



# Nosarara Nosabatutu as local wisdom for environmental and social character formation in a plural society

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## ABSTRACT

**Background:** Local wisdom remains a vital foundation for social harmony and moral formation in plural societies, yet its relevance is increasingly challenged by globalization and cultural shifts among youth. One of the most prominent local philosophies of the To Kaili community in Palu City is Nosarara Nosabatutu, which emphasizes unity, brotherhood, togetherness, and collective responsibility. Previous studies have largely positioned this philosophy as a cultural identity or conflict-resolution mechanism, while its role in youth character education has not been sufficiently examined. This study aims to analyze the meaning of Nosarara Nosabatutu in a plural social context, identify challenges in preserving its values, and examine its role in shaping youth character. **Methods:** This research employs a qualitative approach using in-depth interviews with four key informants consisting of cultural figures, historians, educators, and academics, supported by document analysis and interpretative thematic analysis. **Findings:** The findings show that Nosarara Nosabatutu functions as a living social philosophy that strengthens solidarity and social cohesion, yet its transmission is hindered by weakening intergenerational communication, diverse linguistic interpretations, limited institutional reinforcement, and cultural transformation driven by modernization. The study further reveals that the values embedded in this philosophy are closely aligned with character education goals, particularly in fostering empathy, cooperation, social responsibility, and peaceful interaction among youth. These results demonstrate a strong correspondence between local wisdom theory and character formation practices within educational and social settings. **Conclusion:** In conclusion, Nosarara Nosabatutu has a strategic role in youth character education when integrated across family, school, and community environments. **Novelty/Originality of this article:** The novelty of this study lies in positioning Nosarara Nosabatutu not merely as a cultural symbol, but as a context-based character education framework that is adaptable to contemporary plural societies.

**KEYWORDS:** Nosarara Nosabatutu; local wisdom; youth character education.

## 1. Introduction

Indonesia is widely recognized as a multicultural country characterized by a high degree of ethnic, linguistic, religious, and cultural diversity spread across the archipelago. This diversity is not merely a sociological reality, but also constitutes a fundamental aspect of national identity and a rich source of moral and social values that guide collective life. Local cultures across Indonesia have long functioned as reservoirs of wisdom, transmitting ethical teachings, social norms, and communal values from one generation to the next (Sibarani, 2018). These local wisdom traditions essentially provide guidance on how individuals should interact with others and maintain harmonious relationships within their social and cultural environments. Each region in Indonesia possesses distinctive traditions and value systems that reflect the lived experiences of its people. These traditions are not

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static cultural artifacts, but dynamic social mechanisms that shape attitudes, behaviors, and moral orientations within society. In this context, local wisdom plays a crucial role in fostering social cohesion, mutual respect, and collective responsibility, particularly in plural societies where diversity can become both a strength and a source of social tension. Therefore, preserving and revitalizing local wisdom is increasingly important in the face of social change and cultural transformation (Ramadani & Fitriasia, 2023).

In eastern Indonesia, particularly in Central Sulawesi, one indigenous community that continues to uphold strong traditional values is the Kaili tribe, commonly referred to as To Kaili. The Kaili people constitute the largest ethnic group inhabiting Palu, Donggala Regency, and Sigi Regency. Historically, the To Kaili community has been known for its deep attachment to customs, traditions, and social values inherited from the *totua nungata* (ancestors). These inherited values continue to influence various aspects of community life, including language use, customary rituals, social relationships, and conflict resolution mechanisms. One of the defining characteristics of the To Kaili cultural system is its strong reliance on ancestral teachings known as *panguli ntotua nggaulu*. These teachings represent the moral advice and ethical guidance passed down orally by previous generations. *Panguli ntotua nggaulu* functions as a normative framework that regulates social conduct, shapes moral awareness, and reinforces communal bonds. Through these ancestral messages, the Kaili people internalize values related to kinship, solidarity, mutual respect, and social harmony, which are regarded as essential foundations for communal life.

Among the various values embedded in *panguli ntotua nggaulu*, the philosophy of *Nosarara Nosabatutu* occupies a central and highly symbolic position. This philosophy is widely recognized as a core expression of Kaili identity and social ethics. In the Kaili language, *Nosarara Nosabatutu* is commonly interpreted as “brotherhood and unity.” However, beyond its literal meaning, this expression reflects a comprehensive worldview that emphasizes togetherness, collective responsibility, peace, and social solidarity. It conveys the belief that every individual within the community is interconnected and bound by shared moral obligations. The philosophy of *Nosarara Nosabatutu* teaches that social harmony can only be achieved when individuals perceive one another as part of a unified social body. Within the Kaili worldview, anyone who comes to Palu with good intentions and respectful behavior is regarded as *sararata le* or *sararata ia*—a brother or family member. Consequently, both indigenous inhabitants and newcomers are expected to recognize each other as equals and to share responsibility for maintaining social harmony. In this sense, *Nosarara Nosabatutu* functions as an inclusive philosophy that transcends ethnic boundaries and promotes peaceful coexistence in a plural social environment.

