



Integration of Local Wisdom Values (*Nolunu Mombine To Kaili*) in Indonesian Cultural History Courses through Youtube Channel Animation Media

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Abstract—This study aims to describe the ethnographic values of the local culture of *Nosarara* which are implemented in the philosophy of *Nolunu Mombine To Kaili* as a form of local wisdom in the Kaili ethnic community to maintain harmonious family relations between human beings. This study uses a qualitative approach, using two research methods, namely using an ethnographic approach and classroom action research. This research was carried out in the undergraduate study program in the history education study program at the Faculty of Teacher Training and Education, Tadulako University in the course of Indonesian cultural history. The findings in the field show that 1) The real form of implementing the value of local wisdom *Mombine Nolunu* for *Mombine To Kaili* which means working in processing rice fields in the agricultural sector with mutual cooperation. In working on the rice fields, the community forms a group called *nolunu*, namely the Kaili community forms a group consisting of 10 women. 2) Integration of the wisdom value of *Nolunu Mombine To kaili* through the youtube channel animation media The concept of animation through youtube channel-based learning media is a demand for innovation in the learning process in the modernization era in the current digital era.

Keywords—culture, media, nolunu, youtube

I. INTRODUCTION

Local wisdom is a philosophical value that has review value and can be maintained for a long period of time and becomes a culture that has meaning, namely having traditional values, norms, beliefs, and customs as a social system in people's lives [1]–[3]. Local wisdom is a culture that is based on a philosophy of traditional cultural heritage values that have been passed down orally and in writing to the younger generation until now. *Mombine To Kaili* Philosophy The *Kaili* ethnic community in the Sigi Regency, Central Sulawesi Province in the Sigi Biromaru District and Sigi Kota District is a society that still maintains the cultural values of the ancestors in the past, namely the *Nosarara* concept, which is related to kinship, brotherhood, unity. and unity in the *Kaili* ethnic community [4]–[6]. Through the concept of social activity *Kaili* women's emancipation in meeting the economic needs of the family through the *Nolunu Mombine To Kaili* in agriculture (*Kaili* Ethnic Women's Cooperation), upholding the values of *sintuvu* and maintaining the concept of togetherness, cooperation, kinship is maintained to this day who uphold the values (*nosialampale*) in the activity of earning a living in agricultural fields, plantations through agricultural activities, plantations to meet economic). The

development of globalization has begun to erode and is starting to be abandoned by the younger generation and superior values as a symbol of kinship in the *Kaili* ethnic women are starting to be abandoned by the younger generation [7]-[8].

In response to the problems that exist above, the solution is to transfer the local culture that still survives today through the world of education, the task of educational institutions is one of them through higher educational institutions that will integrate the philosophical values of *Nolunu Mombine To Kaili* through the learning process, namely in the undergraduate study program (S1) at the History education study program, Tadulako University in the province of Central Sulawesi. Based on the findings of observational data and interviews conducted in undergraduate study programs (S1), it was found that the percentage value of lecturers teaching in cultural history courses in Indonesia, especially the use of animation media for the development of regional culture-based materials, was still very low and from the results of the circulars of instruments circulated, it was obtained. 50 percent data on the use of regional culture-based learning media used by lecturers for the learning process.

Based on the findings of the problem of the erosion of local culture (local wisdom) and the low use media or using YouTube in the learning process in cultural history courses in Indonesia, this research is important to do as a form of cultural inheritance through the learning process in the classroom and improve the competence of lecturers through integration through learning animation youtube media.

II. RESEARCH METHOD

This research uses a qualitative approach, Creswell [9] by using two research methods, namely using an ethnographic approach and classroom action research [10]-[11], both of these methods are used as research methods that support each other on the data. This research was carried out in the undergraduate study program (S1) in the history education study program at the Faculty of Teacher Training and Education, Tadulako University in the Indonesian cultural history course. Ethnographic research is used by researchers to determine the local culture of the *Kaili* ethnic community in Central Sulawesi [12].

III. RESULT AND DISCUSSION

A. Result

1) Philosophy the *Noluntu Mombine To Kaili*.

This section will describe the results of research containing empirical data on the value of *Kaili* ethnic local wisdom in *Nosarara mombine to Kaili* in Central Sulawesi. The empirical data is used as material to obtain and develop learning based on *Kaili* ethnic local wisdom in *Nosarara* as a source of history learning for prospective students of history teachers in the course of cultural history in Indonesia.

