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Character Education Oriented to *Kasiunuran* Culture on Online Learning

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Abstract. This manuscript presents the results of character education studies that are oriented to *Kasiunuran* culture in online learning. Research is conducted by analyzing every culture that contains character values in online learning. The methods that are considered the most appropriate to solve problems is qualitative approaches. The research site in Lembang Sillanan Gandangbatu District Sillanan Tana Toraja-Indonesia Regency. The informants involved are indigenous figures, parents, and students. Observation, interview, and documentation techniques are used in collecting descriptively analyzed data with data reduction measures, data presentation, and conclusion withdrawal. The results revealed that the culture of *kasiunuran* is a closely knit brotherly relationship from time to time, both those who have blood relationships and those who do not. In the culture of *kasiunuran* there are 5 values of character education, namely: 1) the character of tolerance is found in the culture of *kasiunuran siangga' na sikasiri'-kasianggaran*, 2) the character of discipline is found in the culture of *sisipa'-kasisiparan* or *pessiparan*, 3) the character of peace love is found in the culture of *kasiunuran ikamalik*, 4) The character of social care is found in the culture of *sipopa'di'-kasipopa' diran* and fingerprints, and 5) the character of gotong royong is found in the culture of *kasiunuran siangkaran*.

Keyword: Education Oriented, Kasiunuran Culture, Online Learning

INTRODUCTION

The situation of the covid-19 pandemic that hit various countries including Indonesia encourages educators to develop learning that better supports the learning environment of learners. Online learning is one of the solutions in the world of Education to meet students' learning needs in the midst of situations of social restrictions that do not allow face-to-face in the classroom.

Character education can be obtained internally and externally. Internal character education is obtained through the role of parents because it has the greatest opportunity in the formation of children's character. Parents can be interpreted genetically, namely biological parents. Every habit that is done over and over again with full awareness and understanding will become a person's character. Even a child's habit of making small mistakes can be a negative character that can affect him throughout his life.

The life of the *Sillanan* community that accustoms children since childhood to diligently work is another way to get children of character. Furthermore, about practicing responsibilities in children, for example trained every day, and involving children in activities at home. Not only that they teach or instill good character early so that later they can be of character in accordance with the values in society. While external character education is also important for every child, because if they do not get character education internally then this external character education will be the place to improve the quality of good character of the person. Character education externally can be obtained in various places such as character education in schools, playgrounds, tutoring places, and also obtained when following organizations in the school environment and cultured community environment. Toraja people in particular *Sillanan*

people also have a culture. One of the cultures in question is the culture of *kasiunuran*. *Kasiunuran* culture in *Sillanan* society is a local wisdom that is seen as a closely entwined fraternal relationship with each other. Local wisdom in Indonesia has the potential to build character [1].

The value of unity in living together with others and always considering those around us are brothers. The sense of brotherhood is so deeply rooted in the blood and permeating to the deepest marrow, making man always walk in a life of sharing as fairly as possible according to rights and portions that should be. *Sillanan* society in everyday life means that *Kasiunuran* culture means a habit that describes the love of unity, namely *sipopa'di' sia sidikkanan*, which means equal to each other.

With this understanding, the character of the *Sillanan* community can be seen in any activity that still holds mutual cooperation or mutual assistance (*siangkaran*) if the community will hold an activity such as *rambu tuka'*, *rambu solo'*, planting rice, harvesting rice, and other activities. -other activities that require other people, the people who are there not only stay where they are but participate in these activities. The *Sillanan* people believe that *kasiunuran* is very meaningful if we share what we have and do not enjoy the fruits of their own labor.

The phenomenon in the *Sillanan* community that makes us curious about the uniqueness of the main *Kasiunuran* culture reflected by the simple behavior shown by children so that it can become the object of research. Therefore, this study aims to describe the values of character education that is oriented to *Kasiunuran* culture in online learning. This study is important because the character formed from the culture of the community can reflect the identity of the community that distinguishes it from other communities.

According to Kusuma [2] character education is value education, ethical education, moral education, character education aimed at developing the ability of all school residents to give good decisions, example, maintain what is good and realize that good in everyday life wholeheartedly. This means that character education is an education that can shape the attitudes and behaviors of school residents.