The values embodied in *Nosarara Nosabatutu* are closely aligned with the principles of character education, including empathy, solidarity, cooperation, respect for others, and social responsibility (Haryanti et al., 2022). Through this philosophy, the Kaili community implicitly educates younger generations to value togetherness over individualism and to prioritize communal well-being over personal interests. Thus, *Nosarara Nosabatutu* can be understood as a form of indigenous character education that grows organically from the local culture and lived experiences of the community. However, despite its philosophical richness and social relevance, the understanding and practice of *Nosarara Nosabatutu* have gradually declined, particularly among younger generations. Rapid globalization, technological advancement, and increased exposure to external cultural influences have significantly transformed social values and patterns of interaction among adolescents (Nawawi & Bedi, 2025). In Palu, many adolescents today are unfamiliar with the deeper meanings of this philosophy and tend to perceive it merely as a regional slogan or cultural symbol without practical relevance to modern life.

This weakening of cultural transmission is further exacerbated by linguistic challenges and generational gaps. The phrase *Nosarara Nosabatutu* originates from *panguli ntotua nggaulu*, which is considered an old ancestral language. As a result, different sub-ethnic groups and dialects within the Kaili community interpret its meaning in various ways. These diverse interpretations, combined with declining intergenerational communication, have made it increasingly difficult for young people—particularly adolescents and migrant

communities—to fully comprehend and internalize the values embedded in this philosophy. Moreover, the rapid development of science and technology has altered patterns of socialization among youth. Adolescents today are growing up in a digital environment that often emphasizes individual achievement, competition, and virtual interaction, sometimes at the expense of direct social engagement and communal values. This shift has contributed to the erosion of traditional value systems, including *Nosarara Nosabatutu*, which historically relied on close-knit social relations and collective experiences.

The decline in understanding and practice of this philosophy has tangible social consequences. Various social conflicts, inter-community disputes, and youth-related incidents in Palu reflect the weakening of values related to unity and brotherhood. These phenomena indicate that the moral foundations once reinforced through local wisdom are no longer fully functioning as effective social regulators. Consequently, there is an urgent need to reintroduce and reinterpret *Nosarara Nosabatutu* in ways that resonate with contemporary social realities, particularly within the context of youth character education. Education plays a strategic role in this process. Integrating local wisdom into educational frameworks can serve as a powerful tool for character formation, especially in plural societies (Fachrurradhi et al., 2025). By embedding the values of *Nosarara Nosabatutu* into formal and informal educational settings, adolescents can be encouraged to develop empathy, social awareness, and a sense of belonging rooted in local culture. Such integration can help bridge the gap between traditional values and modern lifestyles, ensuring that local wisdom remains relevant and meaningful. Based on these considerations, this study seeks to examine *Nosarara Nosabatutu* not merely as a cultural identity marker, but as a living social philosophy with significant implications for youth character education. This research aims to analyze the meaning of *Nosarara Nosabatutu* within the plural society of Palu, identify the challenges involved in preserving its values, and explore its role in shaping the character of adolescents. By doing so, this study aspires to contribute to the revitalization of local wisdom as a shared moral foundation that can strengthen social cohesion and character development in contemporary society.

## 2. Methods

### 2.1 Research method

This study employed a qualitative approach with a descriptive qualitative research design. This approach was selected because the research aimed to obtain an in-depth understanding of the role of the *Nosarara Nosabatutu* philosophy in shaping and strengthening character education among adolescents in Palu. A qualitative approach enables researchers to explore meanings, values, perspectives, and processes of internalizing cultural values within their natural social context (Creswell, 2018). Through this approach, the study sought to understand the philosophical and social dimensions of *Nosarara Nosabatutu* as part of the local wisdom of the Kaili community. The descriptive qualitative design was used to systematically and comprehensively describe the social realities related to the meaning, implementation, and contemporary relevance of the *Nosarara Nosabatutu* philosophy in adolescent life. The research focused on narratives, symbols, social practices, and cultural interpretations provided by cultural experts, historians, and academics regarding the values embodied in *Nosarara Nosabatutu* as a form of indigenous-based character education rooted in Kaili local culture.

This research was conducted in Palu, Central Sulawesi, which is recognized as the primary settlement area of the Kaili ethnic community and the sociocultural space where the values of *Nosarara Nosabatutu* continue to develop and be practiced. The research location was selected purposively because Palu City represents an important setting of interaction between traditional Kaili cultural values and the social dynamics of contemporary adolescents in the era of modernization. The research was conducted over approximately one month, from October to November 2025, including the stages of data collection, data processing and analysis, and preparation of the research report.

2.2 Data collection and analysis

The sources of data in this study consisted of primary and secondary data. Primary data were obtained directly through interviews with informants who possessed competence and relevance to the research focus, including cultural experts in Palu City, local historians, and academics from the Department of History Education, Faculty of Teacher Training and Education, Tadulako University. These informants were selected purposively based on their understanding of Kaili cultural values and their knowledge regarding character education within society. Secondary data were obtained through literature studies derived from books, scientific journals, research articles, cultural manuscripts, and previous studies relevant to the philosophy of *Nosarara Nosabatutu* and adolescent character education.

