



Lauje tribal local wisdom as a source of character education: An ethnopedagogical perspective on the inland community of Puse Village

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk-bentuk kearifan lokal masyarakat Suku Lauje, mengidentifikasi nilai-nilai karakter yang terkandung di dalamnya, menjelaskan proses pewarisan nilai-nilai tersebut, serta menganalisis relevansinya sebagai sumber pendidikan karakter dalam perspektif etnopedagogi. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi. Lokasi penelitian berada pada masyarakat Suku Lauje di pedalaman desa Puse kecamatan Dampal Selatan Kabupaten Tolitoli Provinsi Sulawesi Tengah. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan tokoh adat, tokoh agama, tokoh masyarakat, serta anggota masyarakat Suku Lauje. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diuji melalui triangulasi sumber dan teknik.

Hasil penelitian menunjukkan bahwa bentuk-bentuk kearifan lokal masyarakat Suku Lauje meliputi tradisi potong gigi dalam adat pernikahan, upacara Melongkung pasca kelahiran, budaya gotong royong, penyelesaian konflik melalui denda adat piring, kesetaraan gender dalam aktivitas ekonomi keluarga, mata pencaharian tradisional, serta keberadaan Rumah Panjang sebagai ruang belajar komunitas. Nilai-nilai karakter yang terkandung dalam kearifan lokal tersebut meliputi religius, tanggung jawab, kedewasaan, kerja keras, kemandirian, kerja sama, kepedulian sosial, keadilan, perdamaian, kesetaraan, dan semangat belajar. Proses pewarisan nilai berlangsung melalui keluarga, tokoh adat, tokoh agama, serta partisipasi masyarakat dalam berbagai aktivitas sosial dan budaya. Dalam perspektif etnopedagogi, kearifan lokal masyarakat Suku Lauje memiliki relevansi yang kuat sebagai sumber pendidikan karakter karena menjadi media pembelajaran yang memungkinkan generasi muda memahami, menghayati, dan mengamalkan nilai-nilai moral melalui pengalaman hidup dan praktik budaya yang berlangsung secara turun-temurun.

Kata Kunci: kearifan lokal, Suku Lauje, pendidikan karakter, etnopedagogi, nilai karakter.

Abstract

This research aims to describe the forms of local wisdom of the Lauje Tribe, identify the character values embedded within them, explain the process of transmitting these values, and analyse their relevance as a source of character education from an ethnopedagogical perspective. The method used this research was qualitative with ethnographic approach. The research was conducted among the Lauje Tribe community in the inland area of Puse Village, Dampal Selatan District, Tolitoli Regency, Central Sulawesi Province. Data were obtained through observation, in-depth interviews, and

documentation involving traditional leaders, religious leaders, community leaders, and members of the Lauje community. The data were analysed using data of reduction, data of presentation, and drawing conclusions. Data validity was tested through sources and triangulations technique.

The findings reveal that the forms of local wisdom of the Lauje Tribe include the tooth-filing tradition in marriage customs, the Melongkung ceremony after childbirth, mutual cooperation practices, conflict resolution through customary plate fines, gender equality in family economic activities, traditional livelihoods, and the existence of the Rumah Panjang as a community learning center. The character values embedded in these local wisdom practices include religiosity, responsibility, maturity, hard work, independence, cooperation, social care, justice, peace, equality, and a motivation to learn. The transmission of these values occurs through families, customary leaders, religious leaders, and community participation in various social and cultural activities. From an ethnopedagogical perspective, the local wisdom of the Lauje Tribe is highly relevant as a source of character education because it serves as a learning medium that enables younger generations to understand, internalize, and practice moral values through lived experiences and cultural practices passed down across generations.

Keywords: local wisdom, Lauje Tribe, character education, ethnopedagogy, character values.

INTRODUCTION

Character education has become one of the most important issues in the development of education in Indonesia. In the midst of globalization, technological advancement, and rapid social change, young generations are increasingly exposed to values that may weaken social solidarity, cultural identity, and moral awareness. Various social phenomena, such as the decline of mutual cooperation, reduced respect for local traditions, and weakening concern for others, indicate that education should not only focus on cognitive achievement but also on the formation of moral and social character. Therefore, character education is needed to build individuals who are knowledgeable, responsible, ethical, and able to live harmoniously within society.

Character education is essentially a process of developing moral values that guide individuals in thinking, feeling, and acting. According to Thomas Lickona, character education consists of three important components: moral knowing, moral feeling, and moral action. These three components show that character cannot be formed only through knowledge about good values, but must also be internalized emotionally and practiced in daily behavior. In this context, education needs to provide meaningful experiences that help individuals understand, appreciate, and implement values such as responsibility, honesty, cooperation, discipline, justice, and social care.

