



Using instructional design to infuse indigenous knowledge in the civic education curriculum

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Abstract

Indonesia is presently facing challenges related to its national character, especially about the understanding of Indigenous Knowledge. The research aimed to develop a learning model for civic education based on North Sulawesi Indigenous Knowledge with ADDIE model. The research method used research and development using ADDIE model with descriptive qualitative and descriptive quantitative approach. Data collection techniques used observation and questionnaires. Meanwhile, the data analysis used one group pretest and posttest on 67 students. The results showed that students' understanding of culture increased after being treated with the internalization of the local wisdom Indigenous Knowledge in Civic Education learning at elementary, middle, and high school in 9 schools in Minahasa Regency, Manado City, and Tomohon City. The results contributed to the world of education by serving as a relevant reference for related research and could be a source of reading for academics and society.

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Introduction

The Indonesian nation is grappling with numerous issues, which are complicated by the strong currents of globalization. Since the present society has become increasingly globalized, this phenomenon reshapes regions, ethnicities, and countries, impacting traditional cultures. Currently, many nations confront a dilemma

in embracing openness to foreign cultures and adopting a more traditional approach to addressing challenges. Within the context of globalization, there is a growing concern among countries that their cultural heritage might decline or disappear. Consequently, some countries adopt a conservative stance, striving to counter and eliminate the strongest foreign influences through localization movements (Pangalila, 2017).

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As a detrimental consequence of globalization, Indonesia is presently encountering a process of de-characterization, by pressing issues including corruption, religion violence, and clashes among students (Supit et al., 2022). According to the master plan for the development of national character, all the challenges faced by the Indonesian nation underscore the uncertainty surrounding national identity and character (Dewi & Ulfiah, 2021). These include (1) Disorientation and failure to uphold the Pancasila values as fundamental philosophy and ideology; (2) integrated policy tool limitations in realizing the Pancasila essential values; (3) a shift in ethical values in the nation and state life; (4) waning cultural values awareness; (5) national disintegration threat; and (6) national independence weakening.

Education is a preventive alternative for building a better generation. Furthermore, it is expected that it can develop young generation quality in minimizing and reducing the cultural and national character problems. Even though it is not instantaneous, education has a longevity and strong impact on society (Daniel et al., 2023). In the Indonesia Law Number 20 of 2003 concerning National Education System (Hakim, 2016), “education is organized democratically by upholding human rights, religious values, cultural values, and national pluralism”.

The dominant socio-cultural values in North Sulawesi are *Si Tou Timou Tumou Tou*, *Mapalus*, and *Torang Samua Basudara* (Pangalila, 2013). *Si Tou Timou Tumou Tou* (humans live to humanize others) and *Mapalus* are the Minahasa culture that describe the life of North Sulawesi people. In addition, *Si Tou Timou Tumou Tou* is the Sam Ratulangi philosophy. This thought inspires the North Sulawesi people to live in harmony by humanizing others and not making enemies (*homo homini lupus*). In contrast, the *Mapalus* culture represents a significant Minahasa culture, where collective endeavors, such as communal gardening, are undertaken. As time progressed, these two cultures merged harmoniously to form the motto, known as “*Torang Samua Basudara*,” embodying the spirit of togetherness and brotherhood among the community (Lolangion, 2021).

An important factor influencing the strength of Indigenous Knowledge is the inheritance from generation to generation or known as the enculturation process (Hidayat & Mesra, 2023). According to Koentjaraningrat in Pongantung et al. (2018) during the process of enculturation, an individual acquires and assimilates thoughts and attitudes under the customs, norms, and regulations prevalent in their culture. The process

unfolds formally through education, aimed at imparting knowledge to unfamiliar individuals and this serves the purpose of disseminating information and fostering an awareness of the existence of a particular culture. Subsequently, individuals may embrace and adopt the aspects of the culture to establish a shared identity (Irwan et al., 2022). Tilaar (2003) stated that one of the familiar culture processes is cultural transmission from one generation to the next. Experts also stated that the education process is cultural transmission.

