

## Learning Civic Education Based on Local Culture of North Sulawesi Society

Theodorus Pangalila<sup>1</sup>, Juliana Margareta Sumilat<sup>2</sup>, Kosmas Sobon<sup>3</sup>

Pancasila and Civic Education Department Faculty of Social Science Manado State University<sup>1</sup>

Jl. Kampus Unima, Tonsaru, Tondano Sel., Kabupaten Minahasa, Sulawesi Utara  
95618

Elementary School Teacher Education Study Program Faculty of Education Manado State University<sup>2</sup>

Jl. Kampus Unima, Tonsaru, Tondano Sel., Kabupaten Minahasa, Sulawesi Utara  
95618

Elementary School Teacher Education Study Program De La Salle Catholic University Manado<sup>3</sup>

Kairagi I Kombos Manado, Kairagi Satu, Manado, Kota Manado, Sulawesi Utara

Correspondence Email: [theopangalila@unima.ac.id](mailto:theopangalila@unima.ac.id)

ORCID ID: <https://orcid.org/0000-0002-2595-6143>

### ARTICLE INFORMATION

#### Publication Information

#### Research Article

#### HOW TO CITE

Pangalila, T., Sumilat, J.M., Sobon, K.  
(2021). Learning Civic Education Based  
on Local Culture of North Sulawesi  
Society. *Journal of International  
Conference Proceedings*, 4(3), 559-569.

#### DOI:

<https://doi.org/10.32535/jicp.v4i3.1359>

Copyright@ year owned by Author(s).

Published by JICP



This is an open-access article.  
License: Attribution-Noncommercial-  
Share Alike (CC BY-NC-SA)

Received: 23 November 2021

Accepted: 11 December

Published: 28 December 2021

### ABSTRACT

Indonesia is currently experiencing significant problems related to its national character. The issue of federal character leads to further weakening of the younger generation's understanding of the noble values of Pancasila, which are sourced from the Indonesian local wisdom. This is because the local wisdom values of the community are less discussed by the teacher, let alone associated with the learning material being taught. Teachers in delivering learning materials are more focused on explicitly stated material in the learning curriculum. This study aims to identify the local wisdom of North Sulawesi values that can be used in Civics gaining knowledge of the elementary, junior excessive, and excessive college levels. This study is a qualitative study with records series thru observation, interviews, and literature have a look. Sources of records on this have a look at have been students, teachers, and principals. This has a look at that the values of neighborhood awareness of North Sulawesi are still less internalized in the Civic Education learning process; therefore, this study recommends developing an education model based on the North Sulawesi local cultures.

**Keywords:** Civic Education, Culture, Internalisation, Local Wisdom

## INTRODUCTION

The Indonesian people face many national problems as adults. The strong current of globalization has further complicated the Indonesian nationality problems. Today's society is a global society. Globalization changes rapidly in different areas, tribes, and countries and significantly affects traditional cultures. Today, many countries face the dilemma of opening or closing foreign cultures to live more conventionally and solve problems. Some countries are afraid that their culture will decline or die (Zhang, 2019). Therefore, they take a conservative stance, fighting and eliminating the strongest influences from the localization movement (Song, 2018).

As a negative impact of globalization, Indonesia is currently experiencing the de-characterization of national corruption, religious violence, and student anxiety. Indonesian people face problems that result in poor quality Indonesian talent (HR) (Pangalila et al., 2020). According to the National Character Development Master Design, Indonesian people's issues are uncertainties about the national identity and character, which leads to (a) a loss of direction and a lack of awareness of values. Pancasila tries to emphasize and show (b) the limits of integrated political means as a national philosophy and ideology. In realizing the value of the essence of Pancasila, (c) changes in ethical values in the lives of countries and nations, (d) a decline in the focus of country comprehensive cultural values [4], (e) the danger of countrywide collapse, And (6) countrywide independence weakening (Pemerintah Republik Indonesia, 2010). All Indonesian national issues require integrated policies that consider the value of national character. Many believe that this update can only be achieved through education. Education is seen as a preventative alternative as it builds a new generation of better countries. As a precautionary measure, education is expected to promote the quality of the country's younger generation in many ways, minimizing and reducing the causes of various cultural problems and the character of the country. Educational outcomes have immediate and visible implications but significantly impact society (Depdiknas, 2010). Republic of Indonesia Law No. 20 2003 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 age of globalization, the diversification of schooling associated with the history of ethnic subculture appears to be a double-edged sword. Education can not be included in the market (Zhang, 2019). Education enables society through supplying practical knowledge, promoting talent, and at the same time leading and guiding the community in terms of values and worldviews. Given its ethnic and cultural heritage, education must follow its mantra: inheriting traditions, adapting to change, and leading the times (Song, 2018).

