



EDUKASIA ISLAMIKA
Jurnal Pendidikan Islam
Vol. 8 No.2, 2023, hlm. 227-237
P-ISSN: 2548-723X 1; E-ISSN: 2548-5822

The Role of Educators in Instilling Local Wisdom Values Nosarara Nosabatutu and Realizing Moderate Attitude to Madrasah Students

Mohammad Djamil M Nur¹, M. Sugeng Sholehuddin²
UIN Datokarama Palu¹, UIN KH. Abdurrahman Wahid Pekalongan²
[¹djamilnur@uindatokarama.ac.id](mailto:djamilnur@uindatokarama.ac.id), [²m.sugeng.s@uingusdur.ac.id](mailto:m.sugeng.s@uingusdur.ac.id)

*Correspondence: djamilnur@uindatokarama.ac.id

DOI: 10.28918/edukasiaislamika.v8i2.1932			
Received: 06 July 2023	Revised: 11 October 2023	Approved: 11 December 2023	Available Online: 31 December 2023

Abstrak

Penelitian ini bertujuan untuk mengkaji peran pendidik dalam menanamkan nilai-nilai kearifan lokal *Nosarara Nosabatutu* sebagai upaya untuk membentuk peserta didik yang memiliki sikap moderasi beragama di Madrasah. Kearifan lokal ini mencakup nilai-nilai budaya dan tradisi lokal yang melandasi norma-norma kehidupan masyarakat *Nosarara Nosabatutu*. Oleh sebab itu implementasi di madrasah dalam bentuk pendidikan karakter merupakan upaya untuk membantu peserta didik mengenal, menyadari dan menghayati nilai persaudaraan, kekeluargaan, persatuan dan kesatuan sebagai sumber perekat integrasi sosial pada masyarakat etnik Kaili yang dapat dijadikan acuan dalam bersikap dan berperilaku bagi peserta didik yang memiliki sikap moderasi beragama. Penelitian ini menggunakan metode studi kepustakaan (*Library Research*) dimana studi kepustakaan merupakan kegiatan mengumpulkan dan memilah-milah bahan-bahan yang berkaitan dengan penelitian yang berasal dari buku dan jurnal-jurnal ilmiah. Hasil penelitian menemukan moderasi dalam Islam adalah keseimbangan yang dapat dilihat pada kemampuan mensinergikan dimensi spiritualitas dengan materialitas, individualitas dengan kolektivitas, tekstual dengan kontekstual, konsistensi dengan perubahan, dan menempatkan amal dalam prinsip keseimbangan antara teosentris dan antroposentris. Kearifan lokal *Nosarara Nosabatutu* dalam sejarah lokal suku Kaili di provinsi Sulawesi Tengah memiliki kandungan nilai-nilai kemanusiaan yang menekankan aspek nilai persaudaraan, kekeluargaan, persatuan dan kebersamaan sebagai sumber perekat integrasi sosial dalam masyarakat etnis Kaili. Dampak inovasi dalam pembelajaran adalah dapat meningkatkan nilai-nilai karakter dan menumbuhkan kecintaan terhadap kearifan lokal bangsa.

Kata Kunci: Kearifan Lokal, *Nosarara Nosabatutu*, Moderasi Beragama

Abstract

This study aims to examine the role of educators in instilling the values of local wisdom *Nosarara Nosabatutu* to form students who have an attitude of religious

moderation in the Madrasah. This local wisdom includes cultural values and local traditions that underlie the norms of life of the *Nosarara Nosabatutu* people. Therefore, the implementation in Madrasah in the form of character education is an effort to help students recognize, realize, and live the values of brotherhood, kinship, unity, and unity as a source of glue for social integration in the Kaili ethnic community, which can be used as a reference in behaving and behaving for Students who have an attitude of religious moderation. This research uses the Library Research method, where literature study is an activity to collect and sort out materials related to research derived from books and scientific journals. The results of the study found that Moderation in Islam is a balance that can be seen in the ability to synergize the dimensions of spirituality with materiality, individuality with collectivity, textual with contextual, consistency with change, and placing charity in the principles of balance between theocentric and anthropocentric. The local wisdom of *Nosarara Nosabatutu* in the local history of the Kaili tribe in the province of Central Sulawesi has a content of human values that emphasizes aspects of the value of brotherhood, kinship, unity, and togetherness as a source of glue for social integration in the Kaili ethnic community. The impact of innovation in learning is that it can enhance character values and foster love for the local wisdom of the nation.

