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## **Analysis of Civic Education Learning in The Effort to Internalize The Local Wisdom of North Sulawesi**

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**Abstract.** The purpose of this study is to describe the learning process of Civic Education in schools and identify the values of local wisdom of the people of North Sulawesi that can be used as a source in Civic Education learning at the elementary, junior high, and high school levels. This research focuses on identifying the values of local wisdom of the people of North Sulawesi and analyzing the level of need for developing a Civic Education model based on the local culture of the people of North Sulawesi. This study uses a qualitative approach. Sources of data from this study were teachers at the elementary, junior high, and high school levels in North Sulawesi. St. Catholic Elementary School Clara Tomohon, St. Don Bosco Catholic 2 Elementary School Paniki Bawah, SD Negeri 2 Tataaran, SMP Negeri 4 Tomohon, SMP Negeri 6 Manado, SMP Negeri 1 Tondano, SMK Negeri 1 Tomohon, SMA Negeri 1 Manado, and SMA Negeri 3 Tondano. Sources of data in this study were teachers who were in schools that were used as research locations. Collecting data through a google form, interview, observation, and literature study. Data analysis used the Miles and Huberman technique, namely data collection, data reduction, conclusion, and drawing/verification. In testing the validity of the data, the researcher will use internal validity (credibility) on the aspect of truth value in its application in terms of external validity (transferability) and reliability (dependability) on the consistency aspect and objectivity (confirmability) on the naturalist aspect. This study found that the teacher prepared the Civics learning process from the planning, implementing, and evaluating. There is an urgent need to develop Civics learning models based on the local wisdom of the people of North Sulawesi.

**Keywords.** Civics Learning, Internalization, Values

### **A. Introduction**

Advances in science and technology have changed the way people live today. Rapid progress impacts changes in all fields, which results in the flow of globalization is unstoppable. This is undoubtedly a challenge for culturally rich countries, including Indonesia. The swift current of globalization has caused moral and national problems in the country. The process of eradicating national values is now clearly visible, where children are more proud to use foreign products rather than using labor/services and homemade products. In

the life of the younger generation, everyday language, clothing patterns, ways of interacting and behaving no longer reflect identity and identity as Indonesian [1].

As a negative result of globalization, Indonesia is currently experiencing decharacterization, marked by national issues such as corruption, violence in religion, riots between students. All the problems faced by the Indonesian people lead to the low quality of Indonesia's human resources. According to the National Character Development Master Design, all of the issues faced by the Indonesian people want to emphasize that there is uncertainty about the identity and character of the nation, which leads to (1) disorientation and the lack of appreciation of the values of Pancasila as the nation's philosophy and ideology, (2) the limitations of integrated policy tools. In realizing the values of the essence of Pancasila, (3) shifting ethical values in the life of the nation and state, (4) fading awareness of the nation's cultural values, (5) the threat of national disintegration, and (6) weakening national independence [2]. All Indonesian national problems require an integrated policy in which the values of national character are accommodated. Many people think that this renewal can only occur through the world of education. Education is considered a preventive alternative because education builds a new generation of a better nation. As a preventive alternative, education is expected to develop the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various cultural problems and the nation's character. It is recognized that education results will have a visible impact quickly, but it has a strong influence on society [3]. In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, it is stated that "education is carried out democratically by upholding human rights, religious values, cultural values, and national pluralism," it is further noted that "education is held as a process of civilizing and empowerment of learners that lasts a lifetime." In the era of globalization, diversification of education regarding the inheritance of ethnic culture seems to be a double-edged sword. Indeed, education cannot simply be integrated into the market. Education serves society by imparting practical knowledge and developing talent while guiding the community on values and worldviews. With ethnic and cultural heritage, education must adhere to its mantra: inheriting traditions, adapting to change, and leading the times [2].