Wigunadika [3] states that character education is a deliberate effort to help a person so that they can understand, pay attention and perform core ethical values. While according to Mulyasa [4], character education is a system of instilling character values to learners that includes components: awareness, understanding, concern and a high commitment to carry out these values, both towards God Almighty, himself, others, the environment, as well as society and the nation as a whole so that it becomes a perfect human being in accordance with its nature. In general, the function of character education in accordance with the function of national education, character education is intended to develop abilities and form the character and nation of dignity in order to educate the life of the nation. Related to that, according to Gunawan [5] the function of character education is the formation and development of potential, improvement and screening, and screening. The purpose of character education added by Gunawan [5] is to develop the potential of heart/conscience/affective learners as human beings and citizens who have cultural values and character of the nation.

Develop the habits and behaviors of learners who are commendable and in line with the universal values and cultural traditions of the religious nation. Instilling the spirit of leadership and responsibility of learners as the next generation of the nation, Developing the ability of learners to become independent, creative, and nationally minded human beings and develop the school life environment as safe, honest, full of creativity and friendship and a high and powerful sense of nationality. The values of character education are religious, honest, tolerance, discipline, hard work, creative, democratic, curiosity, respect for achievement, friendship, peace love, environmental care, social care, and responsibility.

Kasiunuran is a language of *Sillanan* which means Brotherhood. Understanding of the *sillanan* community about the word *Kasiunuran* or Brotherhood is the value of unity in living together with others and always assumes that the people around us are our own brothers. The sense of brotherhood is so deeply rooted in the blood and penetrates to the deepest marrow, making Toraja people always walk in a life of sharing as fairly as possible according to rights and portions that should be. *Kasiunuran* culture in the life of a *sillanan* society means a habit that describes the love of unity, namely *sipopa'di' sia sidikkanan*, which means equality with others. In fact, every culture can be known from the behavior of society. But there is also through the manufactory design process involving the cultural aesthetic of the product design aspect [6].

The message of *misa' kada dipotuo, pantan kada dipomate* means one word we are firm/ strong, different words we are destroyed. This message emphasizes maintaining the aspect of good relations between families not because of property issues and then becomes the cause of disputes between family members, but how to make family relationships always based on the wholeness of the creation of a harmonious family [7]. Cultural values of *kasiunuran* that exist in the community include *Sisipa'- Kasisiparan or Pessiparan* (Mutual Respect), *Siangga' na Sikasiri' – Kasianggaran* (Mutual Respect), *Sipopa'di' – Kasipopa'diran* (MutualLy Divided), *Sidikkanan - Kasidikkanan* (Mutual Help), *Siangkaran* (mutual help), and *Sikamalik'* value (Love).

METHODS

This research uses a qualitative approach because the data presented in the form of words. Not only that, this research problem is more suitable to be studied with a natural background without providing influence /treatment to see the actual situation/reality. Furthermore, when viewed from the problems studied, this study is descriptive research. Descriptive research is research that aims to explain or describe a state, event, object, whether person or everything related to the variables described by both numbers and words.

Researchers in this study acted as key instruments as well as data collection. The presence of researchers in this study is as an observer and listening carefully may come to the smallest and it would be nice if the researcher was involved in it and established a relationship with the informant.

The research was conducted in Lembang Sillanan Gandangbatu District of Sillanan Tana Toraja Regency. The condition of this village is quite strategic even though it is in the countryside because it is not far from the hustle of the city and the axis road. The distance traveled to get to this village is about 20 km from Makale City as the capital of Tana Toraja Regency by using 2-wheeled and 4-wheel access. The physical condition of Lembang Sillanan consists of mountains and limestone hills in the West that stretch from South to North, on the hills and on this rock are found many old cemetery burrows and in the eastern part of *Sillanan* found expanses of rice fields and fields of coffee and clove plantations.

Data is derived from facts or problems that occur. Research data in the form of *Kasiunuran* culture sourced from the lembang Sillanan community. Data collected through: (1) interviews; We asked a few questions to dig up information related to the *Kasiunuran* culture that can shape the character of children, (2) observation; People's behavior and even the culturally related symptoms of *Kasiunuran* are observed and recorded systematically, and (3) Documentation; As a data source is widely used by researchers to test, interpret and even to forecast.