The central socio-cultural values of North Sulawesi are the cultures of *Si Tou Timou Tumou Tou*, *Mapalus*, and *Torang Samua Basudara*. The way of life of Si Tou Timou Tumou Tou and Mapalus is the Minahasan way of life that maximum animates the lives of the human beings of North Sulawesi. Si Tou Timou Tumou Tou (human beings stay to humanize others) is Sam Ratulangi's philosophy. This philosophical wondering endorsed the Minahasan community, or even the whole North Sulawesi community, to humanize others and live in harmony to not be enemies of others (Homohominiloops). The Mapalus culture, on the other hand, is a Minahasan cultural tradition, all done together or in collaboration (e.g., gardening). In a more modern concept of Mapulse, we can see its application to religious activities when the Christians guarding the church are young Muslims when Christians celebrate Christmas and Easter (Pangalila, 2013).

Young Christians also protect the mosque when Muslims celebrate Eid or Eid al-Fitr. In North Sulawesi, BKSAUA (Interreligious Cooperation) is also responsible for maintaining interreligious harmony. These two cultures have been integrated to develop into the motto of the people of North Sulawesi, Torang Samua Basudara (we are all brothers) (Pangalila, 2013).

A crucial factor that also impacts the strength of the cultural values (regional wisdom) of North Sulawesi is the inheritance of cultural values from generation to generation or the inheritance of cultural values. Koentjaraningrat (2002) states: "In the process of culture, individuals learn their ideas and attitudes and adapt them to customs, normative systems, and rules of living in the culture." In addition, the care process is carried out by those who are considered parents or community elders increase. The method of culture is usually formalized through education given to strangers by providing information and some form of awareness about the existence of the culture and then adapting it as their culture (Koentjaraningrat, 2002).

Meanwhile, according to Tilaar (2020), one of the widely known processes regarding culture is cultural transmission. This means that culture is transmitted from one generation to the next. Many education experts have formulated the educational process as nothing more than sending culture. Therefore, it can be concluded that culture and education are like a coin with two sides but a unified whole that cannot be separated. The life and death of culture are determined by education (Tilaar, 2002).

In Indonesia, training geared toward internalizing the socio-cultural values of the community is implicitly included in the implementation of current legislation. The Republic of Indonesia Law No. 20 of 2003 at the National Education System states that "education is democratic by respecting human rights, religious values, cultural values, and national pluralism." "Education is a lifelong process of civilization and learner empowerment." In Articles 20 and 37 of the 2003 Law on the National Education System, citizenship is compulsory in the primary and secondary curriculum. It is a compulsory subject in the university curriculum. It is an educational subject. The explanation section reiterates that "citizenship education aims to shape students into people with love for nationality and hometown." (Prakoso et al., 2021); (Parrish & Linder-VanBerschot, 2010).

Let us look at Article 37 of the National Education System Law. Political training is critical in instructing Indonesians to be good citizens who respect ethnic, religious, and linguistic differences. This is in line with national education goals under Article 1, Paragraph 1 of the National Education Law. Education is a conscious and systematic attempt to gain knowledge of surroundings and gaining knowledge of manner that permits college students to broaden their non secular and religious energy actively. Self-control, intellect, noble personality, and abilities are wished for oneself, society, country, and nation (Samsuriadi & Imron, 2019).

Political schooling is the proper manner to internalize the socio-cultural values of society. According to Winataputra and Budimansyah (2007): Citizenship schooling (civic schooling) is a topic that has the challenge of forming the person of the state (Sarkadi & Fadhillah, 2020), that is, conscious towards "state and character formation." As an effort. The survival of a country and a nation is very strategic. Ultimately, democracies must rely on their citizens' Knowledge, skills, and virtues and the people they go with for public office. Political schooling objectives to create college students to emerge as accurate citizens (accurate and competent citizens) who are deeply committed to maintaining Indonesia's diversity and national integrity (Winataputra & Budimansyah, 2007).

