



Identification of Kasiuluran Culture in the Formation of the Character Value of Tolerance in Grade V Students of SDN 55 Patudu of Gandangbatu Sillanan District

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan budaya Kasiuluran Pembentukan nilai karakter Toleransi Pada Siswa Di SDN 155 Patudu, Kecamatan Gandangbatu Sillanan. Jenis penelitian ini adalah penelitian kualitatif deskriptif. Informan dalam penelitian ini adalah guru kelas V dan siswa kelas V. Prosedur pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Analisis data menggunakan langkah-langka reduksi data, dan penerikan kesimpulan. Setelah dilakukan penelitian ini diperoleh hasil bahwa budaya Kasiuluran merupakan hubungan persaudaraan yang terjalin erat dari masa ke masa, baik yang memiliki hubungan darah maupun yang tidak, yang dikenal dengan istilah solata yang artinya sesama yang akan mempersatukan semua orang dimana pun berada, sehingga rasa persaudaraan itu membuat masyarakat berbagi yang seadil-adilnya sesuai hak dan porsi yang seharusnya. Dari hasil penelitian diketahui bahwa budaya kasiuluran dapat membentuk karakter toleransi pada siswa kelas, yaitu siswa saling menghargai. Hal ini terlihat dari cara guru dalam mengajar yang selalu mengajak siswa untuk saling menghargai perbedaan agama, dan menghormati orang yang lebih tua. Selan itu, hal ini juga nampak dalam budaya kasiuluran dimana terdapat nila-nilai karakter toleransi, antara laian:1) Sipopa'di'-kasipopa'diran mengandung aspek kedamaian;2) Siangga' na sikasiri'-kasianggagan, sisipa'- kasisiparan atau pessiparan, mengandung aspek menghargai perbedaan;3) Sidikkanan-kasidikkanan, Siangkaran Nilai sikamali', mengandung aspek kesadaran individu.

Kata Kunci: Identifikasi, Budaya Kasiuluran, Karakter Toleransi.

Abstract

This study aims to describe the culture of Kasiuluran for the formation of the character values of tolerance in students at SDN 155 Patudu, Gandangbatu Sillanan District. This type of research is descriptive qualitative research. Informants in this study were fifth grade teachers and fifth grade students. Data collection procedures included observation, interviews, and documentation. Data analysis uses data reduction steps, and drawing conclusions. After this research was conducted, it was found that the Kasiuluran culture is a close kinship relationship from time to time, both those who have blood relations and those who are not, known as

solata which means fellow who will unite everyone wherever they are, so that a sense of brotherhood is created. make the community share as fairly as possible according to the rights and portions that should be. From the results of the study, it is known that the culture of kindness can shape the character of tolerance in class students, namely students respect each other. This can be seen from the way the teacher teaches who always invites students to respect each other's religious differences, and respect older people. In addition, this is also seen in the kasiuluran culture where there are values of tolerance character, among others: 1) Sipopa'di'-kasipopa'diran contains a peaceful aspect; 2) Siangga' na sikasiri'-kasianggaran, Sisipa'- kasisiparan or pessiparan, contains aspects of respecting differences; 3) Sidikkan-kasidikkan, Siangkaran Sikamali' values, contains aspects of individual awareness.

Keywords: *Identification, Culture of Kindness, Tolerance Character.*

Introduction

Character education is a distinctive characteristic of a person in an attitude that includes activities in people's daily lives, both related to oneself, others, school, and the family environment Ramopoli (2021). Character education provides provisions for students in experiencing the current global challenges experienced by the Indonesian nation. Character can reflect a person's true nature, where character can determine a person's identity and influence future generations of the nation, so character values are very important for students in elementary schools to design the future of the nation through the educational process, (Mayasari, 2019). Character education is obtained internally and externally. Character education in an internal way obtained from the role of parents will teach factors that are indented with the nature of the two masters. Character-forming factors are believed that characters can be formed from birth. Parents here can be interpreted genetically, namely biological parents, habits that are carried out repeatedly which were previously known by the awareness of understanding of being a character, (Bollo, 2021).