The data collection techniques employed in this study included semi-structured interviews and literature studies. Semi-structured interviews were conducted to provide flexibility for informants to express their perspectives, experiences, and interpretations concerning the role of *Nosarara Nosabatutu* in shaping adolescent character while maintaining alignment with the research focus. Meanwhile, the literature study was conducted by reviewing various written sources related to local wisdom, character education, and the sociocultural dynamics of adolescents through both direct and indirect citation techniques. Data analysis was carried out qualitatively using the interactive analysis model developed by Miles et al. (2014), which consists of three stages: data reduction, data display, and conclusion drawing or verification. Data reduction was conducted by selecting, categorizing, and simplifying the information obtained from interviews and literature studies to identify data relevant to the research focus. The reduced data were then presented in the form of narrative descriptions and thematic relationships to facilitate interpretation and understanding. The final stage involved drawing conclusions and verifying findings by comprehensively reviewing all collected data to identify themes, patterns, and meanings regarding the role of the *Nosarara Nosabatutu* philosophy in strengthening character education among adolescents in Palu City.

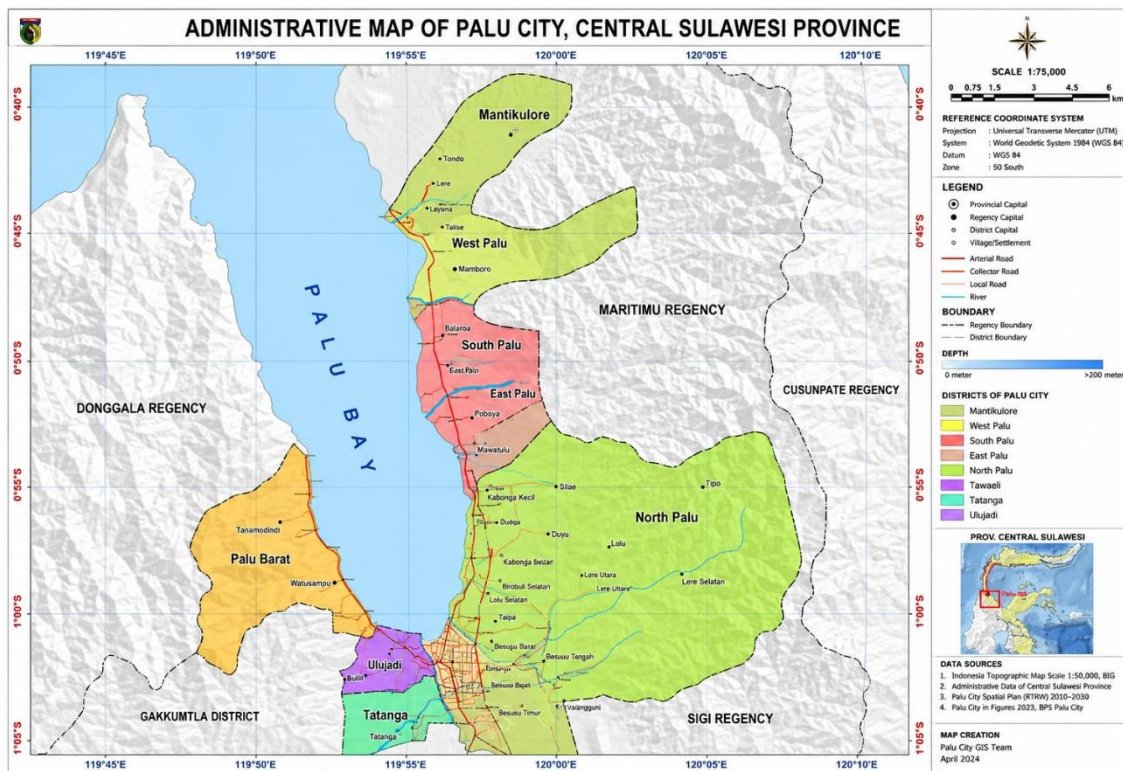


Fig. 1. Research location

### 3. Results and Discussion

#### 3.1 Meaning of Nosarara Nosabatutu in a plural society of Palu

Nosarara Nosabatutu constitutes one of the most fundamental local wisdom philosophies within the cultural value system of the Kaili community in Palu. Conceptually, this philosophy does not merely function as a cultural slogan or symbolic expression, but also operates as an ethical framework that shapes social attitudes, collective consciousness, and patterns of interaction within society. In the pluralistic social landscape of Palu—characterized by ethnic, religious, linguistic, and cultural diversity—Nosarara Nosabatutu serves as a unifying value that transcends primordial identities and promotes social integration through communal solidarity and mutual respect (Haliadi et al., 2006; Sibarani, 2018).

Etymologically, the term nosarara refers to brotherhood, while nosabatutu means unity. However, the philosophical meaning of these concepts extends beyond their literal translation. According to Haliadi et al. (2006), the word rara refers to “heart” or “feeling,” whereas batutu literally means a cloth bag traditionally used within Kaili society. Linguistically, nosarara derives from no (to become), sa (one), and rara (heart or feeling), which collectively conveys the meaning of “being united in heart and feeling.” Meanwhile, nosabatutu derives from no (to become), sa (one), and batutu (bag), meaning “having one bag.” These linguistic constructions indicate that Nosarara Nosabatutu embodies not only social unity, but also emotional interconnectedness and collective belonging within communal life.

Historically, the philosophical meaning of Nosarara Nosabatutu is closely associated with the symbolic interpretation of batutu within Kaili culture. In traditional Kaili society, batutu functioned as a storage container for valuable personal belongings, commonly referred to as polisaa, including money, gold, and other precious items kept privately and securely. In another social context, batutu was also used as a container for communal and ceremonial items such as betel nut and areca nut, known as batutu kosau mbaso, which symbolized social interaction, kinship, and communal relationships among community members.