In addition, in step with Budimansyah and Suryadi (2008), Citizenship Studies (PKn) is the studies place that fulfills its countrywide mission. To teach the lives of Indonesian

human beings thru the hall of "value-primarily based totally training." The composition or civic training framework is primarily based totally on the subsequent paradigm: First, civic training is a curriculum.

A research subject aimed at developing the individual's potential to become a moral, intelligent, participatory and responsible Indonesian citizen. Second, citizenship is theoretically Pancasila's values and concepts of the nation. Third, citizens must carry out in their daily lives, and in the form of various actions that affect the lives of citizens in the life of society, the content of value (content that embeds value), and learning experience (content that embeds value). Designed programmatically to emphasize (learning experience), the State and State will elaborate on Pancasila's Ideas, values, concepts, morals, democratic citizenship, and country-wide defense (Budimansyah, D., & Suryadi, 2008). Education performs a vital function in creating, maintaining, disseminating, and making use of information. In the age of cultural range, schooling is critical information for human life, alongside the necessities and policies of highbrow range in schooling, the improvement and orientation of schooling itself, and the powerful merchandising of social progress. We want to be extreme, approximately deciding on and granting (Zhang, 2019).

The goal of incorporating North Sulawesi's cultural values into citizens' classes is to educate students about the importance of understanding local cultural values. Education is the most effective long-term way to develop tolerance among people of different societies. Schools as academic establishments have a vital position in superior tolerance. Schools are establishments wherein kids research the crucial values in their lives. Stakeholders and researchers have spent remarkable lengths to ensure that schools effectively offer tolerance education. Numerous factors converge, making teaching and learning more commonplace in cross-cultural and multicultural contexts (Parrish & Linder-VanBerschoot, 2010).

Against the above background, researchers specifically consider "a learning model in schools based on the local culture of the North Sulawesi population" in this study. The aims of this study are to (1) analyze and explain the regional cultural values of the people of North Sulawesi that are inherent in school learning (2). Learning model development in a school-based on the local wisdom of the North Sulawesi community?

## LITERATURE REVIEW

### Civic Education

Civic education is an educational program with a political democracy core that is expanded with other sources of knowledge and positive influences from school, community, and parent education. All of which are processed to train students to think critically, analytically, behave, and act. Democracy is preparing for a democratic life based on Pancasila and the 1945 Constitution. Citizenship Education is a compulsory national course that all students must take at the diploma and undergraduate education levels (Gutmann, 1995). However, civic education must be delivered with methods and approaches that are not indoctrination but with ways that allow students to be critical of various national problems. Citizenship education is given so that students have a sense of nationality and love for the homeland, are democratic, civilized, competitive, disciplined, and actively participate in national development to realize the national goals set out in the opening of the 1945 Constitution. According to the Competency-Based Curriculum, Civics is a subject that focuses on the self-formation that is diverse in terms of religion, socio-cultural, language, age (Kahne & Middaugh, 2008), and ethnicity to become intelligent, skilled, and characterized citizens as mandated by Pancasila and the 1945 Constitution. In this case, Civics serves to develop the intelligence of citizens (*civic intelligence*), foster citizen participation (*civic participation*), and develop citizen

responsibility to defend the country ( *civic duty* ). Intelligent citizens are expected to overcome various problems their government and nation face. Through the participation of citizens, it will bring progress to the country because there is not a single country in the developed world without the active involvement of its citizens. Likewise, the responsibility of citizens for the problems faced by the state and nation will contribute to the progress of the state and country (Youniss, 2011).

The purpose of civics education in higher education is to help students develop their potential to master the knowledge, skills, civic attitudes, and values needed to apply their knowledge, profession, and expertise and participate in the social life of the local community nation, and world. In addition, helping students become competent citizens, civilized democratic, responsible, and mobilizing the nation's competitive capabilities in the era of globalization. This is in line with the goals of higher education, namely (a) developing the potential of students to become human beings who believe and fear God Almighty and have a noble character, are healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of their nation. (b) the production of graduates who master the branches of science or technology to fulfill the national interest and increase the nation's competitiveness. (c) the production of science and technology through research that pays attention to and applies the values of the humanities to be helpful for the progress of the nation, as well as the progress of civilization and the welfare of humankind; and (d) the realization of community service based on reasoning and research work that is useful in advancing the general interest and educating the nation's life [Losito & Mintrop, 2001).