Keywords: Local Wisdom, *Nosarara Nosabatutu*, Religious Moderation

INTRODUCTION

The profession of an educator is a very noble profession whose glory is attached to it because an educator must be knowledgeable. In fact, because of his noble personality and actions, teachers are known as unsung heroes (Shafrianto, 2023: 259). The educator profession is a great mandate that must be carried out by involving all intellectual, emotional, and spiritual abilities. As a professional educator, it is not enough to master the knowledge they will teach; it is also required to understand the conditions of the students they will face.

Inspirational educators will always provide enlightenment perspectives to learners (Handayani, 2012: 42). They not only teach as an obligation as specified in the curriculum but also always try their best to develop the potential, insight, perspective, and life orientation of students (Taufiq, 2014: 47). Teaching success is measured quantitatively from the numbers obtained in the evaluation and how students live their next lives after they finish their studies. The criteria for inspiring educators have yet to be formulated. It is natural because the definition of an inspirational teacher is not popular and standard in our educational world. An inspirational educator will constantly be challenged to follow the development of knowledge to improve capacity and capability (Fitriana, 2020: 150).

After the reform, there was an astonishing escalation in religious and social life in Indonesia. Data and facts of increasing cases of intolerance, Strengthening identity politics with religious sentiments (Mahpudin, 2021: 148). There were riots with religious backgrounds in various regions, such as in Maluku and Poso (Qibtiyah, 2019:148). The emergence of radicalism and terrorism. The phenomenon of more civil servants and students being exposed to radicalism is a factual picture that supports the conclusion that we are actually at the emergency level (Sudrajat et al., 2021:213).

The strengthening of the phenomenon of intolerance and radicalism as above, makes many people then question the role of education, as one of the vehicles for forming religious attitudes, education should be the basis of attention of all stakeholders of this nation.

Madrasah as one of the models of Islamic education has so far shown success in instilling a moderate character in its religious thought and practice (Ulum & Sholihah, 2020: 7). Portraits and practices of madrasah-style education need to be raised and introduced to a broad audience so that it can be a prototype and model of how religious moderation is instilled in madrasah students (Asroni, 2022: 20).

Like other regions in Indonesia, Central Sulawesi has much local wisdom that can still be found in particular community groups. Although, in general, local wisdom is increasingly eroded by the current times, conservation efforts must still be an essential agenda in the implementation of education as one of the efforts to realize students who have an attitude of religious moderation in madrasahs (Luciani & Malihah, 2020: 1).

Research that has been done before shows that teachers can take in schools by integrating the values of local wisdom in the learning process at school (Wuryandani, 2010:10). By integrating the values of local wisdom into learning, it is hoped that nationalist students will remain firmly awake amid the rapid flow of globalization. The growth of local wisdom in elementary schools is carried out through a learning process that emphasizes optimizing the role of rationality for students, practice, and habituation of differences of opinion (Syarif & Abuamar Ratuloly, 2020:195).

Differences with previous research carried out in schools on specific subjects and emphasizing the introduction of multicultural education to students so that

students can understand the differences in this nation. The research now involves teachers in all subjects, incorporating the values of local wisdom *Nosara Nosabatutu* and carried out in madrasas.

One of the local wisdom that still exists and is relevant to religious moderation in Central Sulawesi is *Nosarara Nosabatutu* (Herman, 2013: 256). The local wisdom of *Nosarara Nosabatutu* contains good values for ordinary life, primarily related to the values of brotherhood, kinship, unity, and unity in the region (Ratu et al., 2019: 106). *Nosarara Nosabatutu* is local wisdom that upholds the values of community life so that social and religious conflicts in Central Sulawesi Province can be minimized (Iqbal, 2022: 111).