One relevant source for strengthening character education is local wisdom. Local wisdom refers to cultural values, traditions, knowledge, norms, and social practices that are developed and inherited by a community from generation to generation. It grows from the long experience of a society in adapting to its social, cultural, and natural environment. Local wisdom is not only a cultural heritage, but also a source of moral learning because it contains values that regulate relationships between humans, nature, and God. Through local wisdom, character education becomes more contextual because the values taught are close to the real life of the community.

In the field of education, the use of local wisdom is closely related to the concept of ethnopedagogy. Ethnopedagogy is an educational approach that places local culture as a source of knowledge, values, and learning. This approach views that every community has cultural knowledge that can be used to educate younger generations. Ethnopedagogy is important because it does not separate education from the social and cultural context of learners. Through this perspective, cultural practices in society can become meaningful learning media for developing character, preserving cultural identity, and strengthening social responsibility.

The Lauje Tribe is one of the indigenous communities that still maintains various forms of local wisdom in daily life. The Lauje community living in the inland area of Puse Village, Dampal Selatan District, Tolitoli Regency, Central Sulawesi Province, has cultural practices that

reflect moral and social values. These practices include marriage customs, the Melongkung ceremony after childbirth, mutual cooperation, customary conflict resolution, traditional livelihoods, gender equality in family economic activities, and the use of Rumah Panjang as a community learning space. These forms of local wisdom show that the Lauje community has a strong cultural system that functions as a guide for social life.

The local wisdom of the Lauje Tribe contains various character values that are relevant to education. The tooth-filing tradition in marriage customs reflects maturity and responsibility. The Melongkung ceremony contains religious values and gratitude. Mutual cooperation teaches solidarity, togetherness, and social care. Customary conflict resolution through plate fines reflects peace, justice, and responsibility. The involvement of men, women, and children in economic activities shows the values of hard work, independence, and gender equality. Meanwhile, Rumah Panjang as a learning space reflects the community's concern for education and the spirit of learning despite limited access to formal schooling.

The transmission of character values in the Lauje community does not only occur through formal education, but also through informal and community-based learning. Families, traditional leaders, religious leaders, parents, and community members play important roles in passing down cultural values to younger generations. Children learn from daily activities, oral stories, participation in traditional ceremonies, social interaction, and direct involvement in community life. This process shows that character education in indigenous communities can take place naturally through cultural practices and social experiences that are repeated from one generation to another.

Based on this background, the study of Lauje local wisdom is important to understand how indigenous cultural values can become a source of character education from an ethnopedagogical perspective. Although many studies have discussed character education and local wisdom, research that specifically examines the Lauje Tribe as a source of character education is still limited. Therefore, this study aims to describe the forms of local wisdom of the Lauje community, identify the character values contained in them, explain the process of value

transmission, and analyze their relevance as a source of character education. This study is expected to contribute to the development of culture-based character education, especially in inland and indigenous communities.

METHOD

This study employed a qualitative research method with an ethnographic approach. The qualitative method was chosen because this research aimed to understand deeply the meanings, values, and cultural practices of the Lauje Tribe as a source of character education. The ethnographic approach was considered appropriate because the focus of the study was related to the social and cultural life of an indigenous community, especially the local wisdom that has been inherited from generation to generation. Through this approach, the researcher was able to explore the cultural meanings behind traditions, social interactions, customary practices, and daily life activities of the Lauje community.

The research was conducted in the inland community of the Lauje Tribe in Puse Village, Dampal Selatan District, Tolitoli Regency, Central Sulawesi Province. This location was selected purposively because the community still maintains various forms of local wisdom that function as guidelines for social and cultural life. The research was planned to be carried out from February to May 2026, covering the stages of preparation, data collection, data analysis, and report writing. The selection of this site was also based on the relevance between the cultural characteristics of the Lauje community and the focus of the study on local wisdom and character education.

The subjects of this study were members of the Lauje Tribe who were considered to have knowledge, experience, and direct involvement in the practice and transmission of local wisdom. The informants consisted of traditional leaders, religious leaders, community leaders, parents, young people, and educators. They were selected using purposive sampling because they were able to provide relevant and in-depth information related to the research focus. The object of this study was the local wisdom of the Lauje community, including its forms, character values, transmission process, and relevance to

character education from an ethnopedagogical perspective.

