjects at History Education Study Program, Tadulako University.

## Results and Discussion

### Recognition of *Mopae* cultural wisdom's importance in Kaili ethnic society

To maintain and preserve the environment, the planting system is a cultural value in the Kaili ethnic community who live in the Sigi Regency area, specifically the Sigi City and Sigi Biromaru Sub-district (*Mopae*). The Kaili ethnic community maintains three vital systems as a form of cultural values in the form of *Mopae* activities (planting rice), which have values and norms to preserve natural and environmental harmony through harvesting (a) In the designated area, *Motuda* (1) *Mokamburaka Savua/Mosavu* (Plants Rice seeds), (2) Cultivate paddy fields *mosalaga*, *mompegasa*, and *mopajeko* through a series of activities. (3) *Mombuka Bine* (removing rice seeds to be transferred to the fields) (4) *Monana* (Rice Planting), (5) *Nevavo* (Weed Removal), and (6) *Morone* are the names of the companies (Repel birds from animal pests) (7) *Mosombe* (rice harvesting), (8) *Momporo* (separating rice grains from tree trunks), (9) *Movaro* (choosing rice fruit worthy of taking), and (10) *Mompovai* (drying rice). (11) *Mogili* (milling rice grains into rice), (b) using the concept of taboo/abstinence, which refers to calculating the land owner's/rice field's date of birth, and carrying out sustainable planting in the Kaili ethnic community every four months, and (c) the use of *Sompo* customary law/penalty (customary sanctions), in the *Mopae* system as a guideline in daily life for them to live in harmony with the environment.

It benefits farmers by meeting the economic needs of the Kaili ethnic community through the *Mopae* farming system. Abundant harvests produced by the traditional system and rules strengthen the farmers' commitment and consistency. The Kaili Ethnic community believes humans are significant to their nature and environment to carry out a sustainable planting system using a traditional system pattern. As a community that supports planting culture through the traditional system, penalties/*sompos* will be imposed on those who cut trees illegally, and illegal tree planting will be sanctioned based on the type of violation (Tinggu, 2022). When carrying out traditional planting systems as a reference in carrying out agricultural system activities, use taboos or *nakapali* as rules or norms. Forest protection is carried out by observing traditional planting systems, prohibiting and imposing fines/*sompo* on those who engage in illegal logging and planting trees around springs as a form of managing forest resources that will benefit future sustainability.