Civic Education is suitable for internalizing the people’s indigenous knowledge. Budimansyah and Fitriasari (2020) stated that the subject shapes the personality of the nation as an effort in “character building”. Therefore, the Civic Education role in surviving the nation and state is strategic. The educational process strives to cultivate students into exemplary and astute citizens, fostering a profound dedication to upholding diversity in Indonesia and preserving the nation’s integrity.

According to Muchtarom et al. (2016), Civic Education is a field of science to educate the Indonesian people through “value-based education”. *Firstly*, Civic Education is intentionally created as a core subject to nurture to evolve into ethical, intelligent, participatory, and responsible Indonesian citizens. *Second*, the subject includes cognitive, affective, and psychomotor dimensions that intertwine and integrate within the context of the Pancasila substance, democratic citizenship, and state defense. These dimensions collectively address the development of knowledge, emotions, and practical skills, promoting a comprehensive understanding of concepts and morals central to the aforementioned themes. *Third*, Civic Education strengthens content embedding values and learning experiences in behaviors manifested in daily life. It constitutes the needs of people lives in society, nation, and state as a further elaboration of the concepts and morals of Pancasila, democratic citizenship, and state defense.

Education is widely regarded as the most efficacious means to foster the cultivation of tolerance among individuals within diverse societies. Institutions, such as schools, assume a pivotal role in advancing the cause of tolerance. Schools serve as environments where children acquire and assimilate vital values that shape their lives. Furthermore, governments and educators have undertaken remarkable endeavors in ensuring schools emerge as effective platforms for promoting tolerance. Factors concur, rendering teaching and learning in cross-cultural and multicultural settings increasingly prevalent (Parrish & Linder-VanBerschot, 2010).

The main goal of this article is to promote harmony and appropriate character by presenting Civic Education formulated from local values and philosophy. The research is focused on analyzing the “learning model based on North Sulawesi culture” with the primary objective of devising a Civic Education learning model rooted in the North Sulawesi Indigenous Knowledge.

Literature Review

According to Tilaar (2002, p.54), one of the familiar culture processes is cultural transmission. Many educational experts formulate the educational process as nothing more than a process of cultural transmission. Therefore, culture and education are similar to two sides of a coin, which are unified. The culture life and death is determined by education. Civic Education is suitable for internalizing the socio-cultural values. Winataputra and Budimansyah (2007) stated Civic Education is a learning subject that aims to shape the personality in “nation and character building.” The subject role in surviving the nation and state is strategic, which should be appropriate to the knowledge, ability, and virtues of individuals elected for public office. This learning subject aims to create students as a good citizens with a strong commitment to maintain diversity in national integrity.

Tolerance education reflected in *Si tou timou tumou tou, Mapalus, and Torang Samua Basudara* is the most dominant cultural value of tolerance. This model explores local content as a knowledge source. Indigenous Knowledge is also improved with the education theory (Porcaro, 2011), hence it can be given to the community. The concept of tolerance education stems from the cultural heritage of a society and ultimately contributes back to the betterment of the society. Local communities, intimately acquainted with their culture, hold the key to this understanding. The communities possess a foundational knowledge of their culture to more readily embrace and implement tolerance in their interactions and practices (Johnson, 2016). Within a reform framework based on openness and democratization, the role of society can be realized in an independent organization. This organization must accommodate and invite the participation of potential communities from various elements of entrepreneurs, religious leaders, industry circles, and experts. The community has ample opportunity to develop tolerance (Adams & Rodriguez, 2019). Then, *Si tou timou tumou tou Mapalus and Torang Samua Basudara* become a spirit in creating and developing tolerance.

The three aspects of Indigenous Knowledge are elucidated comprehensively, delving into their profound meanings and the approach allows the existing local values to serve as a wellspring of inspiration for both knowledge and action. Consequently, the members integrate these values into their daily lives, translating into practical applications.