As a result, student fights, violence, drug abuse, and epidemics occur, and the most dominant is free sex among high school students. High school students are teenagers who have more cases of moral decadence. The Indonesian generation is starting to lose its role model. The number of immoral cases often color the national news. Some of the vital pieces of evidence of issues are corruption, collusion, and nepotism. This is a clear example of morality and nationalism being eroded. Indirectly, the younger generation is vulnerable to being exposed to bad cases. This case may become a habit and be imitated by the younger generation of Indonesia.

International schools that use English as the language of instruction cause the erosion of moral values that impact the weakness of national identity. It is undeniable that this leads to a lack of love for the mother tongue. Language is essential in the framework of the identity of a nation. A language is a tool in the learning process that involves the development of students' personalities. If the language is lost, the national identity may be lost. The values of cultural identity and local wisdom are increasingly being eroded because the content of the material contained in textbooks only focuses on students' cognitive interests. The exemplary values held are lacking and are only directed at science. Therefore, local wisdom must be integrated into the learning process.

As Tilaar (2007) explains, ethnicity, cultural identity, personal responsibility, and pride in culture are a "political nation-state." This recognition can only be achieved through the

process of education and communication that coexist as a nation. Character education encourages the birth of perfect children. The growth and development of good character encourage students to do their best, do everything right, and grow with the ability and commitment to make sense of life [3].

The decline in community life and moral values can also be caused by the lack of understanding and application of local wisdom values, especially in Civics learning, which encourages the development of Indonesian personality values. Indeed, Pancasila and Citizenship Education are issues that aim to create intelligent, reasonable, individual, and democratic human beings. As stated in Permendikbud No. 59 (2014), Pancasila and Citizenship carry out the mission of developing Pancasila civilization, civilizing, and empowering good intellectuals and students. The future of Indonesia will be reliable, honest, intelligent, and responsible.

Citizenship education teaches students an attitude of pride towards the nation, love for the homeland, and a willingness to protect the country. Citizenship Education is one of the subjects that serve as value education. In other words, as seen in the citizenship curriculum, it is a subject that socializes and internalizes the values of Pancasila and the culture of the Indonesian nation. One of the most important things in society is educating about the importance of nationalism. Pancasila and Civic Education incorporates and conveys the value of nationalism to shape the character of students who love and are proud of their country [4]. Education is the key to cultural transformation to maintain the superior value of life and develop a culture that becomes the nation's identity. Citizenship subjects are essential subjects in the context of the life of the Indonesian Government and state.

This opinion is a unified concept of civic education and learning to be explored and understood as an identity. So that civic education and learning can play a meaningful role in shaping the identity and character of citizens. In a broad sense, civic education is a topic that is focused on building good citizens, democratic citizens, intellectuals, and personalities who can actively participate in the life of the nation and state. Citizenship education is expected to shape and create a generation of civilized countries responsible for all actions and think critically about the survival of the Indonesian state.

Teachers need to achieve these high goals and use local wisdom values as a source of learning for students in their learning activities. The values of local knowledge in the school environment and students are included in the learning process. The utilization of these learning resources is expected to shape the character and identity of a good nation. The goal to be achieved through the internalization of North Sulawesi cultural values in the context of Civics learning here is to provide students with an understanding of the importance of appreciating local cultural values. Education is seen as the most effective way, in the long run, of enabling tolerance to develop between people in diverse societies. The school as an educational institution plays an essential role in promoting tolerance. A school is a place where children learn and internalize essential values in their lives. Governments, educators, and researchers have made extraordinary efforts to ensure that schools are effective places for tolerance education. Numerous factors are converging that make teaching and learning in cross-cultural and multicultural contexts more commonplace.

From the background above, in this study, the researcher examines explicitly: "Learning Models in Schools Based on the Local Culture of the People of North Sulawesi." The aims of this research are: (1). Describe the Civic Education learning process in schools, (2) Analyse and describe the local cultural values of the people of North Sulawesi, which will be internalized in learning in schools.

