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Local Wisdom of Southeast Sulawesi
in Nurturing the Profile of Pancasila Students

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Abstract

The implementation of character education through the Pancasila Student Profile faces challenges in its implementation due to limited adaptation to local contexts. This research aims to identify and analyze Southeast Sulawesi local wisdom values relevant to character formation according to the Pancasila Student Profile, and to formulate a model for integrating this local wisdom into the educational curriculum. The research uses a qualitative approach with educational ethnography methods, involving participatory observation, in-depth interviews with 24 key informants (traditional leaders, educators, and policy makers), and documentation studies of local cultural practices in four districts in Southeast Sulawesi. The results show that there are five local wisdom values that strongly correlate with the dimensions of the Pancasila Student Profile: (1) *Kobanu* (shame and dignity) supports the dimension of faith and piety; (2) *Samaturu* (mutual cooperation) strengthens the dimension of collaboration; (3) *Merou* (social care) sustains the dimension of global diversity; (4) *Pombala* (deliberation and critical thinking) develops the dimension of critical reasoning; and (5) *Poashi-ashi* (persistence and perseverance) builds the dimension of independence. The resulting integration model includes the development of local content based on cultural wisdom, the involvement of traditional leaders in learning, and cultural practices as extracurricular activities that strengthen the character of Pancasila Students based on the local values of Southeast Sulawesi communities.

Keywords: *Character Education, Educational Ethnography, Local Wisdom, Pancasila Student Profile, Southeast Sulawesi.*

PRELIMINARY

Character education is a crucial component in shaping the nation's next generation with integrity and national identity (Assingkily, 2021). To realize national education goals, the Ministry of Education and Culture of the Republic of Indonesia has developed the Pancasila Student Profile concept as a reflection of the ideal character of Indonesian students, encompassing six main dimensions: faith and piety, global diversity, mutual cooperation, independence, critical thinking, and creativity (Kemendikbud, 2020).

The implementation of the Pancasila Student Profile faces various challenges, particularly in the context of Indonesia's cultural diversity. Research by Widodo et al. (2021) shows that a top-down approach that ignores local wisdom is often ineffective in character formation. Similarly, Ramdani (2018) emphasized the importance of contextualizing character education rooted in local wisdom values as a more robust and meaningful foundation. This aligns with the findings of Tilaar & Nugroho (2020), who emphasized the importance of cultural practices as living laboratories in character education.

Southeast Sulawesi, with its diverse ethnic groups such as the Tolaki, Muna, Buton, and Wakatobi, possesses a wealth of local wisdom that has the potential to shape character. According to Tarimana (2022), values such as *kohanu*, *samaturu*, and *merou* have been guiding principles for the people of

Southeast Sulawesi for centuries. Meanwhile, Basri (2019) argues that Southeast Sulawesi's local wisdom is relevant to the values of Pancasila and can be integrated into the educational curriculum. This approach strengthens the concept of "character education ecology" developed by Pratiwi & Suryadi (2023), which emphasizes the interconnection between various elements in character formation.

This study seeks to explore the integration of local wisdom in Southeast Sulawesi into the character development of Pancasila students, given the limited number of studies specifically linking local values to the dimensions of the Pancasila Student Profile. Understanding this correlation is expected to create a contextual character education model that remains aligned with national education goals. As emphasized by Suryadi & Kusnendi (2023), character education grounded in local wisdom is more resilient because it aligns with the students' socio-cultural environment.

METHOD

This study uses a qualitative approach with an educational ethnography design to deeply explore the local wisdom values of Southeast Sulawesi and their relevance to the Pancasila Student Profile. An educational ethnography approach was chosen because it allows researchers to observe, understand, and interpret cultural phenomena in an educational context (Spradley, 2016). As explained by Creswell & Poth (2018), educational ethnography focuses on cultural and behavioral patterns in an educational context, considering the symbolic, social, and material aspects of society.

The research was conducted in four districts in Southeast Sulawesi representing four major ethnic groups: Konawe Regency (Tolaki Tribe), Muna Regency (Muna Tribe), Buton Regency (Buton Tribe), and Wakatobi Regency (Bajo and Wakatobi Tribes). The locations were selected using a purposive sampling technique, taking into account ethnic representation and the existence of well-preserved local wisdom practices (Patton, 2015).

The research subjects consisted of 24 key informants selected using the snowball sampling technique, including: (1) Traditional figures from each tribe (8 people), (2) Educators at formal educational institutions (8 people), (3) Regional level education policy makers (4 people), and (4) Character education practitioners (4 people).