Based on several quotes about the purpose of civic education, it can be concluded that civics education is expected to be able to help students to develop their potential to become scientists who not only have knowledge but also have attitudes, skills, and high state awareness so that they will lead them to become responsible citizens to participate. Moreover, have the high discipline for the progress of the nation and country (Feldman et al., 2007).

### **Local Culture**

Local culture is all the ideas, activities, and results of human activities in a community group in a particular location. The local culture is still growing and developing in the community. It is agreed upon and used as a standard guideline. Thus, local cultural sources are values, activities, and results of traditional activities. Alternatively, the ancestral heritage of the local community and all components or cultural elements that apply in society become a characteristic and or only develop in specific communities (Abidin & Saebani, 2014).

The form of culture as a system of ideas is very abstract, cannot be touched or photographed, and is contained in the minds of individuals who adhere to that culture. The form of culture as a system of ideas can only be felt in everyday life, which manifests in norms, customs, religion, and laws or laws. An example of a form of culture as a system of ideas that functions to regulate and be a reference for the behavior of human life is social norms. Social norms are standardized, unwritten, and jointly recognized by community members. The form of culture as a system of ideas is concretely contained in law or a written regulation (Abidin & Saebani, 2014).

The form of culture as an activity system is an activity or patterned social activity of individuals in a society. This system consists of human activities that interact and relate continuously to each other. This form of culture is concrete, can be photographed and seen in the marriage ceremony of the Probolinggo community. These activities contain patterned behavior from individuals, shaped or influenced by their culture. In addition,

marriage ceremonies or other ceremonies that involve a continuous movement of individual community members are patterned and can be observed by a community. Like a wedding ceremony in a society that is so complex, it shows a regular and fixed pattern by using various objects needed in these activities. Directly is also an example of a form of culture in movement (Ismail & Muhaimin, 2011).

The form of culture as an artifact system is the most concrete form of culture, which can be seen and touched directly by the five senses. The structure of this culture is in the form of physical culture, which is the result of human civilization in the form of a system-level of ideas or thoughts or patterned human activities. For example, the various dowries contained in the marriage ceremony of the Probolinggo community are in the form of goods that the groom must give to the bride. These objects embody unique ideas and activities as a result of community culture. Various offerings or equipment are needed or used in the salvation ceremony in these activities. Local culture is all ideas, activities, and results of human activities in a community group in a particular location. Local culture has the same elements, such as language systems, religion, knowledge, etc. The form of local culture also shapes ideas, artifacts, and activities like culture in general (Koentjaraningrat, 2002).

## **RESEARCH METHOD**

The researcher chose a qualitative descriptive approach (qualitative approach). The survey was conducted in each of the three schools in Tomohon City, Manado, and Minahasa districts. The researcher's information chain strategy was observation, interviews, documentation, and literature review in this study. In checking the validity of the data, the researcher uses internal validity (reliability) under the aspect of truth value in the application related to external validity (transferability). And dependability on the aspect of consistency, in addition to objectivity (confirmability) on the naturalist aspect (Sugiyono, 2016). In qualitative research, the level of validity is emphasized more on the records obtained. Seeing this, the reliability of research records can significantly affect the success of a study.

## **RESULTS AND DISCUSSION**

### **Local Wisdom**

The central-nearby genius of North Sulawesi network is Si Tou Timou Tumou Tou, Mapalus, and Torang Samua Basudara. The idea of Si Tou Timou Tumou Tou is a cultural assets of the humans of North Sulawesi. Significantly the Minahasan humans had been exceeded down from era to era (Wawointana et al., 2016). This idea incorporates essential values that have unique characteristics as a commander, controller of life, preserving lifestyles and survival and self-development. Therefore, in keeping with Tilaar (Tilaar, 1998), the word Si Tou Timou Tumou Tou is an advanced idea. The benefits of this idea via way of means of Tilaar are in brief described: First, The idea changed into born from Minahasa culture, which indicates dynamic nature. Life is not always static. Humans become—the system of turning into something. Si tou Minahasa ought to be "Si Tou Minahasa". There is an existential difference between "sitou" and "Tou." Second, the concept includes critical Minahasan Elan levels. Minahasan tradition and society have a robust urge to stay because they're now no longer aware of the restrictive social limitations of feudal social structures. Fourth, human lifestyles aren't the simplest lifestyles. It leads to what's referred to as a teleological idea. Fifth, dynamic and futuristic teleological standards have a international course and a sensible course. "Sitou timou" now no longer simplest lives however grows, or "tumou" will become a "tou" or concrete and practical person. Sixth, the idea is associated with the idea of humans as a whole. Seventh, "Si Tou Timou Tumou Tou" idea isn't simplest

intergalactic. However, it does not now no longer combine character values into nameless coexistence. Eighth, this indicates being a Minahasan withinside the process.