## **B. Method**

This study uses a qualitative approach. Sources of data from this study were teachers at the elementary, junior high, and high school levels in North Sulawesi. This research was conducted in three districts in North Sulawesi, with three schools selected in each district. As for in this study, the schools chosen as research locations were: St. Catholic Elementary School. Clara Tomohon, Catholic Elementary School 02 Don Bosco Paniki Bawah, SD Negeri 2 Tataaran, SMP Negeri 4 Tomohon, SMP Negeri 6 Manado, SMP Negeri 1 Tondano, SMK Negeri 1 Tomohon, SMA Negeri 1 Manado, and. SMA Negeri 3 Tondano. This study's sources of data were teachers in nine schools that were used as research locations—collecting data through a google form, interview, observation, and literature study. Analysis of the data in this study through the data collection stage, Miles and Huberman stated that the activities in qualitative data analysis were carried out interactively and took place continuously until they were completed so that the data was saturated. Activities in data analysis are data reduction, data display, and conclusion drawing/verification data. In testing the validity of the data, the researcher will use internal validity (*credibility*) on the aspect of truth value in its application in terms of external validity (*transferability*), and reliability (*dependency*) on the consistency aspect, and objectivity (*confirmability*) on the naturalist aspect.

## **C. Results and Discussion**

Essentially, education is a conscious and planned effort to create a conducive learning atmosphere and learning process. It provides education to students to cultivate the values of attitudes and personality by the values contained in the precepts of Pancasila. Within the scope of National Education, Citizenship Education is used as a forum to realize the goals of National Education. Citizenship education is essential to be applied to develop the potential of students' minds to become human beings who believe and fear God Almighty based on the first precepts of Pancasila, have a noble character, are physically and mentally healthy, knowledgeable, capable of creativity, independent, and become democratic citizens. and can be responsible [6]

The challenge of political education with the new paradigm is to develop democratic education with three main functions: developing citizen intelligence, developing citizen capabilities, and developing personal development of citizens. In addition, the development of a democratic society through political education requires a special mission and learning approach that follows the new paradigm of political education. Take advantage of the new paradigm of civic education through the use of learning methods that focus on active student learning activities and exploratory approaches [7]

The learning method of civics education with the new paradigm has the following characteristics: (1) Teach and train students to think critically in responding to problems, (2) Bring students to know, choose and solve problems, (3) Train students in thinking according to the scientific method, (4) Train students to think with other social skills that are in line with the inquiry approach.

Therefore, the Indonesian Government in improving the quality of education is perfect. For this reason, as elementary school teachers, teachers also participate in enhancing the development of the quality of education in Indonesia. Moreover, we must become professional educators who can provide good character education to elementary school students. Train students to be active in the teaching and learning process, responsive to the material being taught.

The existence of a new paradigm in the learning process of civic education creates a unique learning process. Because the main problem in learning citizenship education is the use

of learning methods that seem difficult for students to understand, less flexible, less democratic, and tend to be more dominant in using one form. Teacher activities are more prevalent than students, and as a result, teachers often ignore the process of fostering the order of values, attitudes, and actions [8]

The first and foremost goal of civic education is to make citizens of a nation good (good and smart citizens). According to Winataputra (2001), in Indonesia, citizenship education in the sense of citizenship education is substantively and pedagogically designed to develop smart and good citizens for all paths and levels of education [9]. Citizenship Education has become an inherent part of the instrumentation and practice of national education in five statuses: *First*, as a subject in schools. *Second*, as a subject in college. *Third*, as a branch of social science discipline education within the framework of teacher education programs. *Fourth*, as a political education program packaged in the form of Upgrading the Guidelines for Understanding and Practicing Pancasila (P4) or the like, which the Government has managed as a crash program. *Fifth*, as a conceptual framework in the form of individual thinking and related expert groups, which was developed as a basis and framework for citizenship education in the first, second, third, and fourth statuses [9].

According to Somantri (2001), as quoted by [10], once stated that the objectives of Civics should be detailed in seven curricula which include: (1) Science, which includes facts, concepts, and generalizations; (2) Intellectual skills, from simple skills to complex skills, from investigation to valid conclusions, from critical thinking to creative thinking; (3) Attitudes, including values, sensitivity, and feelings; and (4) Social skills.