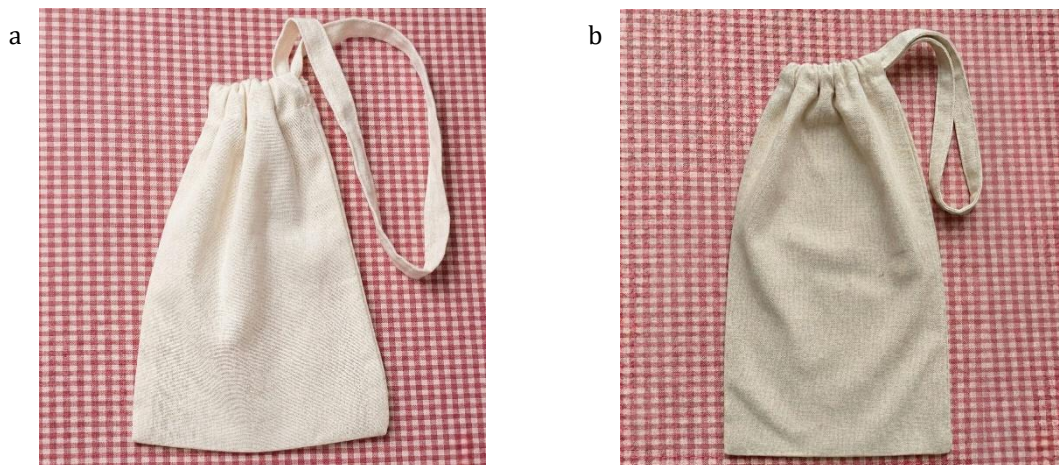


Fig. 2 (a) Batutu Polisaa; (b) Batutu Kosau Mbaso  
(Haliadi et al., 2006)

Beyond its practical function, *batutu* also possesses cosmological significance within the worldview of the Kaili Rai community. In this context, *batutu* refers to the fetal sac or womb that protects and nurtures a baby within the mother’s body during pregnancy. A child born together with the fetal membrane is traditionally referred to as *ngana etu nesuvu nte batutuna*, meaning “a baby born together with its batutu.” This symbolic understanding demonstrates that the philosophy of *Nosarara Nosabatutu* is deeply rooted in the idea of

existential interconnectedness, where human beings are perceived as originating from the same symbolic space of protection, unity, and life itself. From the perspective of symbolic anthropology, cultural symbols function as representations of collective consciousness and shared moral values within society (Geertz, 1973). Therefore, *batutu* symbolizes not merely a physical object, but also a cultural metaphor for kinship, solidarity, protection, and communal belonging.

Within Kaili culture, *batutu* is generally categorized into two forms, namely *batutu polisaa* and *batutu kosau mbaso*. *Batutu polisaa* symbolizes trust, responsibility, and personal integrity because it functions as a container for storing personal valuables. Meanwhile, *batutu kosau mbaso* symbolizes openness, social interaction, communal ethics, and collective participation because it is associated with traditional communal practices. The coexistence of these two symbolic forms reflects the Kaili understanding that social life should maintain a balance between personal responsibility and communal obligation. Individual interests are acknowledged, yet they remain inseparable from broader collective responsibilities and social harmony.

This symbolic dualism also provides an important philosophical foundation for adolescent character education in contemporary society. In the midst of increasing individualism and competitive social relations in the digital era, *batutu polisaa* symbolically reminds individuals of the importance of personal integrity, self-control, and responsibility. Conversely, *batutu kosau mbaso* emphasizes openness, dialogue, empathy, and communal participation. These symbolic meanings construct an indigenous ethical framework that encourages young people to balance personal achievement with collective welfare and social responsibility. Thus, *Nosarara Nosabatutu* functions not merely as cultural heritage, but as a dynamic moral system relevant to contemporary social life and youth character formation.

According to Ratu et al. (2019), *Nosarara Nosabatutu* contains several core values, including brotherhood (*nosampesuvu*), mutual cooperation (*nosialampale*), unity (*nompakasangu mosintuvu*), and peace (*modamai*). These values represent the moral orientation of the Kaili community, which prioritizes togetherness and social solidarity as the primary foundation of communal relations. In practice, these principles are manifested through traditions of collective work, mutual assistance, kinship-based deliberation, and conflict resolution mechanisms emphasizing consensus and reconciliation. Such practices demonstrate that *Nosarara Nosabatutu* is not merely philosophical rhetoric, but a living social ethic continuously reproduced through everyday social interactions.

Furthermore, Haliadi et al. (2006) explain that philosophically, *Nosarara Nosabatutu* embodies several interconnected commitments to communal life, including commitment to brotherhood, unity, togetherness, and kinship. These commitments indicate that every member of society is expected to perceive themselves as part of an extended social family in which mutual care, cooperation, and solidarity are continuously maintained. Such philosophical commitments reinforce collective awareness that social problems and conflicts should be resolved through cooperation, deliberation, and mutual support rather than through division or individualistic competition.