Studying research on *Kaili* ethnic women is very interesting to study, the *Kaili* ethnic community, especially women or what is known as *Mombine (Kaili* ethnic women) who work in agriculture, plantations that are carried out together (*Nolunu*) or other languages, no Paulthe people of

the Poso region, *Nokaraa (nolunu)* as a concept of working together for women of the *Kaili* ethnic group is identical with the term *Nolunu Kaili* (the concept of cooperation for women of the *Kaili* ethnic group in Sigi Regency):

Mombine Singani. to *Kaili* ethnic women are a concept of work that is carried out together with the aim of making it easier for work to be completed on time and collaboration skills are often practiced in daily life in the *Kaili* ethnic community, working together in agriculture in managing agriculture, mewan take advantage of the vacant land by taking into account the social values prevailing in the *Kaili* ethnic community. Optimal use of agricultural land can help the economy of the *Kaili* community. This is done by taking into account the values of local wisdom, cooperation, mutual cooperation in maintaining the kinship of fellow people living in the *Kaili* ethnic environment to improve the level of the economy and the welfare of the community together [13].

The real form in implementing the value of local wisdom *Mombine nolunu for mombine to Kaili* which means working in processing rice fields in agriculture with mutual cooperation. The *Kaili* ethnic community when working on the rice fields from start to finish, preparing hoes, hoes, cows, and planting rice seeds. In working on the rice fields, the community forms a group called *nolunu*, namely the *Kaili* community forms a group consisting of 10 women. The group made an agreement by deliberation to open new land in agriculture and plantations together. Opening of new land to be used to grow corn, beans, and tubers. In addition, the system that applies in the life of the *Kaili* ethnic community when working on the fields is *nosilunu*, namely someone who is an elder in a group who is believed to be in charge of supervising, controlling all work or division of tasks in working on the fields or gardens so that it runs smoothly. According to another view, the same thing is as follows.

Asfar explains that the culture of *Nolunu mombine to Kaili* is as follows:

As the village head of Pombewe stated that *Nosialampale Nokarja Senggani* is for the *mombine to Kaili* for the *Kaili* people, it is mutual cooperation without expecting anything in return or working without pay. This represents the work ethic associated with social values in the interaction between one family and another, between them needing each other. In carrying out the work of the *Kaili* ethnic community, it is always based on a value called *Nolunu* (mutual cooperation). The *Kaili* community formed groups consisting of 1 (one), 2 (two) or more groups, each group consisting of a leader and group members. Groups that have been formed have roles and duties to carry out activities in the fields of agriculture and plantations in daily life. To make activities or work easier, the *Kaili* ethnic community makes a structured schedule of activities. Some of the work carried out by the *Kaili* community is leveling the fields before planting rice [14].

Kaili ethnic women in maintaining family relations are realized in social activities in social relations since the ancestral times until now seen in agriculture, plantations, according to the philosophy of *nolunu mombine to Kaili* to maintain survival in meeting the demands and economic needs of the community. The meaning in *Nosarara* is the

goal carried out by the *Kaili* ethnic community through the activities of *Kaili* women for economic survival by prioritizing the *nolunu* namely working together in various fields and community activities, the concept of *Nosarara* through *nolunu* an attempt is made to meet the needs of families who are married, to be able to provide the best for the *Kaili* community. Working without expecting anything in return, the *Kaili* community believes with full responsibility to help fellow human beings can facilitate work and sustenance from Allah SWT and as a woman it is her duty to accompany and assist her husband in meeting the needs of the family.

The meaning of work in *Nosarara* is the work culture applied by the *Kaili* community, namely maintaining, maintaining and utilizing the existing environment in the village through agriculture to process agricultural products. The proceeds are sold to meet the needs of their respective families. People work as farmers, the produce that is managed is used for daily life and sold to traditional markets in villages or towns. In producing products from agricultural products.

Cooperation skills are often practiced in everyday life in the *Kaili* ethnic community, cooperate in agriculture in managing agriculture, utilize vacant land by paying attention to social values that apply in the *Kaili* ethnic community. Optimal use of agricultural land can help the economy of the *Kaili* community. This is done by taking into account the values of local wisdom, cooperation, mutual cooperation in maintaining the kinship of fellow people living in the *Kaili* ethnic environment to improve the level of the economy and the welfare of the community together.

2) *Integration of Nolunu Mombine To Kaili Through Animation Media Youtube Channel*

Values *Nosarara* learning in history learning for prospective teacher students in the history study program, FKIP Tadulako University, below are the results of interviews with several info persons/resources, observation, and documentation in research.

