



# Development of a Culture-Based Civics Learning Model

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**Abstract.** This study found that citizenship Education (PKn), one of the study topics, carries out a national goal to educate the Indonesian people using the method of “value-based education.” Therefore, the more prepared and relevant materials used in civics education in schools, particularly when it comes to local cultural values, the more likely it is that students and the community will develop attitudes of tolerance. Si Tou Timou Tumou Tou, Mapalus, Torang Samua Basudara, and civics education place an emphasis on cultural values to increase pupils’ tolerance. Assume civics takes into account the honorable values of the nation’s culture, which are reflected in the unique brilliance of an inclusive Indonesian society. As a value-based education, it is very important in that situation.

**Keywords:** learning model · culture-based · citizenship Education

## 1 Introduction

In terms of herbal resources and variety, Indonesia is a wealthy country. In Indonesia, there are many different types of diversity, including racial, nonsecular, ethnic, and organizational diversity. The nation of Indonesia is an archipelago. Indonesia has numerous tribes derived from these unique geographical regions. Ethnicity, often known as ethnicity, is defined as a grouping or category of people who share a common ancestor. Additionally, ethnic groups can be identified by their commonplace location culture, language, religion, behavior, or organic characteristics. Each ethnic group has distinctive characteristics in both social and cultural spheres. There are 1,340 ethnic organizations in Indonesia, or more than 300 ethnic organizations.

Indonesia is a pluralistic nation from every angle. The embodiment of the Indonesian way of life, which is not necessarily “one,” exhibits this heterogeneity. Indonesia’s different cultures and religions are used to highlight the social and cultural diversity of the country. Consider the ways of life of the Javanese, Sundanese, Minahasa, Batak, and other ethnic groups.

The Indonesian government has officially recognized Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism as its six official religions. The first person to describe the diversity of the Indonesian monarchy is Furnivall. According to Furnivall [1], the Indonesian plurality during the Dutch East Indies era was made up of many ethnic groups that coexisted in the same area but did not mingle. Each had a set social structure (their own family and kinship systems, religion, education, economy, etc.), which is normal but legally different and serves their own needs (self-found) and no longer upholds the same principles (not unusual place social will). Nasikun [2] asserts that particular features are used to describe the form of Indonesian society. The Indonesian way of life is characterized vertically by the use of dramatic vertical changes between the top and lower tiers.

The conflict between races, religions, and ethnicities (SARA) in Indonesia It is obvious that Indonesia is a country with various cultures and traditions. It is distinguished horizontally by the presence of social structures based on local, regional, and ethnic variances and spiritual and cultural differences. Unfortunately, it isn’t always easy to integrate social lifestyles across such differences and ranges (ethnicity, way of life, race, religion, and the like). There appears to be a horizontal division among those many communities due to changes in entire spiritual and ethnic organizations, cultures, or practices. Numerous types of conflicts have impacted Indonesia since 1997. There are a few places in Indonesia where conflicts occur, including Posso, Kalimantan, Papua, Ambon, and other locations. For instance, in Ambon, a small group of people were the only ones involved at first, but the battle gradually grew to involve other spiritual groups and extended to adjacent locales. With this fighting, many people were slaughtered one after the other; many lost their homes because the mob demolished them, and some escaped to other islands. Numerous or possibly numerous casualties were caused by the battles in various places.

According to Wirutomo et al. [1], that enable ethnic conflicts to surface or manifest as open conflicts: First, the shifting political landscape during the reformation period and the climate of freedom that was upheld provided fertile ground for the expression of the concerns of numerous ethnic companies that were a part of the Indonesian kingdom.

The discrepancy in development between Indonesia’s many regions has come to light or stopped being divided purely along ethnic lines. Even the war for resources, which ought to be solely based on healthy competition with conventional standards, has turned into a field of cultural values clash. At this stage, just like during the colonial era, economic stratification and ethnic identity coincide. Practical integration of some of the varied ethnic enterprises does not exist. Third, it is obvious that ethnic identification, or ethnicity in this case, inclusive of cultural values and practices, continues to be a major problem in social behaviors, particularly in rural Indonesian society. The current conflict events in Indonesia indicate a decline in religious tolerance and culture.