Methodology

The research method used research and development using ADDIE model with descriptive qualitative and descriptive quantitative approach. ADDIE model consists of five steps: analysis, design, development, implementation, and evaluation (Cahyadi, 2019). The ADDIE model offers several positive aspects in research. It provides a systematic approach, ensuring thorough analysis, thoughtful design, effective development, rigorous evaluation, and successful implementation of research interventions. This structured framework enhances the quality and efficiency of the research process, promoting adaptability and continuous improvement. The ADDIE development steps are as follows, presented in Figure 1:

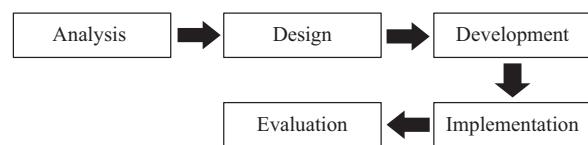


Figure 1 ADDIE development model steps

Data collection techniques used observation and questionnaires. Meanwhile, the data analysis used one group pretest and posttest on 67 students using SPSS IBM 26 program. This research was conducted in three districts in North Sulawesi, with three schools selected in each district. As for in this study, the schools chosen as research locations were: (1) Elementary school: Sta. Clara Tomohon, Don Bosco Paniki, SD Negeri 2 Tataaran; (2) Junior High School: SMP Negeri 4 Tomohon, SMP Negeri 6 Manado, SMP Negeri 1 Tondano; and (3) Senior High School: SMK Negeri 1 Tomohon, SMA Negeri 1 Manado, and SMA Negeri 3 Tondano. The sampling technique in this research was random sampling from all students in the 9 schools that were the research locations.

The hypotheses used are H_0 : There was no difference in understanding the North Sulawesi Indigenous Knowledge between the control and experimental groups; H_1 : There are differences in understanding the North Sulawesi Indigenous Knowledge in the control and experimental groups.

Results

Analysis

Analysis is needed to map the needs and treatment required for Civic Education learning. It is carried out to obtain an initial description of the needs to improve the learning model for civic education based on North Sulawesi Indigenous Knowledge. The content published is a description of the learning process in elementary, middle, and high school. The Indigenous Knowledge values include *Si Tou Timou Tumou Tou, Mapalus, and Torang Samua Basudara*. These values are the most dominant in the life of the people, and needs analysis is an illustration to improve an Indigenous Knowledge based Civic Education Learning Model.

Based on teacher responses to the learning model for civic education based on North Sulawesi Indigenous Knowledge, the majority (88.2%) of teacher respondents answered that the Civic Education Learning Model was urgently needed. Therefore, teachers at elementary, middle, and high schools in Tomohon City, Minahasa Regency, and Manado City preferred the Indigenous Knowledge values integration in the Civic Education learning process at schools.

Based on students responses to the learning model for civic education based on North Sulawesi indigenous knowledge, the majority of students used as respondents (85.7%) admitted that teachers needed to develop a learning model for Civic Education based on North Sulawesi Indigenous Knowledge; hence, students had the desire to learn this Indigenous Knowledge.

Design

At this stage, a Civic Education learning model was designed appropriate to the people Indigenous Knowledge. The following is a research instrument design according to the analysis of the Civic Education learning process in elementary, middle, and high schools.

Development

A Civic Education learning model was developed according to the people Indigenous Knowledge and the learning model design was validated by a team of experts (three experts in Civic Education learning). In the validation process, the validator used an assessment instrument to improve the model.

Model guide validation showed that 80% was obtained and included in the very good category. In general, the guideline for this learning model could be used with minor revisions. Concerning the revised model validation, the suggested notes included: (1) it was necessary to provide a simpler explanation of some of the terms that are aspects of this model, such as the principle of reaction, as well as social and support system, and (2) The supporting steps for implementing the model were simplified or clarified, and the basic consideration was given the complexity and different abilities of students.

Syllabus validation showed that 85% gave a score in the good category, and the syllabus design was used with a few revisions. On the results of the revised validation, the suggestions for notes included: (1) it was important to consider the syllabus format suitability with the existing curriculum; (2) Compatibility with the existing Competency Standards and Basic competencies; and (3) Suitability of learning resources with indicators. The basis for the validator's consideration is that this model was applied in elementary, middle, and high school.