In the current curriculum development system at the education unit level, the purpose of Civics refers to the standard content of Civics subjects as stated in the attachment to Permendiknas number 22/2006. The goal of Civics for elementary, junior high, and high school levels is no different. All of them are oriented towards developing the abilities/competencies of students that are adjusted to the level of mental and intellectual, emotional, and social development [12]. In detail, the subject of Citizenship Education aims for students to have the following abilities: (1). Think critically, rationally, and creatively in responding to citizenship issues. (2). Participate actively and responsibly, and act intelligently in community, national, and state activities, as well as anti-corruption. (3). Develop positively and democratically to shape themselves based on the characteristics of the Indonesian people so that they can live together with other nations. (4). Interact with other countries in the world arena directly or indirectly by utilizing information and communication technology (Wahab & Sapriya, 2011).

Civics subjects have a vision, namely "the realization of a subject that functions as a means of fostering the nation's character (nation and character building) and empowering citizens." Efforts to develop national character/character are characteristic, and at the same time, a mandate carried out by Civics or Civic Education subjects in general. While the mission of Civics subjects, namely "forming good citizens, namely citizens who can carry out their rights and obligations in state life, based on political awareness, legal awareness, and moral awareness."

## **1. Learning Civic Education in Schools**

### **1) Civic Education Learning in Elementary School**

The essence of civics education in elementary schools is an educational program based on Pancasila values to develop and preserve noble and moral values rooted in the nation's culture, which is expected to become an identity manifested in the form of behavior in everyday life. Lessons in the formation of a diverse self in terms of religion, social, culture, language, age, and ethnicity that focus on the building of citizens who understand and can carry out their

rights and obligations to become Indonesian citizens who are intelligent, skilled, and with character, as mandated by Pancasila and the 1945 Constitution [11].

## **2) Civic Education Learning in Junior High School**

Learning is a process of interaction between students, between students and educators, and learning resources in a learning environment. Learning is a process of developing each student's potential and character building as a result of the synergy between education that takes place in schools, families, and communities (Permendikbud Number 103 of 2014).

According to Law no. 20 of 2003, Article 1 paragraph 20 states that learning is a process of interaction between students and educators and learning resources in a learning environment. Meanwhile, according to Dimiyati and Mudjiono, it is stated that learning is an educator or teacher activity programmed through instructional design so that students can learn actively and emphasize more on the learning resources provided. According to Slavin, learning changes an individual's behavior caused by an experience [12].

Each teacher in each education unit is obliged to prepare lesson plans for the class in which the teacher teaches (class teacher) in SD/MI and for the subject teachers they teach for SMP/MTs, SMA/MA, and SMK/MAK teachers. RPP development is carried out before the beginning of the semester or the beginning of the school year but needs to be updated before learning is carried out. RPP development can be carried out by teachers independently and in groups at school/madrasah coordinated, facilitated, and supervised by the principal/madrasah

Teachers can also develop lesson plans in groups between schools or regions coordinated, facilitated, and supervised by the education office or the local ministry of religion office. MI and the subject teachers teach for SMP/MTs, SMA/MA, and SMK/MAK teachers. RPP development is carried out before the beginning of the semester or the beginning of the school year but needs to be updated before learning is carried out. RPP development can be carried out by teachers independently and in groups in schools/madrasahs, coordinated, facilitated, and supervised by school/madrasah principals [13].

## **3) Civics Education in Senior High School**

Learning is a complex process and involves various interrelated aspects. Therefore, to create efficient and fun learning in Senior High School, multiple skills are needed. Among them are teaching skills or teaching skills. Learning in Senior High School must be flexible, not rigid, emphasizing creativity, curiosity, guidance, and direction towards maturity. Teaching methods must be selected and developed to increase the activity and creativity of vocational students. Civics is theoretically designed as a learning subject that contains cognitive, affective, and psychomotor dimensions that are confluent or mutually penetrating and integrated into the substance of ideas, values, concepts, and morals of Pancasila, democratic citizenship, and state defense [14].