The data is analyzed descriptively with the following steps: (1) reduction of data, done through careful and detailed recording of the focus of the problem, (2) presentation of data, done so that a lot of data and has been reduced is easily understood by researchers and others, and (3) withdrawal of conclusions and verification. The final step is the withdrawal of conclusions based on the findings and verification of the data, because the data in the previous stage can be temporary the possibility of data will change if strong evidence is found that supports the next stage of data collection.

RESULTS AND DISCUSSION

Based on the results of observations and interviews conducted by researchers, it is seen that the culture of *kasiunuran* is a habit in a society that considers the people around them to be their own brothers. The sense of brotherhood remains entwined from time to time that always runs in a life of sharing as fairly as possible according to rights and portions that should be. In addition, *kasiunuran* culture is a habit that describes the love of unity, namely *sipopa'di' sia sidikkanan*.

In the culture of *kasiunuran*, there is a greeting *manasumidika*. The word *manasumidika* greeting is a typical greeting of the Toraja tribe, especially in the *lembang Sillanan* community. The greeting *manasumidika* is spoken to others he finds at home. This greeting is also often said by someone when passing in front of the house of relatives or neighbors. This greeting not only explains the fraternal relationship between the greeters with greetings, but rather it contains the meaning of willingness to live together.

Manasumidika (is it ripe?) is a word that is usually responded by the opponent of speech with the answer *iyo talendu'opa* (let's stop by). *Manasumidika* greeting does not mean that the greeting is hungry and in need of food but rather a loving fraternal relationship that is willing to share one life with each other. We believe that the culture is still well maintained.

Fraternal relations between each other are still harmonious in community life. One of the most familiar terms among them is *solata* and never came up with the term to *senga'* (anyone else). Or in slightly more provocative language translated in the phrase tannia to *senga'*, in *us bangsia* (no one else, just us). To the local community, everyone is a neighbor, not someone else. This is further emphasized based on observations that show how they continue to maintain mutual help, help each other, respect each other and love each other. *Sillanan* people in their lives recognize that they cannot live without the help of others and are always grateful in their lives and always be fair towards the welfare and the common good.

Through the results of interviews with informants it is important to maintain a culture of *kasiunuran* in the community in order to respect each other (*pessiparan*). In today's millennial era there is a tendency for generations to barely know how to respect adults. Of course, the children of our time when they hear statements like this must be without being ruled by a conscious brain will immediately protest, maybe even they rise in blood. With the ingrained culture of *kasiunuran* in everyone's heart, mutual respect will remain from time to time. One of the things we can see when children pass in front of others. When it's two hands or at least one hand is used to "fence yourself" while walking either in front or on the left and right even behind others while saying *tabe'*.

Not only those parents also teach the culture of *kasiunuran* to their children in a way, in the family children are taught from an early age to respect each other, know the name of the *pessiparan*. One example of a small thing that is taught is when children pass in front of others at least one hand or two hands to refresh themselves while saying the word *tabe'*. It is taught from the beginning so that one day they can grow up to be able to respect whoever is around them. And there is also the way they teach the culture of *kasiunuran* that they are taught to speak a good word, starting with their own parents to imitate it so that they can imitate it. Always say the word *tabe'* when cutting off the talk of others contonya *tabe' kupadoloipa tu kadammi* (sorry, I cut off your conversation). Furthermore, children are taught to respect each other or *siangga' na sikasiri*. Children are taught to respect others so that they know the meaning of a word *siangga*. "Respect parents, others, and also appreciate every difference that exists around them. But it all starts with the parents themselves to appreciate every family member in the house so that children can imitate them. By itself when children are taught to respect each other and respect each other both in the family and with others then they will understand about the meaning of *Kasiunuran*."

Based on the results of the research that has been outlined above revealed that the culture of *kasiunuran* is a closely knit brotherly relationship from time to time, both those who have blood relationships and those who do not have blood relationships means that no one else is all family. A culture of friendship that will unite all people who will make the community share as fairly as possible so that the love of unity, namely *sipopa'di' sia sidikkanan* which means equal equality together. This is in line with *Paganna's* opinion [7] that the sense of brotherhood that is rooted in the blood and penetrates to the deepest marrow, makes man always walk in a life that is as fair as possible, the message of *misa' kada dipotuo, pantan kada dipomate* means one word we are firm / strong, different words we are destroyed. This message emphasizes maintaining aspects of good relations between fraternities.