The next dominant lifestyle of the North Sulawesi network is the Mapalus lifestyle. Mapalus, in a easy sense, method a shape of cooperation withinside the execution of an activity. The time period Mapalus itself combines *ma* (mutual) and *palus* (pouring, spilling). Etymologically, Mapalus method spilling or pouring every other. According to Turang (Turang, 1997), Mapalus is the living system of people in different fields of life. The realization of humanity as beings who cooperate, believe in God and follow the community's value system rules. Therefore, Mapulse has been highly respected by the Minahasan community in the past. Mapalus is a life of "cooperation" in economics, culture, organization, collective work, society, religion, defense, and security management, not "cooperation" to cooperate for pure benefit.

*Torang Samua Basudara* is a Slogan created with the aid of using a country wide determine in North Sulawesi E.E. Mangindan while he become governor of North Sulawesi. Torang Samua Basudara's motto has lengthy grown and advanced as a cultural assets of the North Sulawesi population. This motto is completely understood and carried out with the aid of using the population of Nyiur Melambai. It can be stable nearby know-how and an antidote to diverse capacity problems, specially the 1998-2000 social conflicts. *Torang Samua Basudara* has grow to be a totally famous slogan. This slogan is extra than simply an empty slogan. It has grow to be an imperative a part of the lives of the humans of North Sulawesi. This can be seen in the beneficial safety and North Sulawesi people's harmony. The precept of Torang Samua Basudara have become the identification of the human beings of North Sulawesi, which step by step have become a countrywide and global concern.

### **Civic Education Learning**

The basic purpose of political education is to make people good (intelligent and elite citizens). In Indonesia, according to Winataputra (2001), civic education in the sense of civic education is coordinated in terms of content and pedagogy to foster intelligent and talented citizens at all levels of education and children. Education path. To increase more. After Winataputra and Budimansyah (2011), Political education is a constitutive part of the apparatus and practice of national education in five stages. First as a subject. Second, as a subject. Third, as a didactic area of social sciences within the framework of teacher training courses. Fourth, as a political education program, it is presented in an updated Guide to Understanding and Practicing Pancasila. (P4) or similar, which the government manages as a crash program. Fifth, as a conceptual framework in the form of a group of experts associated with individual reflections, it is developed as the basis and framework for citizenship education (Winataputra, 2001).

According to Somantri (2001), quoted by (Wahab & Sapriya, 2011), they once suggested that the goals of civil education need to be detailed in seven curriculums, including (2) Intellectual abilities from easy abilities to complicated abilities, from studies to legitimate conclusions, from essential questioning to innovative questioning. (3) Attitudes which include values, sensitivities, and emotions. (4) Soft abilities. According to (Wahab & Sapriya, 2011), withinside the contemporary curriculum improvement device on the training unit level, the motive of Civic Education refers to the same old content material of Civics topics as said withinside the attachment Permendiknas number 22/2006. The goal of beginner, intermediate and advanced citizens is the same. All aim to develop student skills/abilities adapted to mental, intellectual, emotional, and social development. Specifically, targeted citizenship education ensures that students acquire the following skills: (1). Be critical, rational, and creative when dealing with citizenship issues (2). In addition to fighting corruption, we actively and responsibly participate in local governments, countries, and states' activities and act intellectually (Chotimah et al.,

2021). (3). To develop positively and democratically to shape oneself according to Indonesian people's characteristics and coexist with other countries (Winataputra, 2001). (Four). Use information and communication technology to interact directly or indirectly with other countries on the world stage.

The political subject has the vision of "realizing problems that serve as a means of promoting the character of the state (state and character formation) and empowering its citizens." Characteristic is the effort to foster national character and at the same time to assign citizenship or citizenship. Citizens' mission is to "educate good citizens, that is, those who can exercise their rights and obligations in public life based on political, legal and moral perceptions."