Civics is an aspect of political education whose material focus is on the role of citizens in the life of the state, all of which are processed to foster that role by the provisions of Pancasila and the 1945 Constitution to become citizens who can be relied on by the nation and state. Civics is more than just a field of study because Civics takes part in the positive influences of family, school, and society. What has been learned about Civics materials at school is expected to be well applied in the family, school, and community environment

## **2. Local Culture-Based Learning**

The existence of local wisdom has value and meaning and will benefit the lives of local people. Community wisdom is developed to sustain and sustain life by the circumstances,

conditions, skills, and values adopted by the community. Therefore, local wisdom becomes part of the community's way of life to solve all the problems of people's lives. Regional wisdom sees it from its side and the good side of others, considers the interests of others and other aspects, the social environment, and pays attention to environmental conditions and conditions increases [15].

Local wisdom acts as a guide for action to enable us to make decisions about the life of a civilized society. Local wisdom also functions as the strength of the community's knowledge system to coexist dynamically and peacefully. Local wisdom is an identity that determines human dignity in society (society and environment). In addition, local wisdom can function as advice, belief, literature, taboos for conservation and conservation of natural resources, human resource development, culture, and science, social, political, ethical, and moral.

### **1). *Si Tou Timou Tumou Tou***

*Si Tou Timou Tumou Tou* is a system of beliefs, ideas, and concepts that influence how to act regarding what should and should not be done. [16]. *Si Tou Timou Tumou Tou* contains values that inspire the people of North Sulawesi to be tolerant to anyone different in terms of ethnicity, religion, culture, race, and language. [17]. *Si Tou Timou Tumou Tou* means that each person must make other people fully human in every life. *Si Tou Timou Tumou Tou* is a philosophy of the Minahasa tribe which is influenced by Christian values and interpreted intellectually by Sam Ratulangi [16]. *Si Tou Timou Tumou Tou* is reflected in the attitude of the Minahasa people who do not discriminate against religious, ethnic backgrounds and have an open spirit for others. *Si Tou Timou Tumou Tou* is the foundation for thinking and standing for the Minahasa people. The Minahasa people in their lives are inspired and educated to follow the meaning and value of *Si Tou Timou Tumou Tou* and have been ingrained in the lives of the Minahasa people and North Sulawesi in general.

*Si Tou Timou Tumou Tou* is an idea, concept, and belief about being a good person in everyday life. *Si Tou Timou Tumou Tou* contains fundamental values that have encouraged the Minahasa community to become individuals who respect others.

### **2). *Mapalus***

*Mapalus* means working together or a form of cooperation in completing work together. [18], [19]. *Mapalus* comes from the Tombulu ma (mutual) and palus (pour, spill). *Mapalus*, in the etymological sense, is defined as pouring each other. *Mapalus* is a concrete embodiment of "*Si Tou Timou Tumou Tou*." *Mapalus* is actualized in practice: kinship, deliberation, and consensus, cooperation, and religion). Besides, *Mapalus* contains values; help, openness, group discipline, usefulness results, and togetherness [20].

*Mapalus* is very thick in everyday life, for example, the spirit of helping each other, gathering together in clan harmony, and different social harmonies. *Mapalus* is a value system of community life that is actualized in various aspects of human life as human nature as working beings. *Mapalus* is what makes the Minahasa people so tolerant of immigrants.

### **3). *Torang Samua Basudara***

*Torang Samua Basudara* was popularized by North Sulawesi E E Mangindaan. *Torang Samua Basudara* is a concrete embodiment of *Si Tou Timou Tumou Tou* and *Mapalus*. *Mapalus* is implemented and run by the people of North Sulawesi. *Mapalus*, as local wisdom, proved to be a strong fortress during the 1998-2000 conflict. *Torang Samua Basudara* is a reliable slogan for the people of North Sulawesi. *Torang Samua Basudara*, cultural identity in North Sulawesi in its development, has begun to be adopted nationally as a form of local wisdom that can

maintain the unity and integrity of the nation. [21]. *Torang Samua Basudara* has a core of tolerance that can become a foundation, a fortress in creating a harmonious atmosphere in society. *Torang Samua Basudara* is essentials in building a tolerant, harmonious and harmonious society.