Learning implementation plans validation showed that the overall mean score for the Learning Implementation Plan validation was 85 percent in the very good category. In general, the Learning Implementation Plan was used with minor revisions or had met the feasibility. The note suggestions included: (1) learning methods and approaches did not appear in the Learning Implementation Plan; (2) supporting learning activities were detailed with the time allocation for each step; (3) the use of terms and language was suggested to be simpler; and (4) increase in the number of meetings.

Model practicality validation showed that the results obtained were 90 percent of the validators giving very good scores. Therefore, the Civic Education learning model based on Indigenous Knowledge was very practical to apply in elementary, middle, and high school. An additional note was that teachers should also pay attention to students from different cultural backgrounds.

Learning outcomes test validation showed that the validator generally gives a very good score with 95%. Therefore, the learning outcomes test instrument was used without revision under the existing criteria.

Figure 2 below is the final result of the stages of the Civic Education learning model, which consists of 7 stages, starting from introduction to closing. These 7 stages explain the learning activities done by both teachers and students.

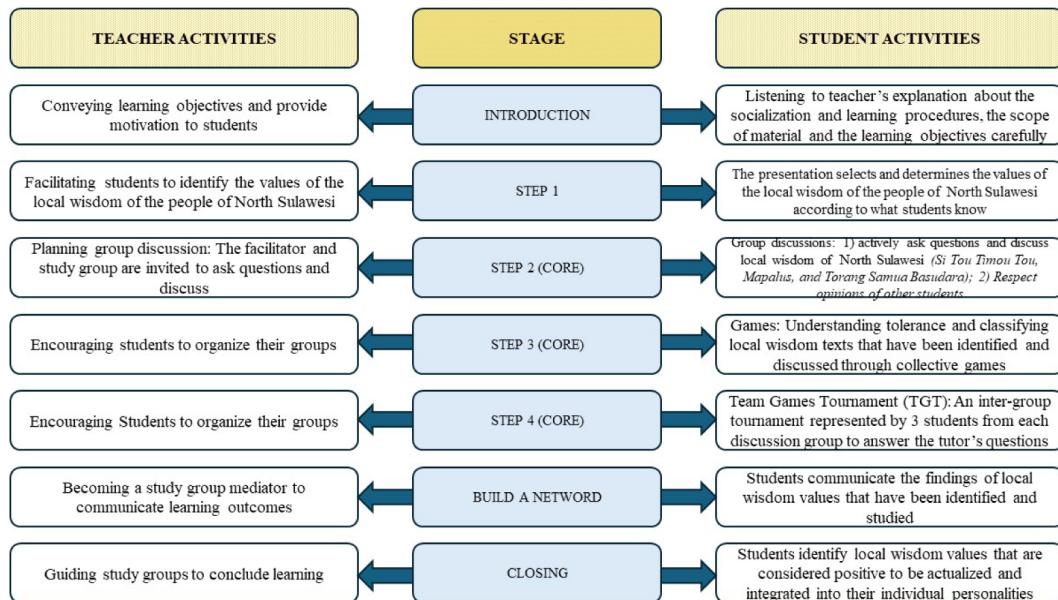


Figure 2 Civic Education Learning Model Result Based on North Sulawesi Indigenous Knowledge

Implementation

Limited model testing

Limited model testing is characterized by a restricted scope, which can be described as a field test. Trials on a limited number of students are to develop an initial model validated by experts and practitioners. The main focus of this limited trial is to test the feasibility of implementing activity steps.

The aspects that requested validation for the initial design of the Civic Education learning model are (1) the feasibility of supporting theory, (2) the feasibility of planning supporting activities, (3) the feasibility of social systems, (4) the principle of reaction, (5) the feasibility of supporting systems, (6) the feasibility of activity impacts, and (7) the feasibility of accompanying impacts. The range of assessment scores is between 1–5, which represents very less, less, enough, good, and very good categories. In addition to providing a score for each of the indicators, the validator also concludes regarding the feasibility of the model and notes suggestions for improvement.

Extended model testing

Testing the expansion model determines the feasibility of all elements. These trials extend beyond assessing the feasibility of implementing activity steps. In the expansion trials, a method of action was employed, conducted collaboratively and in a participatory manner, to explore and address the research objectives comprehensively.