### **Culture/Local Wisdom Based Learning**

Culture/network wisdom-primarily based totally gaining knowledge of integrates way of life into the gaining knowledge of process. One shape of it's miles to emphasise gaining knowledge of with way of life. By gaining knowledge of approximately way of life, you may save you college students from being alienated from the neighborhood way of life and higher recognize the neighborhood way of life.

Culture-based learning is a strategy for creating and designing a learning experience that incorporates culture as part of the learning process (Kristin, 2015; Sutarno, 2012). Culture-based learning recognizes culture as a fundamental part of education, expression and communication of ideas, and knowledge development. In addition, (Sutarno, 2012) provides contextual learning experiences and perceptual material for students to understand regional (ethnic) scientific concepts, as culture-based learning is so helpful in the meaning of the learning process and outcomes. I am saying that I will receive it. Culture. A model that integrates culture into learning can enrich the (ethnic) culture of the region. It can also develop and strengthen the country's culture, culminating in regional and developing ethnic cultures. Culture-primarily based totally getting to know is included to inspire college students to use knowledge, paintings together, and understand connections among distinct subjects.

Culture is a tool for students to deliver their minds into creative forms and nature principles (Kristin, 2015). Therefore, through culture-based education, students imitate or accept the information transmitted and build meaning, understanding from the information received (Harahap et al., 2019). Knowledge isn't only a narrative precis of the opposite knowledge. However, the repertoire that one has approximately thoughts, actions, relationships, prediction, and emotions transforms various information received (Pangestika et al., 2021).

Sukmadinata's research on the Culture-Based Integrated Learning Model (MPTBB), which was developed to increase students' appreciation of local culture, are: (1) the design departs from the theme of local culture and is developed based on students' initial cultural experiences. The design components consist of local cultural pieces, integrative objectives, integrated learning materials with relevant local cultures, cultural-based integrated learning activities, diverse and contextual tools, and media and resources, as well as an assessment component that emphasizes the assessment of processes and outcomes; (2) the implementation, consists of three stages, namely, conditioning, meaning creation and consolidation; and (3) assessment includes process and result assessment. Second, MPTBB is proven to be significantly more effective in increasing students' appreciation of neighborhood way of life concurrently with the mastery of issue be counted in comparison to the getting to know version utilized by teachers (Sukmadinata, 2010).



Furthermore, the results of the research by Lestarinigrum & Wijaya (2019) found that early childhood learning is an interaction between teachers and students through understanding how children learn with understanding the characteristics of children to optimize six aspects of development with children, especially local wisdom, can be stated in the learning model plan used by the teacher as a reference in preparing the lesson plan. The implementation of learning programs based on the potential of students must be carried out in a relationship that accepts and appreciates as a foothold in which adequate media, learning resources, and technology can take advantage of the surrounding environment to empower the natural, social, and cultural conditions of regional wealth to achieve the goals of early childhood education (Lestarinigrum & Wijaya, 2019).

It is different from Sulistiani's research (2017), which says that in integrating local cultural values to provide a different atmosphere and results for students, teachers need to use various ways during the learning process, such as using cooperative learning models by integrating local cultural values can provide a different atmosphere and results for students (Sulistiani, 2017). Filiz Meşeci Giorgetti et al. (2017) says that: Culture and training are complicated phenomena, and the causal dating is "bird or the egg first." Of course, there may be a top notch deal of dialogue approximately the meaning of "education" and "culture," not to mention their relationship with each other (Meşeci Giorgetti et al., 2017). Junhao Zhang (2019) said: The heritage of ethnic culture is essential in educational anthropology. Education has a strong influence on this heritage as a significant channel for the transmission of ethnic culture. Furthermore, Junhao Zhang said: "... cultural choices and cultural heritage yield a tremendously complex process. A rational understanding and criticism of the traditional culture of a nation serve as the starting point for handling traditional culture." (Zhang, 2019). Zhong emphasized that when multicultural issues are put forward, the importance of multicultural and cross-cultural education becomes more prominent (Song, 2018).

## CONCLUSION

Well-prepared learning and internalized cultural values in political education are recognized, communicated, and evaluated, which leads to effective learning. Cultural-based learning is needed to internalize The neighborhood cultural values of the humans of North Sulawesi.

## AUTHORS' CONTRIBUTIONS

The first author in this study served as the head of the research who coordinated the entire series of research activities. The second and third authors served as members and assisted in data collection and analysis.