For this reason, this article will raise important issues related to the role of educators in instilling the values of local wisdom *Nosarara Nosabatutu* to realize students who have an attitude of religious moderation in madrasas: (1) What is religious moderation education? (2) What are the values of local wisdom of *Nosarara Nosabatutu*? and (3) what is the role of educators in instilling the values of local wisdom of *Nosarara Nosabatutu* to realize students who have an attitude of religious moderation in madrasas?

METHODOLOGY

The writing of this article includes *library research*; therefore, the steps that will be taken are the exploration of data from various literature, both primary and secondary data. The data collection method collects books, articles, journals, and scientific opinions that reveal and study the local wisdom of *Nosara Nosabatutu* and religious moderation. The data analysis technique uses *descriptive-analytical* methods. The data that have been analyzed are then presented with a deductive method that departs from the general theory to lead to conclusions that are the answers to the formulation of the research problem.

RESULTS AND DISCUSSION

Meanings of *Nosarara Nosabatutu*

Balance is as a necessary and natural part of human life, and the principle of *Nosarara Nosabatutu* embodies and manifests the harmonious values underlying

everyday life (Septiwiharti et al., 2019: 221). This principle is adopted by the Kaili tribe community in Central Sulawesi. They view balance as a means to prevent conflict and maintain harmony between all elements of the universe, including society.

The local wisdom of *Nosarara Nosabatutu* in the local history of the Kaili ethnicity of Central Sulawesi Province has a content of human values that emphasize aspects of the values of brotherhood, kinship, unity, and unity as a source of glue for social integration in the Kaili ethnic community which is an ancestral cultural heritage that has survived to this day (Nurhayati et al., 2022: 6). The values of Kaili ethnic local wisdom are fundamental to be implemented in learning in madrasah as a form of inheritance of history from one generation to the following through education (Priyatna, 2017: 6). It aims to socialize human values contained in the value of *Nosarara Nosabatutu* as an essence of a new humanity.

Local wisdom Nosarara Nosabatutu is a living concept of the Kaili ethnic community, which includes a value system, norms, and beliefs. *Nosarara Nosabatutu* is built on the relationship of customary values contained in customary rules and related to the harmony of human relations with God, and human relations with nature.

The values of unity and unity that are the content of local wisdom are not only in the context of social relations but also related to human relations with nature. Under any circumstances, the synergy of human relations and human relations with nature is very influential in understanding religious moderation and establishing peace in society. Understanding and knowledge of the environment, in this case, ecological intelligence, is essential for forming peace, unity, and brotherhood among the younger generation. Efforts to build ecological intelligence by utilizing the local wisdom of *Nosara Nosabatutu* are the right choice for the young generation of Central Sulawesi.

Religious Moderation

From an etymological review, moderation is a contraction of moderation from the adjective moderate, which means not extreme; Limited means not extreme or limited. The meaning of moderation (*Wasatiyyah*) can be combined as a balance between strong faith and tolerance in which there are Islamic values built based on a

straight and middle mindset and not excessive (Amrullah, 2021: 109). This balance can be seen by the ability to synergize the dimensions of spirituality with material, individuality with collectivity, textual with contextual, consistency with change, and placing charity in the principles of balance between theocentric and anthropocentric.

Islamic moderation (*Wasatiyyat* Islam) is a mode of Islamic understanding and praxis. It is also a method or approach to contextualizing Islam amid global civilization. The presence of *Wasatiyyat* Islam is essential and needed both within Muslims themselves and amid Islam's struggle with various other world religions and systems.

In Arabic, moderation is known as *Wasath* or *Wasathiyah* which has the equivalent meaning of the words *Tawassuth* (middle), *I'tidal* (fair), and *Tawazun* (balanced) (Hamzah & Arfain, 2021: 27). *Wasith* is a term for people who apply the principle of *Wasathiyah* and can be called referees. Even in Arabic, the word *Wasathiyah* is interpreted as the best choice. Whatever word is used, they all imply the same meaning: justice, which in this context means choosing a middle position between various extreme options. Moderate religious understanding (*Al-Wasathiyah fil-Islam*) must continue to be echoed and socialized to as many people as possible so that it can be a counter-narrative to the claims of certain groups that spread radicalism.