External character education is also important for every child, because if they do not get character education internally then it is this external character education that will be the place to improve the good character quality of the person. External character education can be obtained from various places of education. Character education in schools, playgrounds, places to learn guidance, and also obtained when following the organization of the school environment and the cultured community environment, (Bollo, 2021).

Schools as formal educational institutions need to pay special attention to the character education of tolerance. This is in accordance with the opinion of Johansson, et al (2012) that schools are institutions that have long been seen as institutions to prepare students for life, both academically and as moral agents in schools Baka (2021).

Kasiuluran culture is a brotherly relationship that is closely established between each other, kasiuluran culture means a custom that describes the love of unity, namely sipopa'di' sia sidikkakan, which means senasip and seenanggung together. The value of unity in living together with others and always considering the people around us to be relatives. A sense of brotherhood that is intertwined and makes people always live in harmony side by side and peacefully despite different backgrounds.

From the results of preliminary observations at SDN 155 Patudu, Gandangbatu Sillanan District, it is known that so far teachers have introduced kasiuluran culture in the learning process to build a character of tolerance. This can be seen from the character of tolerance in class V students who are quite good, where students want to make friends with anyone regardless of religious differences, students also treat their friends well, where when someone speaks they respect their friends' opinions and do not interrupt their friends' conversations, students respect the teachers (if they meet the teacher, then the students always say hello), the students also do not disturb their friends at the time of worship, as well as students wish happy holidays to friends of different faiths while celebrating.

The purpose of this study was "Identifying Kasiuluran Culture in The Formation of Tolerance Character in Class V Students at SDN 155 Patudu, Gandangbatu Sillanan District".

Method

The approach used in this study is qualitative. Qualitative approach is a research method that collects and analyzing data in the form of human words and deeds without any effort to quantify the qualitative data obtained, (Wekke, 2019). The type of research used in this research is a type of qualitative descriptive research. This method is chosen to describe or tell an object, or a phenomenon that occurs, or a certain place that is inferred in the form of writing and its data in the form of words or images. The source of the research data was obtained from primary data and secondary data. Data collection techniques and procedures from this study through observation, interviews, and documentation. Data analysis techniques include data reduction, data presentation (data display) and drawing conclusions (verification).

This research was conducted at SDN 155 Patudu, Gandangbatu Sillanan district, Tana Toraja Regency. This school has a character of tolerance is quite good, this is evidenced by students wanting to be friends with anyone regardless of the religious differences they have, students also treat their friends well, where we have someone talking they respect the opinions of their friends.

Results and Discussion

This research was conducted from June to July 2022 at SDN 155 Patudu, based on the results of observations, the following data were obtained:

Overview of kasiuluran culture at SDN 155 Patudu

From the results of observations made at SDN 155 Patudu, it can be seen that kasiuluran culture is a habit carried out in the school environment that considers the people around them to be their own relatives, so that the brotherhood remains intertwined from time to time which always goes on in a life of sharing that is as fair as possible according to the rights and portions that it should be. In addition, the kasiuluran culture is a custom that describes the love of unity, namely, sipopa' di' sia sidikkan.

Kasiuluran culture at SDN 155 Patudu. From the results of observations and interviews conducted, it is known, kasiuluran culture has been taught and applied in the school for quite a long time. This can be seen from the fraternal relationship between each other is still harmoniously established in the school environment. One of the most familiar terms among them is solata and not perna appears the term to senga' (others) or in other languages translated in the expression tannia to senga'. In us humans (no one else, only us), in the school environment it is considered that everyone is a neighbor not someone else.

The following is an explanation of the results of observations about the kasiuluran culture that appears in the school environment:

a. Mutual respect (Sisipa'-Kasisiparan or Pessiparan)

Based on the results of observations related to the culture of kasiuluran (pessiparan) in the classroom, students respect each other, for example when someone passes in front of others at that time they do not just pass by, but two hands or at least one hand is used to fence oneself while walking in front of or beside left and right, even behind others while saying the word tabe' (excuse me). In addition, when they are talking to others and want to interrupt their conversation, then students always say the word tabe' kupadoloipa tu kadammi.

b. Saling menghargai (Siangga' Na Sikasiri'-Kasianggaran)

Based on the results of observations related to the culture of kasiuluran (siangga' na sikasiri'-kasianggaran), the students want to make friends with anyone without discriminating against religion and other differences, when they hold an activity and in this activity the majority of students are Christians, a special place is provided for students who are Muslim. Mutually compassionate (Sipopa'di'-Kasipopa'diran).