## ACKNOWLEDGMENTS

This **studies become** funded **with the aid of using** the Ministry of Arts, Education and Research and Technology, Directorate of Higher Education and Research Technology.

## DECLARATION OF CONFLICTING INTERESTS

The author declares that there is no conflict of interest.

## REFERENCES

- Abidin, Y. Z., & Saebani, B. A. (2014). *Pengantar Sistem Sosial Budaya di Indonesia*. CV. Pustaka Setia.
- Budimansyah, D., & Suryadi, K. (2008). *PKn dan masyarakat multikultural*. Program Studi Pendidikan Kewarganegaraan UPI.

- Chotimah, U., Kurnisar, K., Ermanovida, E., & Juainah, N. (2021). Building religious, honesty, discipline and student curiosity characters in online HOTS-based Citizenship Education learning. *Jurnal Civics: Media Kajian Kewarganegaraan*, 18(1). <https://doi.org/https://journal.uny.ac.id/index.php/civics/article/view/39088>
- Depdiknas, P. K. (2010). Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa. *Jakarta: Kemendiknas*.
- Feldman, L., Pasek, J., Romer, D., & Jamieson, K. H. (2007). Identifying best practices in civic education: Lessons from the student voices program. *American Journal of Education*, 114(1), 75–100.
- Gutmann, A. (1995). Civic education and social diversity. *Ethics*, 105(3), 557–579.
- Harahap, R., Surya, E., & Syahputra, E. (2019). Differences in Spatial Ability and Student Learning Motivation by Contextual and Guided Discovery Learning Oriented to Mandailing Culture. *American Journal of Educational Research*, 7(11), 818–823. <https://doi.org/10.12691/education-7-11-10>
- Ismail, N., & Muhaimin, A. G. (2011). *Konflik umat beragama dan budaya lokal*. Lubuk Agung.
- Kahne, J., & Middaugh, E. (2008). High quality civic education: What is it and who gets it? *Social Education*, 72(1), 34.
- Koentjaraningrat. (2002). *Pengantar Ilmu Antropologi*. Rineka Cipta.
- Kristin, F. (2015). Keefektifan Model Pembelajaran Berbasis Budaya (PBB) Untuk Meningkatkan Hasil Belajar IPS. *Scholaria: Jurnal Pendidikan Dan Kebudayaan*, 5(2), 46–59. <https://doi.org/https://doi.org/10.24246/j.scholaria.2015.v5.i2.p46-59>
- Lestarinigrum, A., & Wijaya, I. P. (2019). Pengembangan Model Pembelajaran Berbasis Budaya Lokal di TK Negeri Pembina Kota Kediri. *PAUDIA: Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini*, 8(2). <https://doi.org/10.26877/paudia.v8i2.4755>
- Losito, B., & Mintrop, H. (2001). The teaching of civic education. *Citizenship and Education in Twenty-Eight Countries*, 157–173.
- Meşeci Giorgetti, F., Campbell, C., & Arslan, A. (2017). Culture and education: looking back to culture through education. *Paedagogica Historica*, 53(1–2), 1–6. <https://doi.org/10.1080/00309230.2017.1288752>
- Pangalila, T. (2013). *Pengaruh internalisasi nilai budaya Si Tou Timou Tumou Tou, Mapalus dan Torang Samua Basudara Dalam Pembelajaran PKn Terhadap Peningkatan Sikap Toleransi Siswa: Penelitian Survey Terhadap Siswa SMA di Kota Tomohon-Sulawesi Utara*. Universitas Pendidikan Indonesia.
- Pangalila, T., Tuerah, J., & Umar, M. (2020). Character formation through civic education learning process. *International Journal of Psychosocial Rehabilitation*, 24(2), 2335–2345. <https://doi.org/10.37200/IJPR/V24I2/PR200529>
- Pangestika, R. R., Yansaputra, G., & Setyanto, S. (2021). The Effectiveness of Using Interactive Multimedia with Local Purworejo Culture on Learning Outcomes of Class V Elementary School Students. *International Conference on Elementary Education*, 3(1), 629–632. <http://proceedings.upi.edu/index.php/icee/article/download/1524/1394/>
- Parrish, P., & Linder-VanBerschoot, J. (2010). Cultural dimensions of learning: Addressing the challenges of multicultural instruction. *The International Review of Research in Open and Distributed Learning*, 11(2), 1–19. <https://doi.org/https://doi.org/10.19173/irrodl.v11i2.809>
- Pemerintah Republik Indonesia. (2010). Desai induk pengembangan karakter bangsa tahun 2010-2025. In *Jakarta: Kemendiknas*. Kemendiknas.
- Prakoso, L. Y., Suhirwan, Prihantoro, K., Legionosuko, T., Rianto, Salim, G., & Yusriadi, Y. (2021). Analysis Public Policy Of Defence Strategy. *Journal of Legal, Ethical and Regulatory Issues*, 24(Special Issue 1), 1–9.
- Samsuriadi, S., & Imron, M. A. (2019). The Effect of Think Pair Share (TPS) Learning Model With Problem Solving Approach on the Student's Math Communication in