Nosarara Nosabatutu, an Inspiration for Religious Harmony

The principle of *Nosarara Nosabatutu* also embodies spiritual values that occupy a higher position in the hierarchy of values than the values of pleasure and vitality. Spiritual values are felt through a sense of spirituality and combining the values of love and hate. Spiritual values exist in a hierarchy, as follows: (a) aesthetic values (beauty or ugliness), (b) values of justice and injustice, and (c) pure knowledge of philosophical and scientific truths (not truth or inaccuracy).

Furthermore, the principle of *Nosarara Nosabatutu* embodies the spiritual values of love and hate through its emphasis on (a) a sense of common struggle, (b) respect for common resources (nature or environment) and the intention to use them for the common good; (c) a sense of confidentiality; and (d) a sense of prudence. Because it promotes public welfare and a shared understanding of ownership and ownership, the *Nosarara Nosabatutu* principle embodies vital and spiritual values.

Among the people of the Kaili tribe, any treasure can be given to someone who needs it. A sense of shared responsibility requires shared resources to be respected, defended, and used to position the greater good. Furthermore, the principle teaches that secrecy and prudence must be maintained since all secrets must be kept, and caution in speech and action is required. These spiritual values continue to be maintained and practiced by the Kaili tribe through their principle of *Nosasara Nosabatutu*, where harmony and solidarity are prioritized above all else. Thus, through embedded values, *Nosasara Nosabatutu* can offer the necessary means to shape the character of the Indonesian nation and promote nationalism and national integrity.

The Role of Educators in Instilling Local Wisdom Values

Combining innovative educator character and educator ability to design learning can set an example for students. However, if innovation and passion stop and are only limited to mere expression of admiration, of course, changes will not occur in students. Change as a result of innovative teachers will occur if these students take action to imitate, empower themselves, and develop themselves to become students who have good abilities, like their role models. Innovative educators serve as a spark that ignites the development of self-potential. While the following key to success lies in the hands of each student (Hadian, 2017: 137). Innovation owned by an educator in making learning by including the values of local wisdom will attract the students' attention and instill the nation's cultural values. So that students will be more appreciative, love, and apply local wisdom in everyday life (Sukarno, 2012: 202).

Given the factual challenge of intolerance that is increasingly spreading and even leading to radicalism, the mainstreaming of Islamic moderation as a counter-narrative must be the awareness, responsibility, and collective movement of all components of the nation. It is where the importance of educational institutions takes their role in seeding character and tolerant character to students as the next generation of the nation, and educators are at the forefront through the values of local wisdom *Nosarara Nosabatutu* (Fauzan, 2015: 87). The existence of the Indonesian state and nation is at stake on the shoulders of educators. The task of educators is to

stem the tide of intolerance, tearing apart the diversity we have been guarding and nurturing well.

As part of the national education system, Madrasahs are expected to appear and talk more. Madrasahs and Islamic education institutions such as boarding schools, *diniyah*, and Islamic universities are at the forefront of Islamic moderation campaigns in Indonesia. Moreover, madrasah has many advantages that other education systems do not have. Madrasah has also been very affirmative towards economically vulnerable people, as evidenced by the affordable cost of education. In addition, madrasah's advantage lies in giving birth to a Muslim middle class that is aware of national values and the Republic of Indonesia.

Development of Religious Moderation Education in Madrasah

Islamic educational institutions, including madrassas, in promoting the value of tolerance and respect for religious diversity lie not only in curriculum issues but also in the ability of madrasah authorities to manage the environment and public space of madrassas that encourage freedom and tradition of critical thinking. Madrasah authorities need to understand the material and patterns of spreading radical ideas among young people, especially in the madrasah environment, so that the potential influence of radical ideas can be effectively anticipated. (Helaluddin, 2017: 191).

Educators as facilitators of religious moderation education must have a deep understanding of Nosarara Nosabatutu and how to integrate into in the learning process (Yanuarti, 2018:262). The role of educators in madrasah is vital in introducing religious moderation in madrasah, including adding the values of local wisdom Nosarara Nosabatutu. To implement Islamic moderation in madrassas, in addition to capital support and commitment from all stakeholders as a prerequisite, innovation, and creativity of madrasahs are needed to present the conceptual, fresh, engaging, and practical concept of implementing Islamic moderation. The following development strategy offers an Islamic moderation model that can be applied in madrassas: developing a comprehensive curriculum by inserting local wisdom values to help students develop an attitude of religious moderation. (Alim & Munib, 2021: 263). Including building madrasah cultural habituation as a strategy for internalizing the character values of religious moderation.