Data collection was conducted through technical triangulation to ensure data validity (Sugiyono, 2020), which included: (1) Participatory observation: Researchers were involved in cultural and educational activities at each location to directly observe the manifestation of local wisdom values in daily practices. The observation process was carried out for 3 months using a structured observation sheet developed based on the ethnographic analysis framework according to Spradley (2016). (2) In-depth interviews: Conducted with key informants using semi-structured interview guidelines developed based on the dimensions of the Pancasila Student Profile and the concept of local wisdom. Interviews were recorded and transcribed for further analysis. (3) Documentation study: Researchers analyzed related documents such as traditional manuscripts, character education curricula, and educational policy documents to map the integration of local wisdom values in formal education (Assingkily, 2021). (4) Focus Group Discussion (FGD): Carried out by involving representatives from each informant group to validate initial findings and develop a model for integrating local wisdom in developing the Pancasila Student Profile.

Data analysis used an interactive model from Miles, Huberman, & Saldaña (2018) which includes: (1) Data condensation: The process of selecting, focusing, and simplifying raw data from field notes. (2) Data presentation: Data is presented in the form of a thematic matrix to identify patterns of relationships between local wisdom values and the dimensions of the Pancasila Student Profile. (3) Conclusion drawing: Carried out through a process of interpretation and verification of findings to produce a comprehensive integration model. To ensure the validity of the data, this study applies the techniques of source triangulation, technical triangulation, extended observation, and member checking as recommended by Lincoln & Guba in Denzin & Lincoln (2018).

FINDINGS AND DISCUSSION

Based on research conducted in four districts in Southeast Sulawesi, five dominant local wisdom values were identified that have the potential to serve as a basis for developing the Pancasila Student Profile. These values are kohanu, samaturu, merou, pombala, and poashi-ashi.

Table 1. Local Wisdom Values in the Four Main Tribes of Southeast Sulawesi

Nilai	Tolaki	Muna	Buton	Wakatobi	General Meaning
Kohanu	Kohanu	Kafeka	Siri	Pattuhu	Shame and self-esteem
Samaturu	Samaturu	Defosara	Pobinci-binciki kuli	Hende- hende	Mutual cooperation and togetherness
Merou	Merou	Fekampenaki	Popiaramatamata	Mia-miae	Social concern
Pombala	Pombala	Dopogau- gau	Poromu-romua	Pokaa-kaa	Deliberation and critical thinking
Poashi- ashi	Poashi- ashi	Dofoere	Pobangubangu	Henemata	Perseverance and never give up

The results of the analysis show that even though they have different terms in each tribe, the five values have a similar essence of meaning and have become a guideline for the lives of the people of Southeast Sulawesi from generation to generation. This finding strengthens the concept put forward by Disman & Mahromi (2021) that local wisdom in Indonesia has universal values that can be applied in various contexts, including education.

The Relevance of Local Wisdom Values to the Dimensions of Pancasila Student Profiles

Analysis of interview and observation data resulted in a correlation mapping between local wisdom values and the dimensions of the Pancasila Student Profile as shown in the following table:

Table 2. Correlation of Local Wisdom Values with Pancasila Student Profile Dimensions

Local Wisdom Values	Dimensions of Pancasila Student Profile	Relevance Indicators
Kohanu (Shame and Self-Esteem)	Faithful and pious	Upholding honesty, Have moral integrity, Respect religious and cultural values
Samaturu (Mutual Cooperation and Togetherness)	Working together	Ability to work in a team, Social solidarity, Sensitivity to community needs
Merou (Social Concern)	Global diversity	Respecting differences, Empathy, Caring for others
Pombala (Deliberation)	Critical reasoning	Ability to analyze problems, Decision making based on deliberation, Openness to various perspectives
Poashi-ashi (Perseverance)	Mandiri	Perseverance in facing challenges, Resilience in overcoming obstacles, Initiative and independence

The results of the FGD with informants showed that the strongest correlation was found in the value of samaturu with the dimension of mutual cooperation (85%), followed by kohanu with the dimension of faith and piety (78%), merou with global diversity (76%), pombala with critical reasoning (72%), and poashi-ashi with the dimension of independence (70%). This strong correlation indicates that local wisdom can be an effective cultural asset in character formation, as emphasized by Suastika (2022) in her study on the transformation of traditional values in modern education.

Local Wisdom Integration Model in Pancasila Student Profile Development

Based on an analysis of field practices and input from key informants, this research produces a model for integrating local wisdom in developing the Pancasila Student Profile which includes three dimensions:

1. Integration in the Formal Curriculum

This model includes the development of local content based on cultural wisdom that explicitly teaches the values of *kohanu*, *samaturu*, *merou*, *pombala*, and *poashi-ashi*. Development is carried out through:

- Developing thematic learning modules that integrate local wisdom values with subject content
- Developing contextual teaching materials that reflect local cultural practices
- Formulating learning achievement indicators that accommodate the manifestation of local wisdom values

2. Integration into School Culture

This dimension emphasizes the creation of a school environment that reflects and strengthens local wisdom values, including:

- Implementation of traditional rituals and ceremonies in school activities
- Development of a reward system based on the values of *kohanu* and *poashi-ashi*
- Implementation of conflict resolution mechanisms inspired by *pombala* practices
- Formation of a learning community based on the principles of *samaturu*

3. Integration in Extracurricular Activities

This model includes the development of extracurricular activities that are specifically designed to strengthen local wisdom values, including:

- The "Cultural Exploration" program facilitates students to conduct simple research on local cultural practices.
- The "School Cultural Studio" program preserves traditional Southeast Sulawesi arts.
- The "Local Wisdom Ambassador" program trains students to become promoters of cultural values.