Data were collected through participatory observation, in-depth interviews, and documentation. Participatory observation was conducted by directly observing the social and cultural activities of the Lauje community, such as traditional ceremonies, mutual cooperation, customary conflict resolution, religious activities, and daily economic practices. In-depth interviews were carried out in a semi-structured form to obtain detailed information about the forms of local wisdom, the values contained in them, and the process of cultural value transmission. Documentation was used to collect supporting data, such as photographs, village documents, customary records, and other relevant archives.

The data were analyzed using an interactive analysis model consisting of data condensation, data display, and conclusion drawing or verification. In the data condensation stage, the researcher selected, focused, and simplified the data obtained from observations, interviews, and documentation according to the research objectives. The data were then presented in the form of descriptive narratives, thematic categories, matrices, and analytical tables. After that, conclusions were drawn by interpreting the meaning of the data and connecting the findings with the concepts of character education, local wisdom, and ethnopedagogy.

To ensure the validity of the data, this study used source triangulation, technique triangulation, member checking, and prolonged observation. Source triangulation was carried out by comparing information obtained from traditional leaders, religious leaders, community leaders, parents, young people, and educators. Technique triangulation was conducted by comparing the results of observation, interviews, and documentation. Member checking was used to confirm the accuracy of the interview results with the informants. Meanwhile, prolonged observation was conducted to obtain deeper, more accurate, and more reliable data about the local wisdom of the Lauje Tribe as a source of character education.

RESULT AND DISCUSSION

RESULT

The findings show that the local wisdom of the Lauje Tribe in Puse Village is closely related to the history, identity, and daily life of the community. The Lauje settlement was formed through a migration process in which several families opened forest areas and built simple houses using natural materials such as rattan leaves, bamboo, and wood. This early life experience shaped the community's knowledge of nature, survival, cooperation, and adaptation. The history of the Lauje settlement has become part of the collective memory that strengthens cultural identity and teaches younger generations about hard work, resilience, and appreciation for ancestral heritage.

The findings also reveal that the belief system of the Lauje community has experienced transformation over time. In the past, the community practiced animistic beliefs and followed various taboos related to nature, spirits, healing, and safety. After the arrival of Christianity, many religious practices changed, but several cultural values remained alive in the community. This transformation shows that Lauje culture is dynamic and adaptive. Although religious beliefs changed, the moral values contained in local traditions continued to function as guidelines for social life.

One important form of local wisdom found in the Lauje community is the traditional marriage custom, especially the tooth-filing tradition. This tradition was once carried out before marriage as a symbolic sign of maturity and readiness to enter family life. Although this practice is now rarely performed, its meaning remains important in Lauje cultural memory. It represents responsibility, adulthood, and moral readiness. In addition, traditional clothing and customary procedures are still maintained in marriage ceremonies, showing that cultural identity continues to be preserved.

Another form of local wisdom is the Melongkung ceremony, which is carried out after the birth of a child. This ceremony is understood as an expression of gratitude for the birth and safety of the baby and mother. Melongkung contains religious, spiritual, and social meanings because it brings together family members and the community to pray and express joy. This tradition reflects the belief that

life is a gift from God and that the birth of a child should be welcomed with gratitude, togetherness, and hope.

The study also found that mutual cooperation remains a strong social value in the Lauje community. People work together in activities related to public interests, such as building public toilets, providing clean water facilities, and helping in other community needs. This practice shows that the Lauje people still maintain solidarity and social care. Mutual cooperation is not only a way to complete work collectively, but also a social mechanism that strengthens relationships among community members.

Customary conflict resolution is another important form of Lauje local wisdom. Conflicts in the community are usually resolved through deliberation involving traditional leaders. One form of customary sanction is the giving of plates by the guilty party to the harmed party. This practice is not merely a punishment, but a symbol of apology, responsibility, peace, and restoration of social harmony. It shows that the Lauje community prioritizes reconciliation and social balance rather than prolonged conflict.

The findings further show that the Lauje community upholds the values of hard work, independence, and gender equality through daily economic activities. Men and women are both involved in supporting family livelihoods, especially in farming, gardening, collecting forest products, and other traditional economic activities. Women not only take care of domestic responsibilities but also contribute to productive work in gardens and fields. Children, both boys and girls, are also involved in helping their parents after school, which becomes part of their informal learning process.

The existence of Rumah Panjang as a community learning space reflects the Lauje community's concern for education. Although access to formal education is still limited due to geographical barriers, difficult roads, and long distances to school, the community continues to encourage learning activities. Rumah Panjang functions as a place where children and even adults can gather, repeat school lessons, and learn with the help of volunteers. This finding shows that the spirit of learning, social concern, and educational responsibility are important values embedded in Lauje local wisdom.