Learning conditions in the process of preparing through learning designs that are able to design teaching materials that will be used as learning resources that can be a reference or guide and to support learning outcomes that are in accordance with the demands of the times in the 21st century in the industrial era 4.0 to 5.0 which always follow the times in history learning process at FKIP History Education Study Program, Tadulako University, Central Sulawesi Province. For more details, some data from interviews with informants will be described as follows;

Mahfud Gamar as the head of the history education study program explained that the current learning process during the pandemic uses a blended learning system, namely using the google classroom application, using whatsapp, using zoom in the virtual learning process, while offline face-to-face online learning processes by implementing this system is a way to streamline the learning process during the pandemic for students in the history education study program in courses carried out by lecturers [15].

According to Misnah in the course of cultural history in Indonesia by using a blended learning, namely lectures using a blended learning by prioritizing the development of

learning media using the zoom application in the subjects taught the application system used [16] will be displayed as follows which will be displayed through the classroom action research cycle as follows:

- *Cycle 1 Meeting*

Lecturer submits a lecture contract that will be delivered to all students who program the course of cultural history in Indonesia history of research, and the lecturer conveys material content related to the topic discussed, in the topic of this first meeting the lecturer uses the zoom as a direct learning virtual blended learning that will be displayed through meetings using investigative methods related to student abilities related to subjects and lesson plans that have been shared via whatsapp, research is on the topic of identifying student abilities in designing learning tools, especially lesson plans, learning media and teaching materials for more details on design blended learning will be shown as follows in the image below.

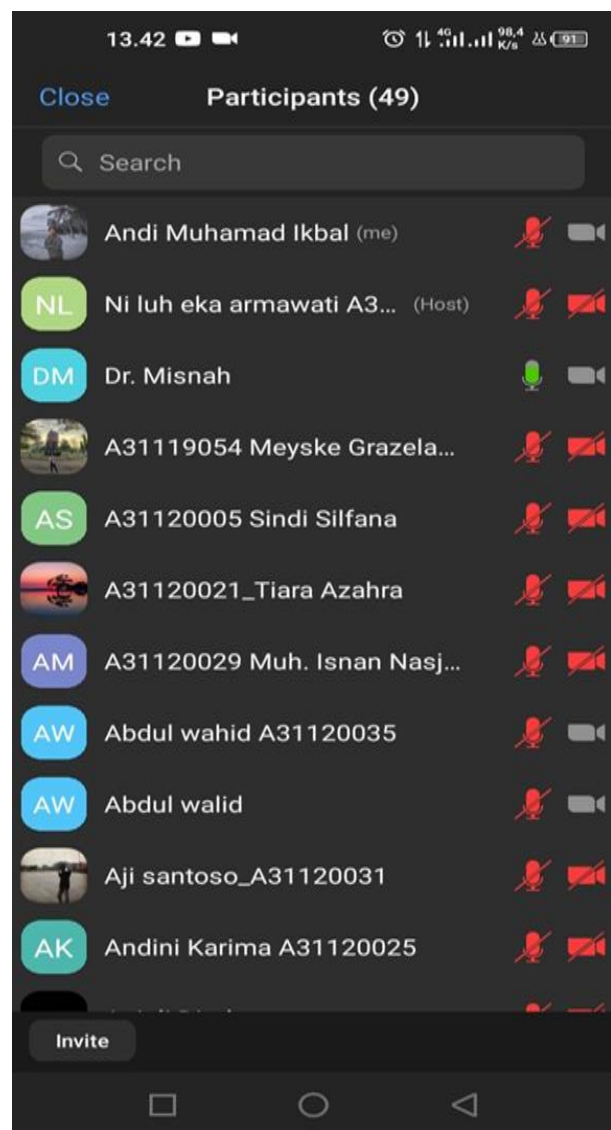


Fig. 1. Zoom as a hands-on virtual blended learning

At the first cycle meeting, it was conducted for two meetings by collaborating with the division of work

assignments according to the topic, students must be able to formulate problems, theories and determine the topics to be discussed regarding student abilities related to developing culture-based materials in Indonesia which will be carried out by each student. In the number of students who attended meeting 1 with a total of 37 people, then in cycle 1 which was carried out that students still had abilities below 30 and were categorized as low, the second meeting in the first cycle was continued on mapping students' abilities to develop regional cultural materials in Central Sulawesi. is still low and students do not yet have the ability to develop textbook materials and teaching materials based on local wisdom and students' abilities are still below the average of 40, so that 2 meetings in cycle 1 of the learning process have not been completed so we will continue this meeting in the next cycle. 2.

