

# Students' Cognition of the Character Education in the Tolaki's Kalosara Values in Konawe Regency, Indonesia

Hilda Ayu Susmita<sup>1</sup>, La Taena<sup>2</sup>, Sulsalman Moita<sup>3</sup>, La Aso<sup>4</sup>, Hayari<sup>5</sup>

<sup>1</sup>Research Scholar, Master's Program in Cultural Studies, University of Halu Oleo, Kendari, Indonesia

<sup>2</sup>Department of Economic Education, Faculty of Teacher Training and Education, University of Halu Oleo, Kendari, Indonesia

<sup>3</sup>Department of Sociology, Faculty of Social and Political Sciences, University of Halu Oleo, Kendari, Indonesia

<sup>4</sup>Department of Language and Literature, Faculty of Cultural Sciences, University of Halu Oleo, Kendari, Indonesia

<sup>5</sup>Department of History Education, Faculty of Teacher Training and Education, University of Halu Oleo, Kendari, Indonesia

Corresponding Author: La Aso ([la\\_aso@yahoo.co.id](mailto:la_aso@yahoo.co.id))

DOI: <https://doi.org/10.52403/ijrr.20240740>

## ABSTRACT

This research is classified as qualitative research and aimed at knowing junior high school students' perception on the values of character education living in Tolaki's *kalosara* values. The informants might include school principals, teachers, and students who were selected by purposive sampling technique. To obtain accurate data during data collection, researchers used non-participant observation techniques, unstructured interview technique, and documentation. Data analysis was based on the points of view from Miles, Huberman, and Arcana consisting of data presentation, data reduction, and drawing conclusions/verification. To test the validity of data in this research, the extended observation, triangulation, negative case analysis, and checking were applied. The results of this research indicate that students' cognition on the values of character education in *kalosara* media during Tolaki's wedding ceremony was quite good, since the values were integrated in the learning process and implemented in their daily lives through positive habituation at school and at homes.

**Keywords:** value of character education, *kalosara*, learning media

## INTRODUCTION

Tolaki is one of ethnicities inhabiting in Southeast Sulawesi province and, in everyday life, they adhere to cultural values called *kalosara*, in which the values have life principles such as loyalty, sincerity, responsibility, and respect for parents and ancestors. One of the important moments in the life of the Tolaki is the wedding ceremony which is colored by *kalosara* values. Tolaki's local wisdom is important to learn and apply in social life, therefore, *kalosara*'s noble values should be adapted and integrated in education, both formal and non-formal education. The integration between formal education and local wisdom should be well adapted in the learning process. "Local wisdom is important and good to include in the formal education at all levels".<sup>[1]</sup>

Yusrianti argued that the problem of national character, which is shown by the low manners of teenagers, brawls, a culture of cheating, and the corrupt behavior of officials, shows that education in schools, families, and society is not building the

character of this nation.<sup>[2]</sup> To overcome this problem, one way that can be done is to explore the national character, especially the culture that exists in Tolaki should be integrated in education in schools. Tolaki's cultures can be integrated into character education by building school culture, class culture, and learning both to carry out education and to promote appropriate culture or relevant to the subject matter in learning. In the current era of globalization, there are concerns that traditional and cultural values, such as kalosara, is threatened to be forgotten or eroded by foreign cultural influences. Therefore, it is important to explore the understanding of the younger generation, in this case students, regarding the kalosara values in Tolaki ethnic marriages.

It is hoped that students will be able to understand the character based on the local wisdom of the Tolaki community so that students can maintain their identity without having to be drawn too far into the flow of globalization, one of which is by having high local cultural resilience. There are many values of local wisdom that can be utilized to protect society from the negative influences of globalization and modernization and shape character. Understanding the values of character education is carried out through the habituation method which is carried out every day at SMP Negeri 2 Uepai. This research aims to explore students' understanding of kalosara values in the context of Tolaki ethnic marriages.

