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## Values From The Perspective of The Kaili Tribe To Build A Culture of Peace

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### ABSTRACT

This research aims to describe the values of peace based on the perspective of the Kaili tribal community. The scope of the study includes the values of peace in the Nosarara Nosabatutu philosophy possessed by the Kaili tribe as a basis for building a culture of peace. Nosarara Nosabatutu means unity and family, which is one of the local wisdom values of the Kaili tribe. The research method used is an ethnographic study that describes the peaceful values of the Kaili tribe. Data collection methods include in-depth interviews, documentation, and literature study. Six members of the Kaili tribe, including one religious figure, two academic figures, one traditional figure, and two community figures, participated in this research. The research results show that the Kaili tribe has peaceful values as the basis for building a culture of peace. The peaceful values possessed by the Kaili tribe are found in the philosophy of Nosarara Nosabatutu, including 1) Respecting human values (*Membahargai nilai nu manusia*); 2) Empathy towards others (*Nombarasai nuapa nirassaintora*); 3) Helping each other (*mositulungi ante todea*); 4) Deliberation to reach a consensus (*Molibu mompaka sangu*); 5) Caring for others (*Merasai nuapa nirasaintona*); dan 6) Protecting nature (*Mojagai tongrafa*).

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## 1. INTRODUCTION

Indonesia is a large country and one of the largest multicultural countries in the world. Various islands, ethnicities, tribes, languages, cultures, and religions spread from Sabang to Merauke. There are approximately 726 tribes, customs, and cultures that have unique characteristics that have developed over time, starting with their ancestors (Abbas, 2013; Meliono, 2011b; Yaqin, 2007).

The diverse culture and local wisdom make every region in Indonesia unique and rich in its characteristics (Meliono, 2011a). Cultural diversity and local wisdom are spread across various areas of Indonesia, including language, customs, dance, traditional clothing, traditional houses, and noble values governing social life. Apart from Indonesian as the state language, Indonesians also use their regional languages, amounting to 734 regional or local languages, to master at least two languages (TVRI, 2019).

Indonesia's wealth of local wisdom is also found in traditional clothing in each region. Batik clothing as a typical Indonesian clothing, is known internationally and has become a world heritage originating from Indonesia (Soesanti & Syahputra, 2016). Batik has different types and patterns in each region, indicating uniqueness. Indonesia, the largest batik producer in the world, has used batik as formal state clothing in various domestic agencies and as clothing used in various traditional and social events.

Local wisdom characteristic of Indonesian society is also found in the values upheld by each community in a region. These noble values become guidelines and norms that are maintained occasionally as a basis for thinking, feeling, and behaving for the community (Koestoro, 2010; Nasruddin, 2010). Local wisdom characteristic of Indonesian society is also found in the values upheld by each community in a region. These noble values become guidelines and norms maintained occasionally as a basis for thinking, feeling, and behaving for the community (Liliweri, 2005). One of the values upheld in society is the values of brotherhood and unity, which are the basis for living together in peace and harmony (UNESCO, 1998).

The values of brotherhood and unity are essential to preserving peace in a pluralistic Indonesian society. This value of peace has been implemented in various regions of Indonesia through multiple events, rituals, and customs. Peace, brotherhood, and unity are the values that build cooperation, empathy, and respect (Haliadi, 2008; Webel & Galtung, 2007).

The value of building cooperation, empathy, and respect can be seen in various traditions carried out by people in Indonesia. For example, Javanese people, especially in Klaten, show cooperation through village cleaning ceremonies in their living environment (Herawati, 2012), show cooperation through village cleaning ceremonies in their living environment, collaboration in managing land and planting gardens or rice fields in preparation for the rainy season for the Lumajang community (Budiyanto, 2010). The people of Sulawesi, especially Bugis and Makassar, demonstrate the value of cooperation when moving houses on stilts and planting and harvesting rice together (Buchori & Fakhri, 2018). Apart from that, cooperation (nosialampale) is a social attitude and behavior for the Kaili tribe, which upholds the value of togetherness in building a clean and safe living culture (Misnah, 2018).

The value of peace related to brotherhood and unity is also found in the philosophy of the Kaili tribe, one of the tribes in Indonesia that lives in the city of Palu, Central Sulawesi province. This value of brotherhood and unity is a philosophy in building peace known as the Nosarara Nosabatutu philosophy, which means being brothers and united or united and having a family (Haliadi, 2008; Misnah, 2018; Ratu et al., 2019). This philosophy is a guideline for Kaili people in thinking, feeling, and behaving in social life (Kaddi & Unde, 2013). This

philosophy teaches the value of building peace by living together, cooperating, caring for, and respecting each other and the value of resolving conflicts peacefully (Ilyas, 2014).