CONCLUSION

Etymologically, moderation is a contraction of moderation from the adjective moderate, which means not extreme; limited means not extreme or limited. Moderation in Islam is a balance that can be seen by the ability to synergize the dimensions of spirituality with material, individuality with collectivity, textual with contextual, consistency with change, and putting charity in the principles of balance between theocentric and anthropocentric.

The local wisdom of *Nosarara Nosabatutu* in the local history of the Kaili tribe of Central Sulawesi Province has a content of human values that emphasize aspects of the value of brotherhood, kinship, unity, and unity as a source of glue for social integration in the Kaili ethnic community which is an ancestral cultural heritage that has survived to this day.

Being an innovative educator in the 21st century today is very difficult, along with shaping the character of the nation's children in instilling the values of local wisdom *Nosarara Nosabatutu*. An innovative educator helps fight for and shape the students' character into a moral Indonesian nation with an attitude of religious moderation. Through various innovative media, the subject matter is packaged in various forms that can present new learning and be enjoyed by students. The impact of innovation in learning is that it can increase character values and foster love for the local wisdom of the nation. No less important is that students can improve their achievements, become students who have an attitude of religious moderation, and have creativity that can present new colors in the current era of globalization in the 21st century.

REFERENCES

- Alim, M. S., & Munib, A. (2021). AKTUALISASI PENDIDIKAN MODERASI BERAGAMA DI MADRASA. *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas*, 9(2), 263–285. <https://doi.org/10.31942/pgrs.v9i2.5719>
- Amrullah, M. K. (2021). *Penelusuran Islam Washatiyah*. 01(2), 109–123.
- Asroni, A. (2022). Merajut Perdamaian Melalui Pendidikan Agama Islam Berwawasan Moderasi Beragama. *Seminar Pendidikan Agama Islam*, 20–26.

- Fauzan, F. (2015). PERAN PESANTREN DALAM MENGEMBANGKAN PENDIDIKAN KARAKTER. *El-Furqania : Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, 1(01), 80–88. <https://doi.org/10.54625/elfurqania.v1i01.881>
- Fitriana, D. (2020). HAKIKAT DASAR PENDIDIKAN ISLAM. *Tarbawy : Jurnal Pendidikan Islam*, 7(2), 143–150. <https://doi.org/10.32923/tarbawy.v7i2.1322>
- Hadian, D. (2017). Pengaruh lingkungan kerja, disiplin kerja, perilaku kreatif-inovatif terhadap kinerja guru. *Jurnal Ekonomi, Bisnis & Entrepreneurship*, 11(2), 137–148.
- Hamzah, A. A., & Arfain, M. (2021). Ayat-ayat Tentang Moderasi Beragama. *Tafsire*, 9(1), 27–45.
- Handayani, B. S. (2012). JADIKAN DIRI GURU INSPIRATIF MELALUI LESSON STUDY. *Jurnal Pijar Mipa*, 7(1), 1–42. <https://doi.org/10.29303/jpm.v7i1.85>
- Helaluddin, H. W. (2017). Hakikat Pendidikan Karakter. *Over The Rim*, 191–199.
- Herman, A. (2013). PROPAGANDA NOSARARA NOSABATUTU DALAM MEMBANGUN PERDAMAIAN DI KOTA PALU, SULAWESI TENGAH. *KOMUNIKASI POLITIK DAN PEMBANGUNAN BERBASIS KEARIFAN LOKAL*, Februari, 256–264.
- Iqbal, M. (2022). PENANGANAN KONFLIK SOSIAL MELALUI LEMBAGA ADAT (Tinjauan Historis Konflik Warga Desa Karawana dengan Desa Soulowe Kabupaten Sigi). *Tolis Ilmiah: Jurnal Penelitian*, 4(2), 100–111. <https://doi.org/10.56630/jti.v4i2.244>
- Luciani, R., & Malihah, E. (2020). Analisis Nilai-Nilai Kearifan Lokal Rumah Limas Di Sumatera Selatan. *Indonesian Journal of Sociology, Education, and Development*, 2(1), 1–9. <https://doi.org/10.52483/ijsed.v2i1.16>
- Mahpudin, M. (2021). Kebangkitan Politik Identitas dalam Proses Demokratisasi di Indonesia Pasca Orde Baru. *Jurnal Sosial Politik*, 7(2), 148–160. <https://doi.org/10.22219/sospol.v7i2.10781>
- Nurhayati, Amrullah, & Awalunisah, S. (2022). Pelatihan Pendidikan Karakter Berbasis Kearifan Lokal Nosarara Nosabatutu Dalam Upaya Peningkatan Karakter Guru PAUD di Kota Palu Pada Masa Pandemi Covid 19. *Jurnal Pengabdian Kepada Masyarakat Abdi Putra*, 1(3), 1–7. <https://doi.org/10.52005/abdiputra.v1i3.104>
- Priyatna, M. (2017). PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL. *Edukasi Islami: Jurnal Pendidikan Islam*, 5(10), 1–7. <https://doi.org/10.30868/ei.v5i10.6>
- Qibtiyah, M. (2019). Tingkah Laku Ekonomi-Politik dalam Hegemoni Agama dan Budaya. *Jurnal Studi Sosial Dan Politik*, 3(1), 55–68. <https://doi.org/10.19109/jssp.v3i1.4068>
- Ratu, B., Misnah, M., & Amirullah, M. (2019). Peace Education Based on Local Wisdom Nosarara Nosabatutu. *JOMSIGN: Journal of Multicultural Studies in*