DISCUSSION

The findings indicate that the local wisdom of the Lauje Tribe functions as an informal system of character education. Character values are not only taught through formal instruction but are embedded in cultural practices, daily routines, social relations, and customary institutions. This shows that education in indigenous communities takes place naturally through lived experiences. In the Lauje context, local wisdom becomes a cultural curriculum that teaches people how to live responsibly, work together, respect others, and maintain harmony.

From the perspective of Thomas Lickona's character education theory, Lauje local wisdom reflects the integration of moral knowing, moral feeling, and moral action. Moral knowing appears when younger generations understand the meaning of traditions, customary rules, and social norms. Moral feeling develops when they internalize values such as empathy, gratitude, responsibility, and respect. Moral action is seen when these values are practiced in daily life, such as helping others, participating in mutual cooperation, obeying customary decisions, and showing responsibility in family and community life.

The tooth-filing tradition and Melongkung ceremony show that cultural rituals can become meaningful media for character education. The tooth-filing tradition teaches maturity and responsibility before entering married life, while Melongkung teaches gratitude, religiosity, and social togetherness. These traditions prove that local culture contains symbolic meanings that can guide human behavior. Even when some practices are no longer fully performed, their values can still be preserved and transmitted as moral lessons for younger generations.

The practice of mutual cooperation in the Lauje community strengthens the idea that character education is closely connected to social experience. Through gotong royong, people learn cooperation, solidarity, social care, and collective responsibility. These values are difficult to build only through classroom instruction if they are not supported by real practice in society. Therefore, the Lauje experience shows that local wisdom can provide concrete learning situations where character values are directly practiced and experienced.

Customary conflict resolution through plate fines also has strong educational meaning. This practice teaches that conflict should be resolved through deliberation, responsibility, apology, and peace. The role of traditional leaders as mediators shows the importance of wisdom, fairness, and social trust in maintaining community harmony. In the context of character education, this practice is relevant because it teaches restorative justice, where the goal is not only to punish mistakes but also to repair relationships and restore social balance.

The involvement of men, women, and children in economic activities reflects the values of hard work, independence, and gender equality. The Lauje community teaches children to understand responsibility through direct participation in family work. This does not only build economic skills but also develops discipline, perseverance, and respect for labor. The role of women in productive activities also shows that character education in the Lauje community includes the value of equality, where every family member contributes according to their ability.

Rumah Panjang as a community learning space represents an ethnopedagogical practice because it connects education with the cultural and social reality of the community. In an area where access to formal education is limited, Rumah Panjang becomes an alternative learning space that supports children's educational development. This finding shows that education does not always depend on formal institutions. Community-based learning can become an effective way to strengthen literacy, learning motivation, and social participation.

Overall, the local wisdom of the Lauje Tribe is highly relevant as a source of character education from an ethnopedagogical perspective. The values found in Lauje traditions and daily practices are contextual, meaningful, and close to the lives of the community. This makes them easier to understand and internalize by younger generations. Therefore, Lauje local wisdom should not only be seen as cultural heritage, but also as an educational resource that can support the development of character education, especially in indigenous and inland communities.

CONCLUSION

This study concludes that the local wisdom of the Lauje Tribe in Puse Village contains various

forms of cultural practices that function as sources of character education. These forms include the tooth-filing tradition in marriage customs, the Melongkung ceremony after childbirth, mutual cooperation, customary conflict resolution through plate fines, traditional livelihoods, gender equality in family economic activities, and Rumah Panjang as a community learning space. Each form of local wisdom contains moral, social, spiritual, and educational values that are important for the formation of character.

The character values embedded in Lauje local wisdom include religiosity, responsibility, maturity, hard work, independence, cooperation, social care, justice, peace, equality, and motivation to learn. These values are transmitted through families, traditional leaders, religious leaders, community leaders, parents, and social participation in daily life. The transmission process takes place naturally through observation, participation, oral stories, traditional ceremonies, economic activities, and community learning practices.

From an ethnopedagogical perspective, the local wisdom of the Lauje Tribe is highly relevant as a source of character education because it provides contextual and meaningful learning experiences. Lauje local wisdom enables younger generations to understand, internalize, and practice moral values through real cultural practices. Therefore, the preservation and development of Lauje local wisdom are important not only for maintaining cultural identity but also for strengthening character education in indigenous and inland communities.

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