## **METHODS**

This research used a descriptive qualitative research approach where the researcher was the key instrument. The research was located at a state junior high school, named SMP Negeri 2 Uepai, Konawe Regency, Southeast Sulawesi Province. This research was carried out for three months from February to April 2024. The reason why local wisdom was chosen was based on the condition that Tolaki students dominated the school. The informants were the principal,

deputy principals, class teachers, and students and they were selected by a purposive sampling technique based on certain criteria and considerations. Data collection techniques used interviews, observation, and document study, and data analysis techniques might include data reduction, data presentation, and drawing conclusions/validation. The technique for checking the data validity in this research involved extended observation / field techniques, increasing persistence, triangulation, negative case analysis, reference adequacy, and member checking.

## **RESULT AND DISCUSSION**

### **Values of religious character**

The religious values of kalosara tradition are related to prayers to God Almighty before Tolaki people carry out wedding procession, so that the wedding process run smoothly in accordance with religious and customary law. At the school or outside the school building, students understand the religious values, for example, they are compulsory to say *salam* when they meet their classmates or teachers. Before and after learning activities at the school they pray; they also participate in religious extracurricular activities such as reading the *surah yasin* every Friday and in *duha* prayer in congregation at school. Familiarizing students with religious character in the school environment makes them have good morals and always worship Allah the Almighty. Such practice is not only carried out in the school environment, but also in their daily lives and in their respective environments.<sup>[3]</sup>

### **Values of social character**

The Tolaki weddings during the kalosara tradition have moral values which are really implemented among them. The moral values that can be seen in Tolaki ethnic marriages are mutual respect and polite behavior. This is indicated in the Tolaki's philosophy of life, such as, *inae konasara iyye pinesara* (if someone behaves politely towards other people, surely other people will also behave

politely towards him/her). Politeness (or *mero'u* in Tolaki) emphasizes the respect to each other and polite behaviour in accordance with the Tolaki's philosophy.

Students' cognition on the moral values of kalosara marriage can be seen from the culture of good manners (*mero'u*), for example, students can raise their hands when asking questions, speak kindly when asking or answering questions, respect the opinions of classmates when studying in group discussions and experimental activities, or students used to not chatting when teacher is explaining materials in class and used to asking permission from teacher when they have a need outside of class. Meanwhile, the character of local wisdom can be used outside the learning process to cultivate friendly/communicative attitude and to love peace, including giving greetings when passing teachers and classmates, to avoid criticizing or ridiculing classmates, to respect parents, teachers, and school staffs. Good manners in Tolaki are expressed in what is called *mombekaponapona'ako* (mutual respect), and *mombekamei-meiri'ako* (mutual love); respecting other people has a higher social status in Tolaki which is reflected in the expression *inggomiu*.<sup>[4]</sup>

Moral values are closely related to everyday life which are objective description of human actions in their routine lives. In Tolaki, they are symbolized by rattan, meaning that, Tolaki people must respect each other and behave politely as in Tolaki philosophy stating that "whoever is polite to others, other people will also behave politely with him". As stated by Amelia and Misriandi, morals are more often used to show the behavior or habits of individuals or groups and indicate the rules of behavior and customs of an individual from a group.<sup>[5]</sup>

### Values of moral character

Relating to the implementation of the kalosara tradition at Tolaki weddings, social values are important as the unitary values among Tolaki people in the order of

socialization which underlies ethnic primacy. Cooperation between elements of Tolaki society, in this case *samaturu* (mutual help), is an act of community cooperation to complete work. The students' understanding regarding moral values in marriage kalosara is reflected in the culture of cooperation or what is known as *samaturu* and the culture of unity or *mepokoaso*. In the *samaturu* culture, they have family attitudes which are also reflected in teaching children to donate and visit their friends when they are sick or a disaster occurs.

### Values of cultural character

The character of *teporombu* (deliberation) which has been implemented at the school is aimed at instilling a democratic attitude both in the learning process and in the outside of the learning process by means that teachers get their students to discuss or deliberate their teachers or friends in order they can resolve the existing problems among them or to reach a mutual agreement either way. Simple problems can become big problems, for example, discussing the schedule for collecting assignments, because students used to have deliberation to determine the place for group work, to discuss the needs of group assignments and to talk about how to solve them.