- MA DA Jarowaru. *Malikussaleh Journal of Mathematics Learning (MJML)*, 2(1), 9–12. <https://doi.org/10.29103/mjml.v2i1.2125>
- Sarkadi, S., & Fadhilah, D. (2020). The Engagement of Learning Management on Civic Education for Civic Disposition Building in Senior High School. *Journal of Social Studies Education Research*, 11(3), 134–155. <https://doi.org/10.29103/mjml.v2i1.2125>
- Song, Y. I. K. (2018). Fostering culturally responsive schools: Student identity development in cross-cultural classrooms. *International Journal of Education & the Arts*, 19(3). <https://doi.org/10.18113/P8ijea1903>
- Sugiyono. (2016). Metodologi Penelitian Kuantitatif, Kualitatif, dan R&D. In *CV Alfabeta*. <https://doi.org/10.3929/ethz-b-000238666>
- Sukmadinata, N. S. (2010). Pengembangan Model Pembelajaran Terpadu Berbasis Budaya untuk Meningkatkan Apresiasi Siswa terhadap Budaya Lokal. *Cakrawala Pendidikan*, 2, 81228. <https://doi.org/10.24246/j.scholaria.2015.v5.i2.p46-59>
- Sulistiani, S. (2017). Model Pembelajaran Berbasis Budaya Lokal dalam Membentuk Jiwa Profetik-Patriotik Peserta Didik. *Prosiding Konferensi Nasional Kewarganegaraan III*, 268–275. <http://eprints.uad.ac.id/9791/>
- Sutarno. (2012). *Pembelajaran Berbasis Budaya*.
- Tilaar, H. A. R. (1998). *Si Tou Timou Tumou Tou: suatu konsep pembangunan sumber daya manusia dalam rangka pembangunan Minahasa menuju tinggal landas pembangunan*. [http://perpustakaan.bappenas.go.id/lontar/file?file=digital/19169-\[\\_Konten\\_\]Konten 200.pdf](http://perpustakaan.bappenas.go.id/lontar/file?file=digital/19169-[_Konten_]Konten 200.pdf)
- Tilaar, H. A. R. (2002). *Perubahan Sosial dan Pendidikan*. Gramedia.
- Turang, J. (1997). *Teori dan Praktek Mapalus*. Yayasan Mapalus Minahasa.
- Wahab, A. A., & Sapriya. (2011). *Teori dan landasan pendidikan kewarganegaraan*. Alfabeta.
- Wawointana, T., Akib, H., Tahmir, S., & Kerebunu, F. (2016). Role of local institutions “mapalus” as a basis of public service in the field of security and public order in minahasa, Indonesia. *Social Sciences (Pakistan)*. <https://doi.org/10.3923/sscience.2016.3370.3374>
- Winataputra, U. S. (2001). *Jatidiri Pendidikan Kewarganegaraan sebagai wahana sistemik Pendidikan Demokrasi (Suatu kajian konseptual dalam konteks Pendidikan IPS)*. Universitas Pendidikan Indonesia.
- Winataputra, U. S., & Budimansyah, D. (2007). *Civic education: Konteks, landasan, bahan ajar, dan kultur kelas*. Program Studi Pendidikan Kewarganegaraan SPS UPI.
- Youniss, J. (2011). Civic education: What schools can do to encourage civic identity and action. *Applied Developmental Science*, 15(2), 98–103.
- Zhang, J. (2019). Educational diversity and ethnic cultural heritage in the process of globalization. *International Journal of Anthropology and Ethnology*, 3(1), 7. <https://doi.org/10.1186/s41257-019-0022-x>