The main characteristics of tolerance include attitudes and movements that value variations in race, religion, and people's views and behaviors as compared to one's own [3]. North Sulawesi: Diversity and Harmony Contrary to what happened in other regions of Indonesia, which were impacted by a few horizontal wars, North Sulawesi's population was able to live in peace; they stayed at ease, safe and non-violent in peace. Even though this province's residents are from various ethnic groups, faiths, races, and languages, North Sulawesi appears to be trouble-free.

According to data from the 2010 population census, 2,270,059 people live in North Sulawesi Province, including 1,159,903 men and 1,110,693 women. The data above makes it clear that North Sulawesi may have a very diverse population in race, religion, and even ethnicity. The Minahasa tribe (33.2%), the Sangir tribe (19.8%), the Bolaang Mangondow tribe (11.3%), the Gorontalo tribe (7.4%), the Totemboan tribe (6.8%), and Chinese (3%), govern North Sulawesi. Javanese, Balinese, Batak, Arab, Moluccan, Makassarese, and other languages are also present. Protestant (75%), Islam (13%), Catholic (10%), Confucian (1%), Buddhist (1%), and Hindu (1%), on the other hand, make up the majority of religious terms. Given the concord demonstrated by the inhabitants of North Sulawesi despite their diversity in ethnicity, religion, race, and language, it is not surprising that the island has developed into a gauge for inter-spiritual harmony and dialogue in Indonesia. North Sulawesi is visited by many local leaders who want to learn more about religious peace. North Sulawesi is the location of spiritual peace. This is acknowledged on a local, national, and even global scale. Given that many of the surrounding regions are boiling with emotion to wage war against the call of religion, it does seem difficult to ignite and preserve unity in North Sulawesi (SULUT) (ethnicity) [4].

The occurrence of harmony displayed by the people of North Sulawesi prompts a critical query: What are the causes of North Sulawesi, an ethnically diverse region? religiously, and linguistically diverse, to remain in a harmonic state? What sociocultural principles hold the North Sulawesi network together and make it difficult to provoke? Because of the neighborhood's strong social-cultural values (neighborhood wisdom), which serve as the network's glue, the people of North Sulawesi maintain their harmony.

The Si Tou Timou Tumou Tou, Mapalus, and Torang Samua Basudara cultures' sociocultural ideas are the most prevalent in North Sulawesi. The Minahasan cultures that have had the largest influence on the people of North Sulawesi are the Si Tou Timou Tumou Tou and Mapalus. The philosophy of Sam Ratulangi is Si Tou Timou Tumou Tou (people stay to humanize others). This philosophical idea encouraged the Minahasa network's or even the entire North Sulawesi network's lifestyles to maintain harmony to humanize others and stop emerging as their opponents (*homo homini lupus*).

On the other hand, the Mapalus way of life is a cultural way of life of the Minahasa tribe, where the entirety is accomplished jointly or in partnership (for example, in operating the garden). When it comes to more modern Mapalus theory, its application can be seen in religious activities. For example, Muslim adolescents guard the church buildings when Christians celebrate Christmas or Easter. And vice versa, Christian children help defend the mosque while Muslims celebrate Eid or Eid al-Fitr. One organization, BKSAUA, plays a role in preserving inter-spiritual harmony even in North Sulawesi (Agency for Inter-Religious Cooperation).

Torang Samua Basudara (we are all brothers), the motto of the people of North Sulawesi, incorporates these cultures and their advancement. This phrase perfectly captures how the people of North Sulawesi live in a concordant and brotherly environment. The process of passing down cultural values from one generation to the next or higher, known as enculturation, is a crucial factor that continues to impact the vitality of local cultural values (neighborhood knowledge) in North Sulawesi. Enculturation normally takes place formally through instruction to be transmitted to individuals who are unaware, sharing facts along with a form of recognition of the lifestyles of a way of life, after which one adopts that way of life to function its way of life. According to Koentjaraningrat [5], “a character learns and adapts his thoughts and mindset to the customs, systems of norms, and rules that remain in his way of life” during the enculturation process.

Additionally, the enculturation process is carried out by using parents or other people who are regarded as elders within the network. This involves the transmission of etiquette values, practices, and abilities from a tribe or own circle of relatives to the succeeding generation. Civics Focused on Regional Cultural Values (Local Wisdom) Cultural transmission is one of the widely acknowledged tactics of the way of life, claims Tilaar [6]. This philosophy and style of life are carried through from one age to the next. Many education experts have defined the teaching process as nothing more than a technique for imparting a way of life. Therefore, it is possible to conclude that a way of life and training is similar to a coin with sides but are a single, inseparable whole. A way of life’s survival or demise is determined by user training. In Indonesia, the push to impose the regulation has indirectly compelled education that is more focused on absorbing sociocultural values.