- *Cycle 2*

At the second cycle meeting, the lectures are held offline or face to face, while the 3rd meeting in the second cycle examines the material explaining the forms of regional cultural activities in Indonesia to the local culture using the group investigation method. In the initial activity, the lecturer prepares material in the form of developing local culture-based materials which will be developed into teaching materials that will be developed through power points, then the following material will be displayed when face-to-face lectures are carried out, more details in the following picture using channel animation media youtube.



Fig. 2. Channel animation media youtube

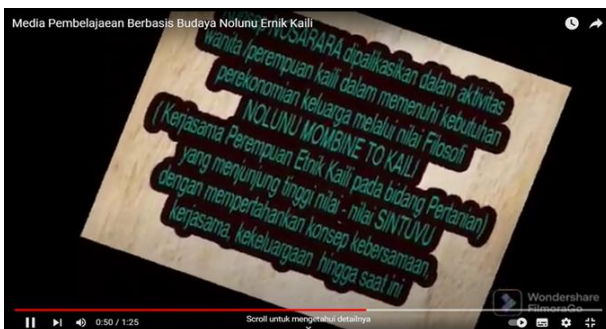


Fig. 3. Channel animation media youtube

Next, the lecturer prepares discussion group activities by distributing worksheets, each of which contains 6 question descriptions with the same question, in each question. After all students are ensured that students understand the lecturer's explanation for how to fill out the worksheet, students are given the opportunity to find

sources of material that will be used as references via the internet, observe and formulate the answers as outlined in the worksheet, each group is given 20 minutes. , to complete the worksheet, After finishing working each group made a presentation, which was guided by the lecturer. At the end of the lecture the lecturer asks students to conclude the material that has been studied, then the lecturer gives a written test to measure the level of student understanding during the cycle action. The results of the 2nd cycle carried out there was a significant increase in the results of the offline learning process carried out by students experiencing the complete learning scores achieved by students, namely 80 above the average good results, so that the lecture process has been declared complete and ends in the implementation of the third cycle. 2 of these.

B. Discussion

1) *Nolunu Mombine To Kaili Philosophy Integration*

The concept of kinship in the *Kaili* ethnic community that has survived to this day is a regional culture that maintains the concept of harmony, kinship, mutual cooperation/*nosialampale*, *sintuvu* which are forms of social relations to maintain unity and unity in ethnic communities *Kaili* in Central Sulawesi[17]–[19]. In the concept of *Kaili* ethnic women, namely the philosophy of *nolunu mombine To Kaili* is a concept of cooperation and kinship for working women, especially *Kaili* ethnic women in helping to meet the economic needs of the family in the *Kaili* ethnic community to help husbands who are done sincerely. This family concept is carried out with togetherness which is implemented in the process of working on the planting system to the harvest system carried out by *Kaili* ethnic women in the Sigi Regency, Central Sulawesi Province.

2) *The Value of Nolunu Mombine To Kaili Wisdom Through Animation Media Youtube Channel*

The concept of animation through youtube channel-based learning media is a demand for innovation in the learning process in the modernization era in the current digital era, a demand for reform in the world of education that requires us to master science and technology, master technology in designing the learning carried out [20]–[22]. Integrating the values of local wisdom based on regional culture in the development of learning media in the current modern era as a form of implementation of a teacher to follow the development of science and technology [23]–[24].

A breakthrough in developing teaching materials through animation media in history learning as a form of inheritance of regional culture to the younger generation through education and this is an important thing as a form of our love for regional culture, national culture in Indonesia.

IV. CONCLUSION

This research is a form of manifestation to maintain regional culture in the *Kaili* ethnic community in Central Sulawesi Province, the findings of research results on the role of *Kaili* ethnic women which are termed the *Nolunu Mombine To Kali* philosophy are the concepts of kinship, togetherness, *sintuvu*, mutual cooperation to maintain the concept of togetherness, kinship in the *Kaili* ethnic community which is carried out through the *nolunu* developing agricultural land in a planting to harvesting system that prioritizes the role of women to help fulfill the

economic needs of the family, sincerely carried out by women in the form of cooperative groups. To continue to introduce *nolunu* to the younger generation, namely through the learning process in the classroom which is then packaged and designed through the integration of YouTube channel animation media in the course of cultural history in Indonesia.

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