Evaluation

Table 1 below presents the research hypotheses with a significance level (α) = .05, which is the threshold for deciding whether to reject the null hypothesis (H_0) or not. H_0 (Null Hypothesis): There is no difference in understanding North Sulawesi Indigenous Knowledge between the control and experimental groups. H_1 (Alternative Hypothesis): There is a difference in understanding North Sulawesi Indigenous Knowledge between the two groups.

The significance level (α = .05) means there is a 5% chance of incorrectly rejecting the null. If the study's results show a p -value $\leq .05$, it suggests a significant difference between the groups, and H_0 will be rejected in favor of H_1 .

Table 1 Research hypothesis

Condition	Meaning
H_0	There was no difference in understanding the North Sulawesi Indigenous Knowledge between the control and experimental groups
H_1	There are differences in understanding the North Sulawesi Indigenous Knowledge in the control and experimental groups
Significance level (α) = .05	

Table 2 explains the decision criteria based on the significance value (Sig) in hypothesis testing. If $\text{Sig} > \alpha (.05)$: Decision is Accepting the null hypothesis (H_0). It means that the data are considered normal (follow a normal distribution) and homogeneous (similar variance between groups). There is no significant difference in understanding North Sulawesi Indigenous Knowledge between the control and experimental groups. Meanwhile, If $\text{Sig} < \alpha (.05)$: Decision is Rejecting the null hypothesis (H_0) in favor of the alternative hypothesis (H_1). It means that the data are considered not normal (do not follow a normal distribution) and heterogeneous (different variances between groups). There is a significant difference in understanding North Sulawesi Indigenous Knowledge between the two groups, indicating the intervention had an effect.

This table helps determine whether the intervention (in the experimental group) effectively improves understanding compared to the control group.

Descriptive data analysis is needed to describe research and including data, as well as maximum, minimum, and average values. **Table 3** below illustrates the statistical data of the results of Civic Education learning activities that integrate the learning model of local wisdom values. The mean shows the increase in value from the results of the pre-test experiment compared to the post-test experiment.

The **table 4** below shows the significance value (Sig) and Kolmogorov-Smirnov test and Shapiro-wilk tests are $> .05$.

Since the data are normally distributed, parametric statistics (paired sample and independent sample *t*-test) are used to examine the data.

Based on **Table 5**, the Pair 1 output as the Sig. (2-tailed) value of $.000 < .05$ indicated there was a difference in the mean Civic Education learning outcomes for the Pre-Test and Post-Test of the experimental class. The Pair 2 output shows Sig. (2-tailed) equal to $.000 < .05$ indicating there was a difference in the mean learning outcomes for the pre-test and the pre-test of the control class.

According to the data presented in **Table 6**, the significance (Sig.) according to the mean value was $.314 > .05$. The variances of the Experiment and the Control Class Post-Test data are considered to be the same or homogeneous. Therefore, one of the prerequisites (though not an absolute requirement) for conducting an independent sample *t*-test has been met.

Table 7 shows the value of Sig. (2 tailed) of $.000$ is $< .05$. Therefore, there was a significant difference in the cultural understanding mean between the Civic Education learning model with and without the North Sulawesi Indigenous Knowledge. The results showed that students' understanding of culture increased after being treated with the internalization of the Indigenous Knowledge in Civic Education learning at elementary, middle, and high school in 9 schools in Minahasa Regency, Manado City, and Tomohon City. Therefore, it increases the Indigenous Knowledge understanding in the experimental group.

Table 2 Decision

If	Results	Meaning	
$\text{Sig} > (\alpha)$	H_0 accepted	Data are normal, homogeneous	There is no difference in understanding the North Sulawesi Indigenous Knowledge
$\text{Sig} < (\alpha)$	H_0 rejected	Data are not normal, heterogeneous	There are differences in understanding the North Sulawesi Indigenous Knowledge

Table 3 Descriptive analysis

Class	N	Descriptive Statistics			
		Min.	Max.	Mean	SD
Pre-Test Experiment	67	208	300	273.18	21.763
Post-Test Experiment	67	213	305	278.25	21.722
Pre-Conventional	67	200	250	224.60	15.118
Post-Conventional	67	214	255	238.93	10.225
Valid N (listwise)	67				