The Law Governing the National Education System’s Article 37 will be discussed now. The Law of the Republic of Indonesia Number 20 of 2003, which stipulates that “education is administered democratically via respecting human rights, spiritual values, cultural values, and national pluralism,” governs the National Education System. In accordance with similar quotes, “training is a lifetime process of civilizing and empowering immigrants.” Citizenship Education is a mandatory subject for improved education curricula and a required subject for elementary and secondary education curricula, according to Article 37 of Law Number 20 of 2003, which refers to the National Education System (Sisdiknas). “Citizenship education is aimed to mold college students into persons who have a sense of nationality and passion for the motherland,” is reiterated in the justification stage. “Civic education plays a crucial role in educating Indonesians to become responsible citizens who respect differences in ethnicity, religion, taste, and language. This is consistent with the goals of national training as stated in Article 1 of the National Education System Law. The purpose of education is to actively increase students’ capacity to have non secular and nonsecular energy, self-control, personality, intelligence, noble individual, and abilities needed by themselves, society, kingdom, and country. Education is a conscious effort to create a mastering environment and a mastering process. The best strategy for helping people internalize society’s sociocultural ideals is citizenship education.

Citizenship Education (Civic Education), according to Winataputra and Budimansyah [7] is a mastering challenge that comprises an endeavor to shape the kingdom's personality, specifically as a conscious attempt in "kingdom and individual building." Civic education aims to prepare students to become knowledgeable citizens committed to maintaining Indonesia's natural beauty and territorial integrity. Citizenship Education's (PKn) role in ensuring the existence of the kingdom and nation may be quite strategic in this situation. In the long term, a democratic nation should rely on its citizens' knowledge, skills, and virtues, as well as the people they see, to hold public office. Additionally, according to Budimansyah and Suryadi [8], One of the academic fields that incorporates a national initiative to teach the Indonesian people's way of life is citizenship education (PKn) through the method of "value-based total education." The following paradigm serves as the foundation for Civics' configuration or systematic framework: First, Civics is taught as a subject in the classroom to develop students' character strength so they can become smart, involved, and responsible Indonesian citizens.

Second, Pancasila's ideals, values, conceptions, and morals, democratic citizenship, and national defense are conceptually incorporated into the topic of civics as a learning challenge with cognitive, affective, and psychomotor elements that are confluent or jointly penetrating and integrated. Third, Civics is programmatically designed as a mastering challenge that places an emphasis on content that includes values (content embedding values) and mastering experiences (mastering experience) in the form of various behaviors that need to be learned in everyday life and are essential for citizens within ways of life of society, nation, and the nation as a similar elaboration of the ideas, values, concepts, and morals of Pancasila. By assisting students in internalizing North Sulawesi cultural values within the context of civics study, the goal is to improve their tolerance mindset and ability to respond clearly to the spectrum. In terms of programs to enhance student tolerance, Raihani [9] asserts that, in the long run, education is viewed as the best approach to foster tolerance among people from different nations. The school's intellectual community is essential in fostering tolerance. Here, kids learn and absorb values that are essential to their way of life. Incredibly hard work has been put forward by governments, educators, and researchers to guarantee that a faculty offers an environment for productive tolerance training.

Long-term, it is believed that education is the best practical way to help individuals become more tolerant in many societies. The faculty plays a crucial role in promoting tolerance as an academic community. Children learn and internalize important life principles in a faculty. Governments, educators, and academics have worked hard to ensure that colleges are effective settings for tolerance education.

## 2 Research Methods

Researchers used the Research and Development (R&D) method. The development design used is the ADDIE model. The ADDIE model development model consists of five stages: analysis (analysis), design (design), development (development), implementation (implementation) and evaluation (evaluation) [10]. The analysis stage is to photograph the needs analysis of Civics learning models based on local wisdom of the people of

North Sulawesi. Data obtained through questionnaires, documentation, and interviews in accordance with the research problems. Product design stage by developing research instruments [11]. The research instrument was made with expert validation first. At the development stage, the research instrument was validated by experts. Experts to assess the design of the Civics Learning Model based on the local wisdom of the people of North Sulawesi.