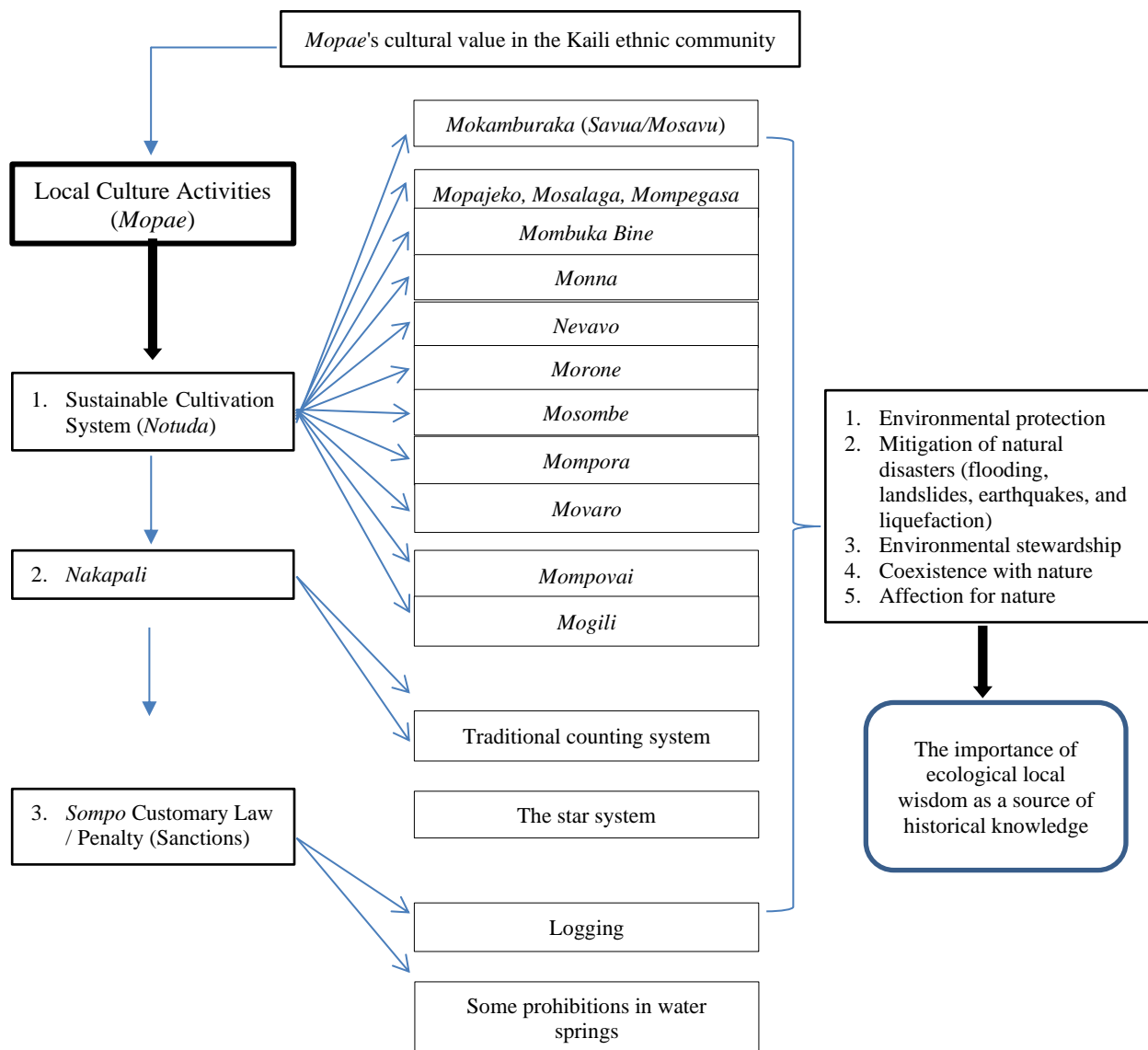


Figure 1. *Mopae* Cultural Values in the Kaili Ethnic Society

Source: Researcher Modification, 2022

### ***Mopae* cultural values implementation in Indonesian history around 1500 BCEs course**

Through Classroom Action Research (CAR) in class A in the third semester of undergraduate study program students (S1) of History Education in Indonesian history around 1500 BCE course at Tadulako University, the value of *Mopae* cultural wisdom is implemented in the history learning process in the Kaili ethnic community in Sigi Regency. The researcher identified ecological wisdom values in the local culture of the Kaili ethnic community and linked them to the Implementation of Instructional Unit for lectures in class A, third-semester students. The ecological wisdom values relevant to the lecture material in the class are environmental conservation, natural disaster mitigation, flash floods, landslides, and sustainable living patterns. The following table illustrates values that emerged during CAR planning and implementation:

**Table 1.** Ecological wisdom value development in CAR

The Kaili Ethnic Society's Local Culture	Created Value	Indicator of Achievement
System of Sustainable Agriculture	Environmental protection	Environmental protection, campus cleanliness, water conservation, and reforestation
<i>Nakapali</i>	Empathy and harmony with nature	Put garbage in its proper place.
<i>Sompo/Vaya</i>	Disaster Mitigation	Mitigation of floods, forest fires, landslides, earthquakes through role playing in class

*Source: Researcher Modification (2022)*

As part of a learning plan, this research was prepared in collaboration with researchers and lecturers to develop the value of *Mopae* local wisdom in the Kaili Ethnic community. Local *Mopae* wisdom values will be developed for the history education study program during the learning process, for class A students in the third semester. The level of understanding of education lecturers' history is 55%, which is still below the maximum standard for implementing local *Mopae* cultural values, as a result of a scarcity of regional (local) culture-based learning resources, reference readings, and learning media, lecturers' understanding of local materials based on a sustainable planting system remains limited in the historical education study program. Students' data also show that students understand the value of the activities of the sustainable planting system, *Nakapali*, and fines/*sompo/vaya* that are integrated into the implementation of the history learning process in Indonesian history around 1500 BCE course at Tadulako University. Students' knowledge of the course material content remains low, falling below the standard 30 out of a possible 70. It is based on the researcher's distribution of questionnaires and interview data. The main issues are limited reading sources, repetition, and integration in the lesson plan, which cause student scores to fall below the maximum standard; acquisition is low through student learning outcomes.