Table 4 Normality test

Variable	Class	Kolmogorov-Smirnov			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Cultural Learning Outcomes	Pre-test experiment	.105	67	.065	.936	67	.212
	Post-test experiment	.114	67	.080	.965	67	.260
	Pre-test Civic Edu.	.122	67	.140	.924	67	.101
	Post-test Civic Edu.	.122	67	.140	.924	67	.101

Table 5 Paired Sample *t*-test Results with SPSS

Paired Samples Statistics								
Class		Mean	<i>N</i>	<i>SD</i>	<i>SEM</i>			
Pair 1	Pre-Experiment	273.18	67	21.763	2.659			
	Post-Experiment	278.25	67	21.722	2.654			
Pair 2	Pre-Control	224.78	67	15.301	1.869			
	Post-Control	237.85	67	11.055	1.351			

Paired Samples Test											
Variable	Paired Differences					<i>t</i>	<i>df</i>	Sig. (2-tailed)			
	Mean	Std. Deviation	Std. Error Mean	95% Difference Confidence Interval							
				Lower	Upper						
Pair 1	PreExperiment – PostExperiment	-5.075	.611	.075	-5.224	-4.926	-68.000	.66 .000			
Pair 2	PreControl - PostControl	-13.075	19.047	2.327	-17.721	-8.429	-5.619	.66 .000			

Table 6 Variances homogeneity test

Variances Homogeneity Test								
Variable		Levene Statistic			<i>df</i> 1	<i>df</i> 2	Sig.	
Civic Education Learning Outcomes	Based on Mean			22.687	1	132	.318	
	Based on Median			19.447	1	132	.318	
	Based on Median and with adjusted df			19.447	1	94.731	.320	
	Based on trimmed mean			21.145	1	132	.314	

Table 7 Paired sample *t*-test results with SPSS

Independent Samples Test								
Variable	Levene's Test for Variances Equality			<i>t</i> -test for Means Equality				
	<i>F</i>	Sig.	<i>t</i>	<i>df</i>	Sig. (2-tailed)	Mean	Std. Error	95% Difference Confidence Interval
						Difference	Difference	Lower Upper
Civic Education	Equal variances assumed	22.687	.000	13.568	132	.000	40.403	2.978 34.513 46.293
Learning Outcomes	Equal variances not assumed			13.568	98.041	.000	40.403	2.978 34.494 46.312

Discussion

Indigenous Knowledge in Civic Education Learning

Education is an effort to make a conducive learning atmosphere and process. The provision to create attitudes and personality values aligned with the principles of Pancasila, which holds paramount significance within the National Education. Furthermore, Civic Education is a crucial platform for achieving the objectives of National Education. The implementation plays a pivotal role in nurturing intellectual potentials, transforming students into individuals who uphold the belief in and reverence for God Almighty. Moreover, it instills noble character, physical and mental well-being, knowledge, creativity, and independence, as well as fosters responsible citizenship within a democratic state (Juliardi, 2015).

The political education challenge is improving democratic with functions: developing citizens' intelligence, abilities, and personal development. Moreover, building a democratic society needs a learning and mission approach appropriate to the new paradigm. The new paradigm of civic education is used through methods focused on active student learning activities and an exploratory approach (Nanggala, 2020).

The Civic Education Learning method (Dewi et al., 2021) with a new paradigm contains characteristics: (1) Teaching and training in critically thinking to respond to problems; (2) Getting students to understand, select and solve problems; (3) Training to think appropriate to the scientific method; and (4) Training to think with other social abilities appropriate to the inquiry approach. Therefore, the government of Indonesia and teachers participate in developing education quality (Rachman et al., 2021).

With this new paradigm (Anatasya & Dewi, 2021), a new learning process emerges. The main problem is the utilization of methods that appeared difficult to comprehend, less flexible and less democratic as well as using a single approach. The teacher's activity overshadows the students, leading to the neglect of the process of instilling values, attitudes, and actions.