The philosophy of Nosarara Nosabatutu should be a reference and guide for the Kaili people in building peace, brotherhood, and unity. However, as time passes, society starts to abandon this value. Facts on the ground show widespread conflicts and disputes among the Kaili tribal community (Ilyas, 2014; Tressa, 2015). Conflicts occur not only among the community but also among students at school. Violent behavior occurs in the form of fights, bullying, and brawls (Ratu et al., 2019).

The violent behavior that has occurred recently is very worrying. Various forms of violence are shown in families, communities, and the world of education, even between countries (Anderson et al., 2001; Cheli, 2004; Mayor, 2009). The results of the research of (Buchori & Fakhri, 2018; Saputra, 2016; Sudaryat et al., 2016; Sudrajat et al., 2015) show that forms of violent behavior that occur in the world of education can be physical or psychological, such as fighting, hitting, brawling, threatening, mocking, and bullying. Students and teachers carried out this violence. The violent behavior shown by students is very worrying, where fights and brawls using sharp weapons and firearms have become something they usually do (Caulfield, 2000; Furlong & Morrison, 2000).

Reports of Junaidi (2019) stated that two vocational high school students in Bogor, West Java, were involved in taunting each other and fighting using sharp sickles. One student suffered a severed left hand and has received treatment from a local hospital. Likewise, reports of Hidayat & Mardiansyah (2019) stated that hundreds of residents in two villages in Tanah Datar district, West Sumatra, were involved in clashes because they were triggered by unresolved boundary issues between the two villages. Residents clashed using various weapons, including sharp weapons. Three residents were reported injured and have received treatment at a local hospital.

Residents clashed using various weapons, including sharp weapons. Three residents were reported injured and have received treatment at a local hospital. The rise of conflict and violence in society and education indicates a value crisis. One of the biggest causes of a value crisis is that humans have abandoned the values of local wisdom, in this case, the noble values of peace. This crisis will give rise to various problems in realizing human civilization can live together in peace and harmony (UNESCO, 1998).

Conflict and violence require solutions and handling as soon as possible to reduce or even resolve conflicts and foster a culture of peace, especially in the Kaili tribal community. Various research results show that regenerating local wisdom, values, and customs is one solution to fostering peace and resolving conflict in society and the educational environment (Ilyas, 2014; Saleh, 2013; Tumanggor, 2007).

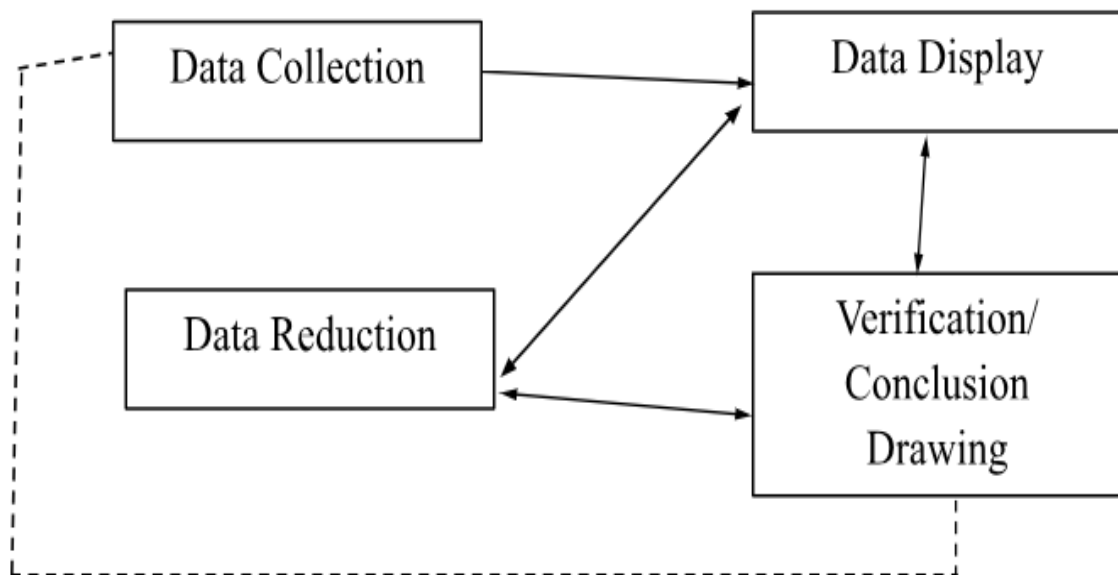
## 2. METHODS

This research examines the perceptions of the Kaili tribe towards the value of peace in Nosarara Nosabatutu. This ethnographic study uses observation, documentation, and in-depth interviews (see **Table 1**). This research was conducted from March to June 2024. The research location is in the city of Palu, Central Sulawesi. The participants in this research were six members of the Kaili tribe: one religious figure, two academic figures, one traditional figure, and two community figures.