In the plural society of Palu, the meaning of *Nosarara Nosabatutu* has undergone important contextual transformation. Social diversity and intercultural interaction require the existence of shared ethical values capable of functioning as social cohesion within multicultural society. Septiwiharti (2020) emphasizes that solidarity constitutes one of the most dominant cultural characteristics of Kaili society, where communal relations are built upon collective responsibility, kinship, and mutual respect. In this context, *Nosarara Nosabatutu* no longer functions exclusively as an ethnic identity marker of the Kaili people, but has evolved into an inclusive social philosophy that accommodates pluralism and peaceful coexistence among different social groups.

This inclusiveness reflects the adaptive nature of local wisdom in responding to social transformation and modernization. In multicultural societies, local wisdom often serves as a moral resource capable of strengthening social cohesion and preventing social fragmentation (Banks, 2010; Putnam, 2007; Ramadani & Fitriasia, 2023). Through the values

of brotherhood, solidarity, and togetherness embedded in *Nosarara Nosabatutu*, the people of Palu are encouraged to maintain harmonious social relations despite differences in ethnicity, religion, and cultural background. The philosophy thereby functions as a social glue that reinforces collective identity and communal stability within an increasingly dynamic and heterogeneous society.

Therefore, the meaning of *Nosarara Nosabatutu* within the plural society of Palu extends beyond its symbolic cultural dimension. It represents an indigenous ethical system that regulates social relations, shapes collective consciousness, and preserves social harmony amid social diversity and modernization. The preservation and revitalization of these values are particularly important in the context of adolescent character education, as younger generations increasingly face social challenges associated with individualism, technological transformation, and weakening communal relations. Consequently, understanding *Nosarara Nosabatutu* as both cultural philosophy and social ethic provides an essential foundation for strengthening character education rooted in local wisdom and communal responsibility.

### 3.2 Challenges in preserving nosarara nosabatutu values

Although *Nosarara Nosabatutu* is normatively positioned as one of the core cultural identities and moral philosophies of the Kaili community, its preservation and transmission currently face increasingly complex and multidimensional challenges. These challenges are not isolated phenomena but are interconnected processes shaped by social transformation, cultural shifts, modernization, and rapid technological development within the plural society of Palu. Consequently, the sustainability of *Nosarara Nosabatutu* as a living social ethic depends not only on symbolic recognition but also on continuous processes of reinterpretation and internalization across generations (Sukmayadi & Yahya, 2020). One of the primary challenges lies in the weakening public understanding of its philosophical meaning, particularly among younger generations and migrant communities. In the Kaili worldview, newcomers are socially integrated as *sararata le* or *sararata ia*, reflecting an inclusive social structure based on kinship and solidarity. However, when such values are not continuously internalized, they risk being reduced to symbolic identity markers rather than lived ethical principles (Ratu et al., 2019).

Another critical issue is the decline of cultural transmission through language. The ancestral linguistic system *panguli ntotua nggaulu* is increasingly marginalized in everyday communication, leading to weakening intergenerational knowledge transfer. Studies on local wisdom preservation emphasize that when cultural values are not embedded in daily social practice and education systems, their sustainability becomes fragile (Sakti et al., 2024). Furthermore, dialectical variation among Kaili sub-groups contributes to fragmented interpretation of the philosophy, reducing collective cultural coherence. Modernization and technological advancement further intensify these challenges. The rapid expansion of global communication networks has reshaped social orientation toward individual achievement, competition, and pragmatic success. This shift often contradicts the collectivist ethos of *Nosarara Nosabatutu*, where solidarity, mutual cooperation, and kinship are central values. Research on character and cultural education shows that modernization can weaken communal moral frameworks when not balanced with structured value education (Haq et al., 2022).

These changes are reflected in increasing social tensions among adolescents in Palu. Inter-community conflicts and student disputes indicate weakening social cohesion and declining internalization of shared moral values. Fonseca et al. (2019) argue that social cohesion depends on shared norms, trust, and collective identity, all of which are challenged in rapidly changing multicultural environments. Religious and cultural transformation has also contributed to shifts in the position of local wisdom. The historical spread of Islam through Datokarama and educational reform movements initiated by Guru Tua played a significant role in shaping sociocultural structures in the region. While these developments strengthened religious education, they also contributed to a reinterpretation of indigenous

philosophies, which are sometimes repositioned as heritage rather than living ethical systems (Hidayati et al., 2020).

In the digital era, a more complex challenge emerges through algorithm-driven social interaction. Youth are increasingly embedded in digital environments that prioritize visibility, speed, and individual performance. Layli et al. (2023) note that digital culture can marginalize local values when character education is not adapted to technological contexts. This creates a gap between inherited communal ethics and contemporary digital behavior. Moreover, the rise of filter bubbles and echo chambers in social media environments further intensifies social fragmentation. Adolescents exposed to homogeneous digital content may experience reduced empathy and limited understanding of social diversity (Arthur et al., 2015). Therefore, *Nosarara Nosabatutu* needs to be recontextualized as a form of digital ethics that guides online interaction, emphasizing unity (*nompakasangu*), empathy, deliberation, and respect. At the structural level, government efforts to preserve *Nosarara Nosabatutu* through institutional programs, including the establishment of a socialization team by the Palu City Government in 2007, represent important policy recognition. However, the effectiveness of these efforts remains limited due to weak policy continuity, insufficient institutional coordination, and low community participation. Research in character education implementation shows that cultural preservation requires sustained integration between policy, education, and community engagement to be effective (Sarkadi et al., 2022).