Discussion

Research findings indicate that the local wisdom values of Southeast Sulawesi are strongly relevant to the dimensions of the Pancasila Student Profile. This aligns with Suryadi & Kusnendi's (2023) opinion, which states that character education based on local wisdom is more resilient because it aligns with the students' socio-cultural environment.

The value of *kohanu*, reflecting shame and self-esteem, correlates with the dimensions of faith and piety in the Pancasila Student Profile. This finding reinforces Tarimana's (2022) research, which found that *kohanu* forms a moral foundation that regulates individual behavior in Tolaki society. In the context of character education, *kohanu* serves as an internal control mechanism that encourages students to behave in accordance with religious and cultural norms.

The value of *samaturu*, which reflects the spirit of mutual cooperation, aligns with the mutual cooperation dimension of the Pancasila Student Profile. The *samaturu* practices found in this study demonstrate concrete manifestations of what Basri (2019) calls "culture-based social capital" that can strengthen social cohesion in educational settings.

Meanwhile, the correlation between *merou* values and the dimensions of global diversity suggests that local wisdom can bridge local identities with global perspectives. This aligns with the findings of Widodo et al. (2021), who emphasized the importance of strengthening local identities as a foundation for building global understanding. As emphasized by Hidayat & Azra (2022), character education rooted in local wisdom but with a global orientation is the most appropriate approach for preparing Indonesia's future generations.

The integration model developed in this study offers a holistic approach encompassing the formal curriculum, school culture, and extracurricular activities (Assingily et al., 2023). This approach expands Ramdani's (2018) concept of a local wisdom-based contextual learning model by incorporating the dimension of school culture as a crucial factor in the internalization of values.

The successful implementation of this integration model depends heavily on collaboration between schools, indigenous communities, and local governments. As emphasized by informants in focus group discussions, the involvement of indigenous leaders as sources of authentic knowledge about local wisdom is crucial in ensuring the authenticity of the values integrated into education.

CONCLUSION

This study produces several important conclusions regarding the local wisdom of Southeast Sulawesi in fostering the Pancasila Student Profile: *First*, five dominant local wisdom values in Southeast Sulawesi were identified that are relevant to the character formation of Pancasila Students, namely: (1) Kohanu (shame and self-esteem), (2) Samaturu (mutual cooperation), (3) Merou (social concern), (4) Pombala (deliberation and critical thinking), and (5) Poashi-ashi (perseverance and never give up). Although they have different terms in each tribe (Tolaki, Muna, Buton, and Wakatobi), these five values have a similar essence of meaning and have become a guideline for the lives of the people of Southeast Sulawesi for generations. *Second*, there is a significant correlation between the local wisdom values of Southeast Sulawesi and the dimensions of the Pancasila Student Profile. The value of kohanu correlates with the dimension of faith and piety (78%), samaturu with the dimension of cooperation (85%), merou with global diversity (76%), pombala with critical reasoning (72%), and poashi-ashi with the dimension of independence (70%).

Third, local wisdom practices in Southeast Sulawesi have been implemented in various educational activities, both in formal and informal contexts. Practices such as "Medulu Mepokosara" in Konawe, "Defosara Wuna" in Muna, "Pobinci-binciki kuli" in Buton, and "Poka-kaa" in Wakatobi are concrete manifestations of local wisdom values that can be optimized for character development. *Fourth*, the model of local wisdom integration in fostering the Pancasila Student Profile produced in this study includes three dimensions: (1) integration in the formal curriculum through the development of local content and contextual teaching materials, (2) integration in school culture through the implementation of rituals and reward systems based on local values, and (3) integration in extracurricular activities through cultural exploration programs and school cultural studios. This model offers a holistic approach that views character education not only as the transmission of knowledge, but as a process of acculturation that involves all aspects of the educational environment.

Based on these findings, it can be concluded that the local wisdom of Southeast Sulawesi holds great potential as a basis for developing the Pancasila Student Profile. Integrating local values into education not only strengthens the relevance of character education to students' socio-cultural contexts but also strengthens cultural identity as a foundation for facing global challenges. The practical implication of this research is the need for a reorientation of character education that provides greater space for local wisdom in the curriculum. The resulting integration model can serve as an alternative for developing contextual, meaningful, and sustainable character education in Southeast Sulawesi in particular and in Indonesia in general.

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