Based on the results of observations related to kasiuluran culture (Sipopa'di'-Kasipopa'diran), in their lives students always share with those closest to them and they do not know inda ko ku inda (who are you who I am). This can be seen, when in the process of learning in class and their deskmates do not have pens, then they always give pens to friends who do not have the pen, they do not know the word "buy

dong". Help each other (fingerprints-kasidikkan).

Based on the results of observations related to kasiuluran culture (sidikkan-kasidikkan) this can be seen when their friends are sick, then they always go to visit and pray for their sick friends.

a) Help each other (Siangkaran) Based on the results of observations related to kasiuluran (Siangkaran) culture, it can be seen, when there is a sick friend at school, then others not only see it, but they immediately take the theme of the sick to the school UKS room or deliver it to the house of their sick friend.

b) Compassion (Sikamalik) Based on the results of observations related to kasiuluran (sikamalik) culture, this can be seen, when there are their friends who are sad they also feel sad and they comfort their friend. After carrying out the observation, an interview was held with the class V teacher of SDN 155 Patudu, along with the results of the interview that had been conducted:

1. Kasiuluran Culture

The character of tolerance is an attitude or act of mutual respect, respect, mutual help. Examples of kasiuluran culture in schools SDN 155 Patudu, namely helping each other, respecting each other, helping each other, compassion, compassionate each other.

2. Kasiuluran culture related to the formation of the character value of tolerance in students.

3. Kasiuluran culture related to the formation of the character value of tolerance in students, namely:

1) Motivate students and invite students to respect and respect each other despite different religions,

2) Invite students to help each other in terms of cleaning or if there are friends who do not have pens, other students can lend them pens,

3) Related to the attitude of helping each other, students are taught that if a friend falls, they must be helped by tanpa rewards,

4) Regarding affection, students are taught if there is a friend who is sick to collect

money and go to visit him,

5) Regarding mutual respect, students are invited to greet friends or teachers and also invite students, if they pass in front of many people, it is necessary to say the word excuse me.

After collecting data on the results of observation research, interviews, and documentation, data analysis was then carried out to explain the results of the study in more detail.

The data obtained were analyzed using qualitative descriptive data analysis techniques. Based on the results of the research that has been described, it is explained that kasiuluran culture is a fraternal relationship that is closely established from time to time, both those who have blood relations and those who do not have a blood relationship that means no one else is all of us.

The culture of kasiuluran that will unite everyone who will make students, especially at SDN 155 Patudu, always walk in a life of sharing as fairly as possible, according to the rights and portions that should be, so that a love of unity is established, namely sipopa 'di' sia sidikkan which means equality and harmony together. Cultivating character formation can be associated with local cultural values Hakpantria (2022).

This is in line with the opinion of Paganna' (2017) which states that the sense of brotherhood that is rooted in the blood and makes people always walk in a life that is as fair as possible, the message of misa' kada dipotuo, pantan kada dipomate means that one word we are firm/strong, different words we are destroyed. This message emphasizes maintaining the aspect of good relations between fraternities that describes the love of unity, namely sipopa'di'sia sidikkan which means senasip and as peaceful as together.

Based on the results of observations and interviews, there are examples of kasiuluran culture instilled by teachers to class V students of SDN 155 Patudu, namely:

1) Mutual respect (Sisipa'-kasisiparan or passiparan)

Students are taught to respect the parents, examples such as when passing in front of many people are accustomed to

saying the word *tabe'* or excuse me and also when expressing an opinion should not interrupt people's speech but must first say the word *tabe'* or excuse me.

This is also in accordance with the opinion of Paganna' (2017), which states that mutual respect is an attitude that always be respectful to others and not mock others.

2) Mutual respect (*siangga' na sikasiri;-kasianggaran*)

Students are taught and invited to respect each other when there are students who have different religions or different opinions. This is in accordance with the opinion of Paganna' (2017), which states that mutual respect among fellow human beings is shown by mutual respect for both those who differ in beliefs and those who have different opinions. Mutually compassionate (*Sipopa'di'-kasipopa'diran*).