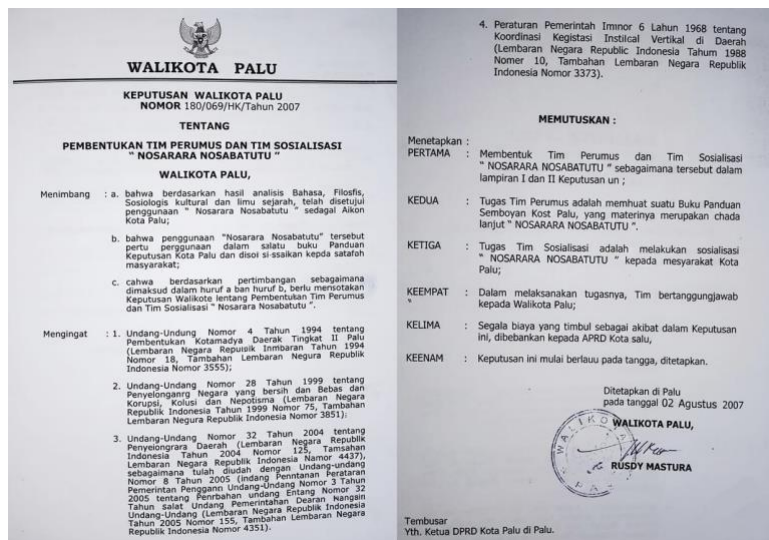


Fig. 2 Palu Mayor's Decree (Haliadi et al., 2006)

Interviews with Haliadi from Tadulako University further confirm that weak policy follow-up and limited community involvement are key factors affecting the sustainability of *Nosarara Nosabatutu*. Based on this analysis, it can be concluded that the challenges in preserving *Nosarara Nosabatutu* are multidimensional, encompassing linguistic erosion, modernization pressures, digital transformation, cultural-religious reinterpretation, and institutional limitations. Therefore, preservation strategies must go beyond symbolic recognition and move toward integrated approaches involving education, digital adaptation, and intergenerational value transmission.

### 3.3 The role of *Nosarara Nosabatutu* in youth character education

Youth character education represents one of the most strategic domains in the effort to preserve and actualize the values of *Nosarara Nosabatutu*. Adolescence is a critical developmental phase in which processes of identity formation, moral reasoning, and social value internalization occur intensively. In this stage, individuals are highly receptive to

social influences, making it a crucial period for embedding ethical frameworks that can guide long-term behavior. Within this context, *Nosarara Nosabatutu* possesses strong potential as a culturally grounded value system that can shape adolescents' character in a holistic manner, encompassing social awareness, emotional maturity, and moral responsibility (Novitasari & Walid, 2024; Arthur et al., 2015). Conceptually, character education does not merely involve cognitive understanding of moral values, but emphasizes internalization and habituation of these values in daily life practices. Contemporary research highlights that effective character education must integrate cognitive, affective, and behavioral dimensions through experiential learning processes rather than mere instruction (Krettenauer & Anderson, 2022; Berkowitz & Bier, 2007). In this regard, the philosophy of *Nosarara Nosabatutu*, which emphasizes brotherhood, unity, togetherness, and peace, aligns strongly with the objectives of character education aimed at developing empathetic and socially responsible individuals (Haq et al., 2022; Sakti et al., 2024).

The value of brotherhood (*nosampesuvu*) teaches adolescents to perceive others as part of a shared social family regardless of ethnic, religious, or socio-economic differences. This value is particularly relevant in multicultural contexts such as Palu, where diversity constitutes a defining characteristic of social life. When internalized effectively, this principle fosters tolerance, reduces prejudice, and strengthens social cohesion among youth (Banks, 2010; Fonseca et al., 2019). Similarly, the values of mutual cooperation (*nosialampale*) and togetherness play a significant role in shaping adolescents' social character. In educational settings, these values can be operationalized through collaborative learning, group-based problem solving, and participation in community-based activities. Such practices reflect the principle that character formation is fundamentally social and constructed through interaction rather than individual cognition alone (Sakti et al., 2024; Sugiyo & Purwastuti, 2017).

The values of unity (*nompakasangu mosintuvu*) and peace (*modamai*) function as foundational ethical principles in building a harmonious school environment. These values encourage adolescents to resolve differences through dialogue and deliberation rather than violence or exclusion. In this sense, *Nosarara Nosabatutu* operates not only as cultural philosophy but also as a preventive moral framework against bullying, aggression, and social conflict in educational settings (Sarkadi et al., 2022). Findings from qualitative interviews indicate that the internalization of *Nosarara Nosabatutu* values significantly influences adolescent character formation. These values shape not only behavior but also cognitive orientation and emotional responses in social interactions. Adolescents who internalize local wisdom values tend to demonstrate higher empathy, social sensitivity, and adaptability in diverse social contexts (Hidayati et al., 2020; Masrukhi et al., 2024).