### 3 Results and Discussion

The Si Tou Timou Tumou Tou culture has a philosophical foundation and accepts that people are God's creatures. At birth, every person was equally made. This cultural ideal is consistent with "fair and civilized humanity," which is Pancasila's second premise. This cultural value is very important if used as a resource for civics education. Therefore, educators must move away from the prevalent paradigm that Indonesian civics teachers now employ, which restricts instruction to topics or subjects that are specifically addressed in curriculum or textbooks. The teacher must take the initiative to look into the moral precepts present in the cultural values of the community, especially those of the people of North Sulawesi. The core principle of the Mapalus people's culture is the notion that individuals are social creatures who depend on one another. These cultural norms ensure that people coexist in a culture of cooperation and support. To have a significant impact on civics learning, civics teachers must therefore study the significance of Mapalus cultural values as a source of civics learning.

The cultural value of Torang Samua Baudara, which can be translated as "We are All Brothers," embodies the noble concept that all people who dwell on our Indonesian planet are brothers who should be treated decently and have rights and obligations that should be respected and treated fairly. As a result, civics teachers should research and draw inspiration from Torang Samua Basudara's cultural values when teaching civics in the classroom. Residents of North Sulawesi benefit from a peaceful and tolerant society. People in North Sulawesi are motivated to live in peace and harmony by prevailing cultural principles such Si Tou Timou, Tumou Tou, Mapalus, and Torang Samua Basudara. These cultural norms are honorable and align with the principles of the Pancasila Precepts. These three cultural ideals offer a highly lofty philosophical interpretation that recognizes that individuals are God's creations and have a common life.

Therefore, in the context of civics education, teachers must allow for the noble traits present in these cultural values as a source of learning. Teachers must be innovative in approaching the subject matter and focus solely on the content presented in civics textbooks or the curriculum. The Si Tou Timou Tumou Tou Cultural Values are an admirable ideal upheld by the people of North Sulawesi. They believe we should strive to make others and our neighbors humane and avoid becoming adversaries. The cultural ideals of Si Tou Timou Tumou Tou include understanding people as social beings who coexist with other people and as creatures made by God.

As a result, as their understanding of the Si Tou Timou Tumou Tou cultural values improves, students' tolerance for one another and respect for persons from different linguistic, religious, ethnic, and racial origins will also grow. Humans are social beings who depend on one another, according to the deep philosophical meaning inherent in the cooperative values of the Mapalus culture. Examples of the cultural values of the Mapalus people include mutual aid between neighbors in North Sulawesi and cooperation between individuals, individuals, and the greater community across ethnic groupings, religions, and all levels of society. As a result, students become more tolerant the more they understand Mapalus' cultural values. One of Torang Samua Basudara's cultural principles is the core notion that all people are brothers and that there should be no discrimination based on ethnicity, race, religion, language, or other social origins. Due to close conflict in Ambon, Posso, and Palu, this motto has successfully prevented war in North Sulawesi. Civics education must therefore always take into account the fundamental cultural values of the region to function as a pillar in the development of national character (national and character building).

The goal of citizenship education, also known as civic education, which is mandated by Pancasila and the 1945 Constitution is to produce intelligent, competent, and moral Indonesian citizens by encouraging the development of a diverse self in terms of religion, socioculture, language, age, and ethnicity. The importance of emphasizing how students' behavior is influenced by their values, morals, and attitudes cannot be overstated because the foundation of citizenship education is value education. Citizenship Education (PKn), one of the study topics, carries out a national goal to educate the Indonesian people using the method of "value-based education." Therefore, the more prepared and relevant materials used in civics education in schools, particularly when it comes to local cultural values, the more likely it is that students and the community will develop attitudes of tolerance. Si Tou Timou Tumou Tou, Mapalus, Torang Samua Basudara, and civics education place an emphasis on cultural values to increase pupils' tolerance. Assume civics takes into account the honorable values of the nation's culture, which are reflected in the unique brilliance of an inclusive Indonesian society. As a value-based education, it is very important in that situation.