Based on the description of the three local pearls of wisdom of the Sulawesi people above, the following is a description of *Si Tou Timou Tumou Tou*, *Mapalus*, and *Torang Samua Basudara* [22].

**Tabel 1.** Description of *Si Tou Timou Tumou Tou*, *Mapalus*, and *Torang Samua Basudara*

Local Wisdom	DIMENSIONS	VALUES DESCRIPTION
1	2	4
<i>Si Tou Timou Tumou Tou</i>	<ol style="list-style-type: none"> <li>1. <i>Si tou (st)</i></li> <li>2. <i>Si Tou Timou (St2)</i></li> <li>3. <i>Si Tou Timou Tou (St3)</i></li> <li>4. <i>Si Tou Timou Tumou Tou (St4)</i></li> </ol>	<ol style="list-style-type: none"> <li>1.1. Humans historically exist (existence)</li> <li>1.2. Man created by God</li> <li>1.3. Humans exist and grow</li> <li>1.4. Humans live in a society</li> <li>1.5. Humans live with a purpose</li> <li>1.6. Humans don't just exist</li> <li>1.7. Humans live with other people</li> <li>1.8. Humans are social creatures</li> <li>1.9. Humans live to humanize others</li> <li>1.10. Humans depend on each other</li> </ol>
<i>Mapalus</i>	<ol style="list-style-type: none"> <li>1. religious principle</li> <li>2. Family principles</li> <li>3. The principle of deliberation and consensus</li> <li>4. The focus of working together</li> <li>5. The focus of unity and oneness.</li> </ol>	<ol style="list-style-type: none"> <li>1.1. Respect followers of other religions</li> <li>1.2. Dialogue between religions</li> <li>1.3. Helping to secure major celebrations of other religions</li> <li>1.4. Solving problems in a family way</li> <li>1.5. Help each other among fellow citizens</li> <li>1.6. Solving community problems together</li> <li>1.7. Together, we create harmony among residents</li> <li>1.8. Associating regardless of ethnic background, religion, language.</li> <li>1.9. Shared responsibility in maintaining unity and integrity</li> </ol>
<i>Torang Samua Basudara</i>	<ol style="list-style-type: none"> <li>1. <i>The way of life (way and way of life)</i></li> <li>2. Uphold tolerance</li> <li>3. Respect for people regardless</li> </ol>	<ol style="list-style-type: none"> <li>1.1. Everyone is a brother</li> <li>1.2. Humans are equal before God</li> <li>1.3. Respect for others</li> <li>1.4. Respect followers of other religions</li> <li>1.5. Hang out with anyone</li> <li>1.6. Respect people who are different from our religion</li> </ol>

	of race, religion, and belief	1.7. Respect people who come from different backgrounds from ours
4.	Ready to help others irrespective of background.	1.8. Helping people in trouble
		1.9. Help each other
		1.10. Solving problems together
5.	Promote democracy	1.11. Dialogue between religions

### 3. Civic Education Learning Based on Local Wisdom of the North Sulawesi Community

The cultural values of *Si Tou Timou Tumou Tou* contain a philosophical meaning and an acknowledgment that humans are God's creatures. Humans are created equal in their existence. This cultural value is in line with the 2nd principle of Pancasila "just and civilized humanity." This cultural value is very relevant if it is used as a source of Civic Education learning. Therefore, teachers must leave the general paradigm held by Civics teachers in Indonesia today, which teaches only based on material or content explicitly contained in the existing curriculum or textbook. There must be an initiative from the teacher to explore the values contained in the community's cultural values, precisely the cultural values of the people of North Sulawesi.

*Mapalus* cultural values contain the essential value meaning that humans are social creatures who need each other. With these cultural values, people live in an atmosphere of cooperation and mutual help. Therefore, the matters contained in *Mapalus* culture significantly influence Civic Education learning, teachers need to explore the meaning behind *Mapalus* cultural values as a source of Civics learning.