More than moral concepts, *Nosarara Nosabatutu* also embodies collective life commitments, including commitment to brotherhood, unity, and togetherness. When systematically integrated into educational processes, these commitments become a strong foundation for sustainable character development. Contemporary studies emphasize that value internalization must be continuous, contextual, and rooted in learners' lived experiences rather than abstract normative teaching (UNESCO, 2021). From a pedagogical perspective, the implementation of *Nosarara Nosabatutu* requires a shift from traditional transmission-based education toward dialogical and participatory learning models. Conventional memorization-based approaches are insufficient for meaningful character formation. Instead, education must adopt dialogical pedagogy that emphasizes interaction, reflection, and collaboration among learners. In this framework, classrooms become spaces of brotherhood where students from diverse ethnic backgrounds engage in *mosampesuvu* practices through shared learning experiences (Gaus, 2021; Lu, 2024).

Character education must also prioritize the affective domain, particularly the development of empathy, belongingness, and collective identity. When students participate in community-based projects grounded in *nosialampale*, they practice inclusivity, cooperation, and civic responsibility in real-life contexts. The effectiveness of character education is closely linked to the extent to which educational environments reflect local cultural values (Harun et al., 2020). From a systemic perspective, the preservation and

internalization of *Nosarara Nosabatutu* require synergy among schools, families, communities, and government institutions. Schools function as formal spaces for structured value education, families as the foundation of early moral development, and communities as spaces for social practice. Without this synergy, local wisdom risks losing its transformative power in shaping youth character (Sukmayadi & Yahya, 2020; Sarkadi et al., 2022). Thus, *Nosarara Nosabatutu* should not be viewed merely as cultural heritage, but as a dynamic pedagogical resource for youth character education. Its systematic internalization offers a culturally grounded solution to contemporary challenges such as moral decline, social fragmentation, and identity crises among adolescents in Palu. In this sense, local wisdom functions not only as a cultural artifact but also as an active framework for shaping ethical, resilient, and socially responsible future generations.

### 3.4 Integrative analysis: *Nosarara Nosabatutu* as a context-based character education framework

The findings discussed in Sections 3.1 to 3.3 demonstrate that *Nosarara Nosabatutu* is not merely a symbolic expression of Kaili cultural identity, but a living social philosophy that actively structures interaction patterns, collective consciousness, and moral orientation within the plural society of Palu. The interrelation between its philosophical meaning (Section 3.1), its preservation challenges (Section 3.2), and its pedagogical role in youth character education (Section 3.3) forms an integrated epistemological framework that must be understood holistically rather than fragmentarily (UNESCO, 2021; Sukmayadi & Yahya, 2020). From a conceptual standpoint, *Nosarara Nosabatutu* functions as a culturally embedded value system that bridges normative ethics and everyday social practice. It provides a moral foundation emphasizing brotherhood (*nosampesuvu*), mutual cooperation (*nosialampale*), unity (*nompakasangu mosintuvu*), and peace (*modamai*), while simultaneously offering a practical framework for managing diversity in daily social interactions. This dual structure positions *Nosarara Nosabatutu* as a form of culturally responsive character education that aligns with contemporary calls for contextualized and values-based learning systems (Haq et al., 2022; Harun et al., 2020).

The context-based nature of this framework reflects a shift from universal, top-down moral instruction toward an indigenous, lived-value pedagogy rooted in local epistemology. Unlike standardized character education models that often remain abstract and decontextualized, *Nosarara Nosabatutu* draws upon the social capital and collective memory of the Kaili community. Through symbolic structures such as *batutu*, ethical values are grounded in tangible cultural metaphors, creating what can be understood as cultural resonance between identity and moral learning. This process transforms character education from cognitive absorption into affective internalization and lived ethical experience (Krettenauer & Anderson, 2022; Sugiyo & Purwastuti, 2017). However, the empirical realities identified in this study indicate that intergenerational discontinuity, linguistic erosion, modernization, and weak institutional reinforcement have significantly weakened the transmission of these values among younger generations. Such conditions confirm that local wisdom cannot survive through symbolic preservation alone. Rather, it requires structured integration into formal education systems, family socialization processes, and community-based practices. Without such integration, *Nosarara Nosabatutu* risks becoming a decontextualized cultural slogan rather than a functional ethical system (Sakti et al., 2024; Hidayati et al., 2020).

In the context of youth character formation, the role of *Nosarara Nosabatutu* becomes increasingly strategic. Adolescents are not passive recipients of moral values but active agents who construct identity through social negotiation and cultural interpretation. When internalized through reflective pedagogy, participatory learning, and experiential engagement, *Nosarara Nosabatutu* contributes to the development of empathy, social responsibility, cooperation, and conflict resolution skills. This aligns with contemporary research on character education, which emphasizes experiential and socially embedded learning as essential for moral development (Arthur et al., 2015; Berkowitz & Bier, 2007).

Furthermore, this integrative analysis highlights the importance of institutional synergy. Schools function as structured environments for value transmission, families serve as primary agents of moral habituation, and communities act as arenas for social validation and reinforcement. Government institutions, meanwhile, provide regulatory and policy frameworks that sustain cultural and educational integration. The absence of coordination among these actors weakens the transformative capacity of local wisdom in shaping youth character and social cohesion (Sarkadi et al., 2022; Fonseca et al., 2019).