A lesson plan (RPP) that incorporates the traditional knowledge of the people of North Sulawesi at the elementary, junior high, and high school levels is provided below:

LESSON PLAN	
School	: SMP Negeri 4 Tomohon
Subject	: Pancasila and Civic Education
Class	: VII
Subject matter	: the formulation of Pancasila as the State Foundation
Academic year	: 2022/2023
Time Allocation	: 3 x 40 Minutes (1 Meeting)
A. Basic Competence:	
Analyzing the process of formulation and stipulation of Pancasila as the State Foundation	
B. Competency Achievement Indicators	
- Describe the formulation of Pancasila as the State Foundation in the BPUPKI Session.	
C. Learning Objectives	
After following the teaching and learning process, students are expected to be able to describe the formulation of Pancasila as the State Foundation in the BPUPKI Session.	
D. Learning Media	
- Laptop/HP - Zoom Cloud Meeting	
- WhatsApp Groups / Messenger	
E. Learning Materials	
Describe the formulation of Pancasila as the State Foundation in the BPUPKI Session.	
F. Learning Resources	
- Book of Class VII Students and Teachers, Ministry of Education and Culture 2017	
- Google / Internet	
- Other relevant sources	
G. Learning Method	
Approach: Scientific Approach	
Method: Group Discussion	
H. A. Kegiatan Pembelajaran	
opening	
CULTURAL VALUES AND NATIONAL CHARACTER	
<ul style="list-style-type: none"> <li>The teacher opens the learning process by greeting and praying together (FPK). Strengthening Character Education - Religious</li> <li>The teacher checks the students' attendance and condition</li> <li>The teacher motivates to convey the relevance of the material to everyday life (STEAM-Science)</li> </ul>	
<ul style="list-style-type: none"> <li>(Si tau timou timou tau)</li> <li>Humans are social creatures</li> </ul>	

• The teacher conveys the KD and learning objectives and the scope of the assessment	
CORE ACTIVITIES	
<ul style="list-style-type: none"> <li>The teacher distributes material describing the formulation of Pancasila as the basis of the state in the BPUPKI Session.</li> <li>Share Power Point (STEAM - TECHNOLOGY)</li> </ul>	<i>(Mapalus) Asas kerjasama</i> Helping each other in this case, the teacher gives material knowledge to students
• Students listen to the teacher's explanation (Scientific-observing)	<i>(Torang samua basudara)</i> Respect for others, in this case, students listen and respect the teacher who explains
• Students are allowed to ask questions (Asking - Critical Thinking)	<i>(Torang samua basudara) Mengedepankan demokrasi</i> Dialog antar siswa
• In groups, students read from other sources to answer the questions given (Gathering Information)	<i>(Mapalus) Asas bekerjasama</i> In groups, help each other in finding answers

• The group representative conveys the results of the discussion on the answers that have been made (Communicating)	from other sources <i>(Torang samua basudara)</i> Solve problems together
• Learners process input and provide feedback (Associating - HOTS)	<i>(Torang samua basudara)</i> Respect other people's opinions
CLOSING	
• Together the teacher and students conclude the material obtained (4C-Communication-Collaborative)	<i>(Si tau timou timou tau)</i> Humans live to humanize others
<ul style="list-style-type: none"> <li>The teacher gives assignments to students and directs them to record all important points in learning</li> </ul>	

• Learners process input and provide feedback (Associating - HOTS)	<i>(Torang samua basudara)</i> Respect other people's opinions
CLOSING	
• Together the teacher and students conclude the material obtained (4C-Communication-Collaborative)	<i>(Si tau timou timou tau)</i> Humans live to humanize others
<ul style="list-style-type: none"> <li>The teacher gives assignments to students and directs them to record all important points in learning</li> <li>Character education booster: Independent</li> <li>The teacher conveys the study plan at the next meeting</li> </ul>	
• Learning activities closed with a prayer (FPK-Religious)	

## ASSESSMENT

Knowledge: Assignment

Attitude: Observation sheet (During Online Activities)

Skills: Observation (The ability to ask and answer in online learning)

Tomohon, 1 Agustus 2022

Knowing,  
Principal of .....

Subject teacher



## 4 Conclusion

According to the study's findings, the following can be discovered: The instructor in North Sulawesi carefully prepares all the learning materials used in the civics instruction at the elementary, junior high, and high school levels. Lesson plans are created by the teacher, who also makes use of the surroundings as a learning resource. It is necessary to create civics learning models based on the local knowledge of the people of North Sulawesi. Students' comprehension of cultural values can be improved by using a civics learning model based on local knowledge. Si Tou Timou Tumou Tou, Mapalus, and Torang Samua Basudara are valuable examples of local knowledge held by the people of North Sulawesi that can be used as a basis for civics education.

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