Araktereducation is a deliberate attempt to help a person so that he can understand, pay attention and perform ethical values (2). Every child is born with a different personality, but the child will grow up playing a big role in shaping his character as a good child in the future as in a cultured environment the child's character can be formed. Some teachers are less aware that school culture can determine students' behavior and character. Learning strategies, habits, modeling, and system assessment are also effective ways of instilling values in students [8].

Through the results of research and interviews with several sources obtained some of the values of character education contained in the culture and culture can shape the character of elementary school children, namely: tolerance is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from him [9] [10] [11]. This is in line with research in the field that in the culture of *kasiunuran* there is the value of *siangga' na sikasiri'-Kasianggaran* (Mutual Respect) which is to respect every difference that exists for example in neighbors should not be picky, whether he is Javanese, Bugis, *Makassarese*, as well as not choosing whether he is Christian, Islamic, Buddhist, because the neighbors are our closest relatives, they are the first to help us. When our families are far away, discipline is an act that shows orderly behavior and adheres to various rules and regulations. This is in line with research in the field that in the culture of *kasiunuran* there is a value of *sisipa'-kasisiparan* or *pessiparan* (Mutual Respect) [12] [13]. This value indicates in the character of discipline.

With the ingrained culture of *kasiunuran* in everyone's heart, mutual respect will remain from time to time. One of the things we can see when passing in front of others. When two hands or at least one hand is used to "fence themselves" while walking either in front or on the left right and even behind others while saying *tabe'*, peace is love that puts forward one word that is peace in interacting with fellow human beings. This is in line with research conducted in the field that in the culture of *kasiunuran* there is a value of Peace love that if there is a dispute then we rise above the house to solve the problem before sunset, parents say that he to *sisala sala ko kendek ko langan banua ammu balla' ampa' ampa' disisala like ' ammu penampa' ih in palan panguluran tu rupa tau in pajjo pollo' pa' barangan*. This means that we must not harbor hatred in the heart and must be resolved in the house so that in the family kinship it is always fostered together not only the treasure that will separate us, Social Care is an attitude and action that always wants to give help to others and communities in need. This is in line with research in the field that in the culture of *kasiunuran* there is the value of *sipopa'di'-kasipopa'diran* (mutually divided) and the value of fingerprints - *kasidikkanan* (Mutual help) [14] [15]. Social care in the culture of *kasiunuran* in this development is still well established they are equal to each other to everything, for example when there are those who feel sorrow

then the people in this *lembang* inexhaustible come to entertain and realize that they are not able to complete an event without the help of others, and further in the scope of Character Education about Sports / *karsa* consisting of gotong royong. This is in line with research conducted in the field that there is a value of *siangkaran* (helping each other).

Gotong royong in the culture of *kasiunuran* when there is something done in this village all unite to do it like a solo sign ' without having to be called but has its own awareness, as well as the event *rambu tuka'* etc. all participate to help each other. Through these values the character of children can be formed, to know the name gotong royong, not only know but can do it in their daily lives [16].

CONCLUSION

Culture is a closely established fraternal relationship from time to time, both those who have blood relationships and those that do not mean neighbors who will unite everyone wherever they are, so that the sense of brotherhood makes the community share as fairly as possible according to rights and portions that should be. Then came the very beautiful term to describe the value of brotherhood in the love of unity, namely *sipopa'di' sia sidikkan* which means equal equality together.

In the culture of *kasiunuran* there are values of character education, namely 1) the character value of tolerance contains the cultural values of *kasiunuran siangga' na sikasiri'-kasianggaran*, 2) the character value of disciplined character contains cultural values of *sisipa'-kasisiparan or pessiparan*, 3) the value of peace-loving characters contains the value of cyclic *kasiunuran* culture, 4) the value of social care character contains cultural values. *Kasiunuran sipopa'di'- kasipopa'diran*, fingerprints, and 5) the character value of *gotong royong* contains cultural values of *kasiunuran siangkaran*. Through the value of character in the culture of *kasiunuran* can form the character of elementary school children through application and imitation.

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