It is very relevant, according to be implemented through the learning process in the Indonesian History around 1500 BCE course because it has ecological values to protect nature. Natural disasters frequently occur in the Sigi Regency area. As a result, the history education study program for student teacher candidates ensures the proper inheritance of local cultural values. Student statements at Tadulako University's history education study program support this statement, claiming that students participating in the learning process in the courses scheduled each semester face obstacles and weaknesses due to a lack of understanding about the development of local content-based teaching materials, and students continue to have a shortage of reading books, references, and do not know how to develop materials based on local content.

*Mopae* values in Kaili ethnic life can be implemented in courses programmed by students in the undergraduate (S1) study program of history education at Tadulako University to develop insight into historical education in general and specifically to instill the values of *Mopae* local wisdom as

local content in history learning. As a form of historical inheritance passed down from generation to generation through education, the values of Kaili ethnic local wisdom must be incorporated into history learning (Mutiani et al., 2021). It aims to socialize the human values contained in the *Mopae* values, specifically through *Mopae* (agricultural land development) as the essence of a new humanity, students are equipped with knowledge and understanding of the importance of maintaining social harmony and environmental care through the integration of *Mopae* values.

For more details, the course will describe the implementation of *Mopae* cultural values in the Kaili Ethnic community in Indonesian pre-history around 1500 BCE through animation media in the learning, which depict the development of people's lives in the archipelago from ancient times until 1500 BCE, on the competency standard of comprehensive knowledge regarding development and changes in aspects of the life of the Indonesian people in the pre-historic period. The fundamental competencies that will be developed include reconstructing the prehistoric period in Indonesia based on social life materials and farming in Indonesian prehistoric societies. More information will be provided in the cycle as follows:

### **Cycle 1 (First Cycle)**

The first cycle is carried out using the investigative group method; during this cycle, students are equipped with social life knowledge to meet the needs of the prehistoric era of the 1500 BCE century in Indonesia's economic field. Lecturers create mapping materials that will be delivered to students via face-to-face lectures (Offline), after which students will search for materials, sources, references, and identification of people's lives through farming systems and the economy of living in the surrounding environment. In their descriptions of the discussion material, students only use internet-based reading sources, and there are no reading sources in the Kaili ethnic community that can develop material based on cultural wisdom through the agricultural system or farming that can be used as a reading source. The outcomes of group discussions and investigations will be used to describe the findings of the student assignment analysis. As a result of the lecturers' evaluations, students retain general knowledge about the topics under discussion. They are, however, limited in their ability to relate the material to the content of local wisdom in the life of the Central Sulawesi community. The cycle I learning process has been declared incomplete because students do not yet understand the development of local materials, as evidenced by cycle I results. Because students' knowledge is in the range of 30% at the level of student understanding related to materials based on local culture in Central Sulawesi, the learning will be continued in cycle II.

### **Cycle 2 (Second Cycle)**

The lecture material will continue on the topic of prehistoric society's social life in 1500 BCE in the second cycle, with the basic competencies that will be developed being reconstructing the prehistoric culture from 1500 BCE, namely the material during hunting and food gathering at a sustainable level (social life), economics, religion, and technology). The method used in the learning process in this second cycle uses project-based learning with discussion and presentation techniques, as well as the practice of creating worksheets that refer to the outcomes of reflection with partners and observers.