This mutual compassion can be seen when there is a deskmate who does not have a pen, then his friend who has more than one pen, then they will give the bolpoint to his friend who does not have a bolpoint.

This is in accordance with the opinion of Paganna' (2017), which states that *Sipopa'di'* means ups and downs to be handled together, expressed by the term we often hear: *kitari siunu'tu sipopa'di'* and *te lino: pa'di'mu pa'di'ku*, *sannangmu sannangku* (your distress is my distress and my happiness is my happiness).

3) *Saling membantu* (*sidikanan-kasidikkan*).

This mutual help is seen when cleaning where students help each other and mutual aid to clean the classroom and school grounds, by helping each other, the work can be completed quickly. This is in accordance with the opinion of Paganna' (2017), which states that the word *dikka'* (*kasian*), which is to show empathy to fellow human beings when seeing their fellow man need help.

1. *Help each other* (*Siangkaran*)

Helping each other is seen when a student falls, then the teacher encourages the student or invites the student to bring his friend or help his friend to drive him home for nothing. This is in accordance with the opinion of Paganna' (2017), which states that a high sense of brotherhood and family can be firmly ingrained in the self to form a character of tolerance.

2. *Compassion* (*Sikamalik*)

This affection can be seen when a student is sick, the teacher invites the student to

collect money and go to visit him and pray for him, so that he will recover quickly.

This is in accordance with the opinion of Paganna' (2017), which states that human beings should have a humble nature and not be arrogant wherever they are. The character of tolerance is an attitude or action that values the differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of others that differ from himself, (Widiya, 2014).

Tolerance is an attitude of accepting with fullness of heart the existence of every Indonesian citizen with all the differences in religious background, ethnicity, and culture that he has tolerance prioritizes mutual respect between one individual and another, examples of tolerance include: respecting the opinions of others, respecting people of different religious backgrounds, tribes, customs, social etc., wanting to be friendly with others without differentiating religion, ethnicity, ethnicity, social.

Aspects of the character value of tolerance seen in the kasiuluran culture at SDN 155 Patudu, include:

1. Peace

This can be seen when there are students who fight, then the other students help to divorce him and help him make peace in solving problems and do not need to fight or ostracize his friends, but are well talked about.

2. Appreciating Differences

With every difference that exists between students, students are trained to respect and respect each other with fellow human beings. One example, namely if there is a neighbor who worships, be it Christian or Islamic and other religions, where students are taught not to disturb their friends who are worshipping, respecting their beliefs, just as in terms of helping where students are taught to help sincerely and not to discriminate or not to be picky about people.

3. Individual Awareness

Through the awareness aspect, this becomes the process of instilling the character value of tolerance to students. Awareness to make efforts in fostering and improving the quality of students through character cultivation and refraction in educational units, because the teacher becomes an example and role model for his students, with the self-awareness exercised by the teacher about the tolerance he has.

Based on the presentation from the discussion, it was concluded that the kasiuluran culture, which was introduced and taught from

an early age by teachers at SDN 155 Patudu, plays an important role in shaping the character value of tolerance in students.

Conclusion

Kasiuluran Culture in The Formation of The Character Value of Tolerance in Class V Students at SDN 155 Patudu, Gandangbatu Sillanan District is a brotherly relationship that is closely established from time to time, both those who are related by blood and those who are not with the term *solata* which means fellows who will unite everyone wherever they are, so that the sense of brotherhood makes society live a variety of things that are as fair as possible according to the rights and portions that should be. Then came a very beautiful term to describe the value of brotherhood in love, namely, *sipopa 'di' sia sidikkanan* which means equality and harmony together.

In kasiuluran culture there are aspects of the character value of tolerance, which include: 1) *sipopa'di'-kasipopa'diran* contains aspects of peace; 2) *sisipa'- kasisiparan* or *pessiparan*, *siangga' na sikasiri'- kasianggagaran* contains the aspect of respecting differences; 3) the fingerprints, *siangakaran*, *sikamalic* values contain the value of individual consciousness. Through the values that exist in the kasiuluran culture can form a character of tolerance in students with application and imitation.

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