Meanwhile, the character of local wisdom of *teporombu* outside the learning process to instill a democratic attitude includes deliberation or deliberation through the election of class president, deputy head, secretary and treasurer, deliberation on plans to visit friends or homeroom teachers who are sick, getting used to deliberation to determine school tours and determining picket schedules. class.

The value of character education in kalosara media, socio-psychologically, and the culture of the Tolaki community in Southeast Sulawesi have general characteristics that have great potential as a driver of regional development. Having the instinct for a prosperous life as neighbours, having the desire and attitude of cooperation

in the form of mutual cooperation which is applied in the samaturu culture and having a family attitude would reflect the solidarity and tolerance towards others as applied in *medulu* culture.<sup>[4]</sup>

### Values of responsibility

The value of responsibility is a person's attitude and behavior in carrying out duties and obligations relating to oneself, society, nation, state, and religion. The value of responsibility in Tolaki ethnic marriages is clearly visible in the process (*mondongo niwule*) where the man is given the responsibility to bring objects in the form of money, rice, and other objects that have been agreed upon by both parties. Students' understanding of the values of the kalosara marriage character of the Tolaki tribe through a culture of responsibility has been integrated into students' daily actions in carrying out the duties and responsibilities given by teachers at school as a form of implementing the values of the kalosara character in form. responsibility.

### Values of tolerance

The value of tolerance is also found in kalosara where the Tolaki' kalosara wedding tradition is a unifier in the life of this tribe regardless of social background. Students' understanding of the value of Tolaki ethnic marriage characteristics through tolerance has been understood in daily actions such as inviting students to respect each other and help each other in terms of kindness towards each other both inside and outside school. Apart from that, it is also carried out through a school program that has been running for a long time, namely "Thursday for Charity" program where later the money from charity will be used for social activities, teaching children to give charity and to visit if a friend is sick or experiences a disaster.

## CONCLUSION

Based on the results and discussion above, the conclusions that can be drawn in this research are as follows: understanding the values of character education for students of SMP Negeri 2 Uepai in kalosara media through marriages from the Tolaki is quite good that students have applied the values of kalosara character education in their daily lives at school and at home.

### Declaration by Authors

**Acknowledgement:** None

**Source of Funding:** None

**Conflict of Interest:** The authors declare no conflict of interest.

## REFERENCES

1. Rispan, R., & Sudrajat, A. (2020). Pewarisan Nilai-Nilai Kearifan Lokal Kalosara dalam Pembelajaran Sejarah untuk Membangun Karakter Siswa. *HISTORIA: Jurnal Program Studi Pendidikan Sejarah*, 8(1), 61-76.
2. Yusrianti. (2023). Implementasi Nilai dalam Penguatan Karakter melalui Budaya Sekolah Berbasis Kearifan Lokal. *Visi Sosial Humaniora*, 4(1).
3. Khoiruddin, M. A., & Sholekah, D. D. (2019). Implementasi Pendidikan Agama Islam dalam Membentuk Karakter Religius Siswa. *PEDAGOGIK: Jurnal Pendidikan*, 6(1), 123-144.
4. Hafid, A. (2020). Kalosara Sebagai Instrument Utama dalam Kehidupan Sosial Budaya Masyarakat Tolaki di Sulawesi Tenggara. Makalah disajikan dalam prakongres kebudayaan Indonesia di Jakarta.
5. Amelia, N., & Misriandi, M. (2022). Analisis Karakter Religius Siswa Kelas IV melalui Budaya Sekolah di SD Al Bayyinah Muhammadiyah. *DIDAKTIKA: Jurnal Pendidikan Sekolah Dasar*, 5(2), 93-98.

How to cite this article: Hilda Ayu Susmita, La Taena, Sulsalman Moita, La Aso, Hayari. Students' cognition of the character education in the Tolaki's kalosara values in Konawe Regency, Indonesia. *International Journal of Research and Review*. 2024; 11(7): 388-391. DOI: <https://doi.org/10.52403/ijrr.20240740>

\*\*\*\*\*