Lectures are delivered in front of a face-to-face class during this cycle, with the lecturer greeting students, greeting and praying, and assessing students' overall readiness and presence in the lecture process. The lecturer then shows access to material that students can use as a reference source in this lecture via the material display. Through this lecture, the lecturer creates access to digital-based materials to preserve the environment through the *Mopae* system of sustainable planting, harmony with nature through the *nakapali* culture, and *sompo*/fines as an effort to mitigate natural disasters in the Central Sulawesi region. and this material also available through Animated media-based learning media that can be accessed via the link <https://youtu.be/ELLvCFtyEM> on the YouTube channel. For more information, the animation media display in the second cycle is as follows

Following the YouTube display of learning materials accessed via the YouTube web channel in cycle 2, students identify *Mopae* cultural values, specifically, the sustainability values of the Kaili planting system. Students can access the *nakapali*, *sompo*, or fines via the zoom link and YouTube channel, then complete the worksheet, which contains systematically structured material content. Based on the lecturer's evaluation results during the learning process, the total number of students is 40, with a total score of 39, and an achievement indicator that students in the history education study program have. Students can maintain environmental cleanliness by taking Indonesian history around 1500 BCE history courses that change their characters. Students dispose of garbage in designated areas on campus and participate in fund-raising activities for flood disasters in the Central Sulawesi region as indicators of achievement of local culture-based learning *Mopae*. Cycle 1 was completed based on these values, with a significant increase in the second cycle.

### **Recognition of the *Mopae* cultural wisdom in Kaili ethnic society**

The value of *Mopae* cultural wisdom (agricultural activity) in the Kaili ethnic community of Central Sulawesi Province is a cultural value with ecological values to preserve nature. It reduces natural disasters and works in harmony with nature through an agricultural system to promote a sustainable cropping system and protect water sources. Traditional astrology upholds the *nakapali* belief/prohibition of the planting system.

The agricultural activities of the Kaili Ethnic community are a type of social institution that is built through the intelligence of local community wisdom, and is used as a source of learning that is explored through superior cultural traditions in each region, specifically in the Sigi Regency, Central Sulawesi Province. The Kaili ethnic community's local culture must be inherited and passed down to the next generation to cope with disasters and environmental threats.

### **Inclusion of *Mopae* cultural values in Indonesian history classes in the 1500 BCE**

Implementing *Mopae* culture's local wisdom values in the Kaili ethnic community in Indonesian history courses in the 1500 BCE century is a form of cultural inheritance to the younger generation, instilling positive attitudes and real actions through the learning process as a form of human interaction with nature, the environment. culture to the younger generation by promoting superior values of regional culture in the Kaili Ethnic community through a history education study program for Tadulako University students.



In Indonesian history around 1500 BCE Course, the *Mopae* culture's local wisdom values were implemented in the Kaili ethnic community as a form of human interaction with nature, the environment, is a form of cultural inheritance to the younger generation, instilling positive attitudes and real actions through the learning process. The Kaili Ethnic community promotes superior values of regional culture to the younger generation through the history education study program for students at Tadulako University.

The learning process facilitated by the implementation of Indonesian history around 1500 BCE course is significant because, in response to the demands of the current modernization era, namely the digital era, teachers are able to design innovative learning and integrate the values of innovative 21st century learning [37][38][39], in an effort to improve educational quality. Innovative elements in the learning process through the implementation of the value of *Mopae* cultural wisdom values, which are designed using science and technology, namely making learning animation media and digitally accessible by students in the history education study program, through YouTube, local culture-based learning content designed by researchers and accessible via the Untad YouTube channel misnah.

## Conclusion

The *Mopae* local wisdom values, which include three cultural values, were developed as a result of this research. 1) activity through a sustainable cropping system, 2) activity through *nakapali* as the science of calculating cropping systems in agriculture by considering the role of the land owner in carrying out planting rice through astrology and the year of birth in a traditional system, and (3) imposing customary rules orally by penalizing/*sompo* or fining those who cut down forests and plant in springs as agreed by customary law. The values of *Mopae* activity in the Kaili ethnic community serve as community norms or reference rules for carrying out development activities through the Kaili ethnic community's agricultural system, as well as a guide in various daily activities aimed at preserving nature and the environment. It is implemented in the learning process at universities, in the history education study program in Indonesian history courses in the 1500 BCE century as an effort to practice the value of local cultural wisdom, namely natural disaster mitigation, harmony and empathy for the environment, using water sparingly and disposing of waste as a form of planting *Mopae* cultural values in the Kaili ethnic community in Sigi Regency.

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