From a sociocultural perspective, positioning *Nosarara Nosabatutu* as a context-based character education framework allows for a more inclusive understanding of its relevance in multicultural societies. Rather than being confined to ethnic heritage, it functions as a shared ethical resource that promotes cohesion, tolerance, and collective responsibility. This perspective is consistent with multicultural education theory, which emphasizes the importance of local wisdom in fostering inclusive citizenship and social integration (Banks, 2010; Gaus, 2021). Ultimately, the sustainability of *Nosarara Nosabatutu* depends on its transformation from a symbolic cultural heritage into a functional social and pedagogical system. The sociology of peace in Palu is sustained through these interconnected values of brotherhood and collective responsibility. In the context of increasing globalization and digital transformation, these values function as a cultural resilience mechanism against social fragmentation, identity conflict, and moral disorientation among youth (Layli et al., 2023; UNESCO, 2021).

Therefore, youth must not only be positioned as passive recipients of cultural heritage but also as active co-creators of its contemporary meaning. By embedding *Nosarara Nosabatutu* within youth development frameworks, Palu can cultivate a generation that is not only technologically competent but also ethically grounded in a culture of compassion, solidarity, and social responsibility. This enduring wisdom reinforces the idea that in an era of global uncertainty, social resilience is sustained not merely by institutional systems, but by shared human values that recognize humanity as one interconnected family (UNESCO, 2021; Arthur et al., 2015).

This study examined the meaning of *Nosarara Nosabatutu* within the plural social context of Palu City, the challenges in preserving its values, and its role in youth character education. Using qualitative methods—namely in-depth interviews, document analysis, and thematic interpretation—the study finds that *Nosarara Nosabatutu* is not merely a cultural legacy, but a living social philosophy that continues to shape moral orientation, social relations, and collective identity within the Kaili community and the broader plural society of Palu. The findings show that *Nosarara Nosabatutu* embodies an ethical framework grounded in brotherhood, unity, togetherness, and peace. These values function as a foundation for harmonious coexistence among diverse ethnic, religious, and cultural groups. In this context, *Nosarara Nosabatutu* transcends its ethnic origins and operates as an inclusive moral system that promotes mutual respect, solidarity, and collective responsibility, confirming the unifying potential of local wisdom in heterogeneous societies. At a deeper level, the philosophy is both materially and symbolically expressed through Kaili cultural concepts such as *batutu*. The distinction between *batutu polisaa* and *batutu kosau mbaso* reflects a worldview that balances individual responsibility with communal openness, situating personal interests within a broader commitment to collective well-being. This contributes conceptually to discussions on communitarian ethics and social cohesion.

#### 4. Conclusions

The study identifies significant challenges in preserving and transmitting these values, including linguistic shifts, generational gaps, modernization, and weak institutional support. The declining use of *panguli ntotua nggaulu* and the diversification of Kaili dialects have led to fragmented interpretations, while increasing individualistic tendencies among youth reduce the perceived relevance of local wisdom. Institutional efforts, though symbolically important, remain limited in sustainability, policy continuity, and community engagement,

risking the reduction of *Nosarara Nosabatutu* to a mere cultural slogan. Within this context, the role of *Nosarara Nosabatutu* in youth character education becomes crucial. Its core values align with contemporary character education goals, including empathy, cooperation, tolerance, social responsibility, and peaceful conflict resolution. When effectively internalized through education, family, and community, these values contribute significantly to the moral and social development of youth, encouraging them to view diversity as a shared reality requiring mutual understanding and collective commitment.

This study contributes theoretically by positioning *Nosarara Nosabatutu* as a context-based character education framework rooted in lived cultural experience. It demonstrates that local wisdom can serve as a culturally relevant and socially grounded alternative to abstract moral models. The study's integrative approach—linking cultural philosophy, social dynamics, and educational practice—highlights the adaptive and transformative potential of local wisdom. Despite its contributions, this study is limited by its qualitative scope and contextual focus. Future research is encouraged to adopt comparative, quantitative, or policy-oriented approaches to further examine and institutionalize local wisdom-based character education. In conclusion, *Nosarara Nosabatutu* remains a vital ethical resource for strengthening social harmony and youth character formation in Palu's plural society. Its sustainability, however, depends on systematic and collaborative efforts among families, educational institutions, communities, and government actors. By repositioning it as a context-based educational framework, local wisdom can play a strategic role in shaping morally grounded and socially responsible generations in an increasingly diverse world.

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### **Author Contribution**

The author was responsible for the conceptualization of the research, methodology design, data collection through interviews and document analysis, formal data analysis, interpretation of findings, manuscript preparation, critical revision, and approval of the final version of the manuscript.

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### **Ethical Review Board Statement**

Ethical review and approval were waived for this study due to its qualitative nature, involving non-invasive interviews with adult participants and no collection of sensitive personal data.

### **Informed Consent Statement**

Informed consent was obtained from all subjects involved in the study. All interviewees voluntarily agreed to participate after being informed about the purpose of the research, the use of the data for academic publication, and the assurance of confidentiality. Permission was also obtained to cite their statements as research informants.

## Data Availability Statement

The data are not publicly available due to ethical and privacy considerations.

## Conflicts of Interest

The author declares no conflict of interest. The funders had no role in the design of the study; in the collection, analysis, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

## Declaration of Generative AI Use

During the preparation of this work, the author used Grammarly to assist in improving grammar, clarity, and academic writing style, and DeepL to assist in language translation. After using these tools, the author reviewed and edited the content as needed and takes full responsibility for the content of the publication.

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