Guidance and Counseling, 3(2), 106–118.
<https://doi.org/10.17509/jomsign.v3i2.20958>

- Septiwiharti, D., Maharani, S. D., & Mustansyir, R. (2019). The Concepts of Nosarara Nosabatutu in the Kaili Community : Inspiration for Religious Harmony in Indonesia. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 4(2), 221–231. <https://doi.org/10.15575/jw.v4i2.6622>
- Shafrianto, A. (2023). Kapitalisme Pendidikan Dan Pendidikan Islam. *Jurnal Kajian Pendidikan Islam*, 259–264. <https://doi.org/10.58561/jkpi.v2i1.57>
- Sudrajat, T., Hanadi, S., Hendriana, R., & Utami, N. A. T. (2021). Kebijakan Anti Radikalisme Melalui Kontra Radikalisasi terhadap Pegawai Aparatur Sipil Negara di Indonesia. *Pengembangan Sumber Daya Perdesaan Dan Kearifan Lokal Berkelanjutan XI*, 2, 208–213.
- Sukarno. (2012). Integrating Local Cultures in Teaching English. *Jurnal Pendidikan Karakter*, II(2), 202–212.
- Syarif, I., & Abuamar Ratuloly, M. (2020). Penanaman Nilai Kearifan Lokal pada Peserta Didik Melalui Pendidikan Multikultural. *Heritage*, 1(2). <https://doi.org/10.35719/hrtg.v1i2.13>
- Taufiq, A. (2014). Hakikat Pendidikan di Sekolah Dasar. *Pendidikan Anak Di SD*, I(1), 1–47.
- Ulum, M. B., & Sholihah, M. (2020). Dasar-Dasar Kebijakan Kurikulum di Madrasah Ibtidaiyah. *Auladuna : Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 2(2), 1–8. <https://doi.org/10.36835/au.v2i2.374>
- Wuryandani, W. (2010). Integrasi nilai-nilai kearifan lokal dalam pembelajaran untuk menanamkan nasionalisme di sekolah dasar. *Proceding Seminar Nasional Lembaga Penelitian UNY*. <https://doi.org/10.1017/CBO9781107415324.004>
- Yanuarti, E. (2018). PEMIKIRAN PENDIDIKAN KI. HAJAR DEWANTARA DAN RELEVANSINYA DENGAN KURIKULUM 13. *JURNAL PENELITIAN*, 11(2). <https://doi.org/10.21043/jupe.v11i2.3489>