The cultural value of *Torang Samua Baudara*, or interpreted as "We Are All Brothers," contains the noble value that all humans who inhabit this Indonesian earth are brothers who must be treated well. Their rights and obligations must be respected and treated fairly. Therefore, the values contained in the cultural values of *Torang Samua Basudara* must be explored by Civic Education teachers and used as a source of Civic Education learning in schools.

The people of North Sulawesi live in an atmosphere of harmony and tolerance. The unity and tolerance of the people of North Sulawesi are inspired by dominant cultural values such as *Si Tou Timou, Tumou Tou, Mapalus, Torang Samua Basudara*. These three cultural values contain very noble philosophical meanings where there is an acknowledgment that humans are God's creations and have the same existence as humans. These cultural values are noble in line with the values contained in the five precepts of Pancasila. Therefore, in Civic Education learning, teachers need to accommodate the noble values contained in these cultural values as a source of education. Teachers must innovate to process learning materials and only focus on material explicitly or Civic Education textbooks.

Cultural Values of *Si Tou Timou Tumou Tou* is a noble value of the people of North Sulawesi. We as humans live in this world to humanize other people/our neighbors and not become enemies to our fellow human beings. The philosophical values contained in the cultural values of *Si Tou Timou Tumou Tou* include an acknowledgment that humans are creatures created by God and live together with other people as social beings. Therefore, the higher students' understanding of the values contained in the cultural values of *Si Tou Timou Tumou*

*Tou*, the higher the students' tolerance towards each other; respect people who come from different religious, ethnic, racial, linguistic backgrounds.

*Mapalus* cultural values or cooperation contain a deep philosophical meaning that humans are not individuals but social beings who live interdependence with others. In *Mapalus* cultural values, it is reflected in the mutual help among fellow citizens of North Sulawesi; both cooperation between individuals, individuals, and the wider community, between ethnic groups, between religions, and between all levels of society. Therefore, the higher students' understanding of *Mapalus* cultural values, the higher the attitude of tolerance.

The cultural values of *Torang Samua Basudara* contain the basic understanding that all humans are brothers, and there should be no discrimination based on ethnicity, race, religion, language, and other social backgrounds. This motto has proven to protect the people of North Sulawesi from conflict following the surrounding areas such as Ambon, Posso, Palu, which match. Therefore, Civic Education learning as a bulwark in forming national character (*National and Character Building*) must always accommodate the essence of local cultural values.

Civic Education is a subject that focuses on the formation of a diverse self in terms of religion, socio-cultural, language, age, and ethnicity to become Indonesian citizens who are intelligent, skilled, and with character as mandated by Pancasila and the 1945 Constitution. Citizenship Education has the essence of value education so that Citizenship Education must pay attention to the development of values, morals, and attitudes of students' behavior. Citizenship Education is one of the fields of study that carries out a national mission to educate the life of the Indonesian people through the corridor of "*value-based education*." Therefore, the more Civics learning in schools is well prepared and accommodates relevant sources, especially the cultural values of the local community, the higher the development of student/community tolerance attitudes [9], [23].

The cultural values of *Si Tou Timou Tumou Tou*, *Mapalus*, *Torang Samua Basudara*, and Civic Education learning are essential elements in developing students' tolerance attitude. Civic Education as a value-based education is very relevant if it accommodates the noble values of the nation's culture, which are reflected in the *local genius* of a pluralistic Indonesian society.

## Conclusion

Based on the results of this study, it can be concluded the following:

1. In the Civic Education learning process at the elementary, junior high, and high school levels in North Sulawesi, the teacher prepares all the learning tools well. The teacher prepares lesson plans and uses the environment as a learning resource.
2. The development of Civic Education learning models based on the local wisdom of the people of North Sulawesi is an urgent matter. Civic Education learning model based on local wisdom can increase students' understanding of cultural values.
3. The values of local wisdom of the people of North Sulawesi that can be used as a source of Civic Education learning are *Si Tou Timou Tumou Tou*, *Mapalus*, *Torang Samua Basudara*.

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