**Table 1.** Interview Guidelines.

No	Indicators/Questions
1.	What is the meaning of the Nosarara Nosabatutu philosophy in the life of the Kaili Tribe?
2.	Does the meaning of the Nosarara Nosabatutu philosophy contain values in the life of the Kaili Tribe?
3.	What are the values of peace in the philosophy of Nosarara Nosabatutu in the lives of the Kaili Tribe?
4.	Explain the values of peace and their meaning in the philosophy of Nosarara Nosabatutu in the life of the Kaili Tribe!

The data analysis was done qualitatively with the following flow: data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994). The data analysis flow in this study can be seen in **Figure 1**.

**Figure 1.** Data analysis.

### 3. RESULTS AND DISCUSSION

#### 3.1 The Kaili Tribe's Value of Peace in Nosarara Nosabatutu

When studied in depth, the values of peace contained in Nosarara Nosabatutu will reveal the philosophy of the Kaili tribe to build a culture of peace. The values of peace are as follows in **Table 2**.

**Table 2.** The Kaili Tribe's Value of Peace in Nosarara Nosabatutu

Value of Peace	Meaning
<i>Membahargai nilai nu manusia</i>	Respecting human values
<i>Nombarasai nuapa nirassaintora</i>	Empathy towards others
<i>Mositulungi ante todea</i>	Helping each other
<i>Molibu mompaka sangu</i>	Deliberation to reach a consensus
<i>Merasai nuapa nirasaintona</i>	Caring for others
<i>Mojagai tongrafa</i>	Protecting nature

### 3.1.1 *Membahargai nilai nu manusia*

This value is defined as upholding human values. Respecting human values is also defined as treating the people who inhabit the land of Kaili as creatures or humans who have dignity, feelings, and reason that should be respected and upheld by everyone, especially the people who live in the land of Kaili (results of an interview with Mr. Jasming, 62 years old).

There is a tradition of helping each other among fellow Kaili tribes. For example, at weddings, the Kaili tribe helps each other lighten the burden of making the event, such as helping with funds, livestock, agricultural products, and donating labor to help find firewood and cook. If someone is not a Kaili person or a migrant, then the native Kaili tribe will consider someone a relative by providing a place to stay and so on (interview results with Mr. Mahe, 55 years old).

### 3.1.2 *Nombarasai nuapa nirassaintora*

This value is defined as having a sense of empathy for other people. This value implies that every Kaili community should be able to feel what other people feel or think. This value teaches Kaili people to have tolerance for every community (interview results with Mr. Hamlan, 50 years old). For example, if someone is experiencing grief, neighbors or other people will come to help cheer them up at the condolence activity. Apart from that, they also donate food ingredients that will be processed together and contribute other labor.

### 3.1.3 *Mositulungi ante todea*

The Kaili community has the value of mositulungi ante todea, which is a value that means helping each other. Kaili people should have an attitude of helping each other and helping to ease the burdens, suffering, and difficulties of other people, especially helping fellow Kaili people. The assistance provided can be in the form of energy, time, or funds. Assistance is provided during traditional parties, mourning activities, wedding parties, religious events, and other activities (results of an interview with Mr. Iskandar, 51 years old).

### 3.1.4 *Molibu mompaka sangu*

The general meaning of the word molibu mompaka sangu is deliberation and consensus. This value is an effort made by the Kaili community to find solutions or resolve problems together. Joint decision-making regarding worldly matters is carried out by traditional

leaders, religious leaders, mosque youth leaders, academics, and representatives of community members. Decision-making is carried out jointly to produce the best solution to strengthen the sense of brotherhood among the community (interview results with Mr. Saipuddin, 62 years old). For example, suppose there is a land dispute, theft, fighting between villages, building a house, determining the time to plant rice/paddy fields, and farming in the surrounding area. In that case, traditional leaders and community leaders consult to decide on an effort to regulate the problem amicably. If a consensus cannot be reached, authorized officers such as the police will continue dealing with the perpetrators of the theft.