The Civic Education aims to develop good and smart citizens. According to Winataputra (2016), Civic Education is pedagogical and substantive to improve good and smart citizens for all Education levels. This subject is an inherent part of the national education instrumentation and practice as a subject in schools, colleges, branches of social science, political education programs, and conceptual framework (Winataputra, 2001).

Civic Education goals for elementary, middle, and high school levels are similar. The goals are focused on improving competencies of students adapted to their psychological and emotional, social development, and intellectual level. Furthermore, the subject aims to develop: (1) Think rationally, innovatively, and critically to respond to issues; (2) Include effectively and mindfully, and act keenly in local area, public, and state exercises, as well as against defilement; (3) Improve positively and democratically appropriate to the Indonesian people characteristics; and (4) Interact with other nations directly or indirectly using IT.

Indigenous Knowledge as Civic Education Curriculum Material

Harmony and tolerance are inspired by these three Indigenous Knowledge (Pangalila & Mantiri, 2020). These values contain a noble meaning where there is a gratitude that humans are God's creation with similar existence. The cultural values are in line with the 5 precepts of Pancasila and should be accommodated as learning resources in the context of Civic Education learning. Teachers should also innovate process learning materials and not only focus on those explicitly in the curriculum (Pangalila et al., 2019).

The *Si Tou Timou Tumou Tou* are the North Sulawesi noble values (Rogi et al., 2020) where humans live in this world to foster a sense of humanity towards others and not cultivate enmity. These values contain the recognition that humans are God's creatures and live together with others. Hence, the higher the comprehension understudies might interpret the social qualities, the higher their resilience and regard for others from various strict foundations, nationalities, races, and languages (Grosman et al., 2021).

The social worth of Mapalus contains a profound implication that people are social creatures who live reliably with others (Lumi, 2021). This reflection is evident in the attitude of mutual assistance among the members of the North Sulawesi community, the establishment of strong cooperation among individuals and between individuals and the broader community, fostering harmony between different tribes and religions, and promoting collaboration across all levels of society (Nassa, 2021).

The Torang Samua Basudara contains the fundamental comprehension that all people are brothers. There is no segregation in view of nationality, race, religion, language, or different foundations. This worth has been demonstrated to defend the North Sulawesi individuals, keeping people from participating in clashes with adjoining regions like Ambon, Posso, and Palu. Civic Education learning, serving as a cornerstone in the development of National and Character Building, should incorporate the local cultural values. Therefore, it can foster a stronger sense of identity and cohesion within the community while promoting harmony and understanding among diverse communities across the nation (Tungkagi & Sila, 2022).

Civic Education is centered on fostering a diverse scope of self-development including religion, socio-culture, language, age, and ethnicity, with the ultimate aim of cultivating intelligent, skilled, and morally upright Indonesian citizens. This discipline, as a pivotal area of academic inquiry, assumes a crucial national mission in enlightening the people living through the conduit of "value-based education." Hence, the more comprehensive and well-prepared the inclusion of Civic Education in educational institutions, with due regard for pertinent sources, the greater the advancement in student and community tolerance (Pattisamallo et al., 2023). These three Culture and Civic Education are important to improve students' tolerance. Civic Education based on these values is relevant and accommodates the noble values of the nation's culture reflected in the Indigenous Knowledge of the pluralistic society of Indonesia.

Conclusion and Recommendation

In conclusion, the learning model improvement for Civic Education according to the North Sulawesi Indigenous Knowledge is a necessity to strengthen local cultural values and the internalization at school should be sought by every teacher. The results showed that students' understanding of culture increased after being treated

with the internalization of the local wisdom Indigenous Knowledge in Civics learning at elementary, middle, and high school in 9 schools in Minahasa Regency, Manado City, and Tomohon City. The harmony and tolerance of the people were inspired by *Si Tou Timou Tumou Tou, Mapalus*, and *Torang Samua Basudara*. These cultural values contain a noble meaning where there is a gratitude that humans are God's creation which are similar. These values are consistent with Pancasila. Thus, in the context of Civic Education Learning, teachers are expected to accommodate these values as learning resources and must innovate in processing learning materials.

Conflict of Interest

The authors declare that there is no conflict of interest.

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