### 3.1.5 *Merasai nuapa nirasaintona*

The philosophy of *merasai nuapa nirasaintona* means caring for others. An attitude of mutual care and respect involves oneself in various general problems, circumstances, or conditions that occur to fellow citizens or humans. For example, at a wedding proposal event, residents asked traditional leaders for their opinions regarding the prospective bride and groom, timing issues, and traditional processions (results of an interview with Mr. Saipuddin, 62 years old).

### 3.1.6 *Mojagai tongrafa*

*Mojagai tongrafa* means protecting nature. This philosophy takes the form of positive actions carried out to maintain the surrounding natural environment so that it is maintained in normal condition, stable, and not damaged. Protecting nature takes the form of keeping the surrounding environment clean, not throwing rubbish carelessly, not uprooting trees carelessly, loving animals and plants as God's creatures, and so on. For example, *givu salakana*, which is a customary law for people who cut down trees, destroy forests and burn forests, throw rubbish carelessly, and damage other nature, will be fined by donating one large goat or sheep to the traditional leader (interview results with Mr. Hamzah, 48 years old).

## 3.2 The kaili tribe's values of peace and their implications for building a culture of peace in community and educational environments

The values of peace contained in Nosarara Nosabatutu should be a reference in building a culture of peace among the Kaili tribe, both in social life and in educational or school environments. These peaceful values become a reference for living together in peace and harmony (Guetta, 2013; Nelson, 2014).

A culture of peace is a set of values and attitudes that lead to peace. Therefore, every student and educator requires peaceful thoughts and behavior (Kartadinata, 2014). The essence of a culture of peace is to prevent conflict or violence and foster peace after conflict (Mayor, 2009).

The values of peace, which build a culture of peace by upholding human values, empathizing with others, helping each other, prioritizing consensus deliberation, caring for others, and protecting nature, should be internalized in people's daily behavior and social life. Likewise, educators and students should internalize the values of peace in the educational environment, especially in the teaching and learning process (Castro & Galace, 2010).

The values of justice as universal values embraced in society positively influence fostering a culture of peace in the community (Deutsch, 1993; UNESCO, 1998). Building a culture of peace in society involves building brotherhood with fellow neighbors, working together to carry out social activities, helping those in need, holding consensus



deliberations led by traditional leaders, the community, or the local government to make joint decisions, and preserving nature, both protecting animals and preserving plants and environmental sanitation.

Apart from the community environment, building a culture of peace in the educational environment is a hope for every student, teacher, or lecturer. Building a culture of peace in the educational environment can be done by building harmonious relationships between all students and school personnel/academics, both in the learning process and extracurricular activities. (Buchori & Fakhri, 2018).

A culture of peace in the educational environment is built through the classroom or school as a zone of peace, such as educators and students listening to each other when speaking, acting reasonably for all, saying kind words, speaking with courtesy, and showing mutual respect (Buchori & Fakhri, 2018; Kartadinata, 2015). Educators teach students information, values, attitudes, and peace competencies to build peace and resolve conflicts without violence (Buchori & Fakhri, 2018; Johnson & Johnson, 2003).

The results of previous research conducted by the research team show that the local wisdom values of Nosarara Nosabatutu, which are already owned and developed in the Kaili community, will make it easier for teachers to build their dispositional mindfulness optimally. The values of Nosarara Nosabatutu's local wisdom, such as human values, empathy, mutual help, deliberation, and consensus, caring for others, and protecting nature, will enable teachers to develop dispositional mindfulness, which is characterized by complete awareness and complete acceptance of every situation, condition, and the realities that occur in the implementation of daily work (Ratu et al., 2023).

#### 4. CONCLUSION

University students' transformative competencies can be perceived in relation to their ethnic backgrounds. Notable differences exist among Javanese, Malay, and Sundanese students, with Javanese students achieving the highest mean scores across all aspects of reconciling tensions and dilemmas, creating new value, and taking responsibility and indicators. This suggests that cultural values are closely linked to the aspects and indicators of transformative competencies, which are crucial in today's era of cultural diversity. Further research should delve into the educational dimensions of community guidance and counseling within each ethnicity to enhance the implications of these findings. Exploring transformative competencies based on ethnicity should also extend to other cultures, encompassing different social contexts and a more holistic sociocultural system.

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