

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia



HairuddinCikka¹, Nurdin Nurdin², Adawiyah Pettalongi³

^{1,2,3} Postgraduate Studies, Islamic Education Department, Universitas Islam Negeri Datokarama Palu, Indonesia

ABSTRACT: This study discusses the Mepopoidulu tradition implemented by the Bada tribe, Poso Regency, in Indonesia. The aim of this study is to reveal the cultural values contained in the Meppoidulu tradition in the Bada tribe. This study used a qualitative method with an ethnography approach. The data was gathered through field observation, in-depth interviews with local communities, and written document analysis. The data, then, was analyzed using data reduction techniques, data presentation, and data verification, and ended with checking validity and drawing conclusions. The results of this study show that the implementation of the Mepopoidulu tradition consists of five main elements: *Pousuana Katuwon'na Tauna*, and the womb salvation ceremony during a mother's first pregnancy. Second, *Pompetimbali Poadakana Tauna*. Namely, manners are polite habits agreed upon in the social environment between people when they are adults in the stages leading to marriage. Third, *poparewa*, which implies ownership, means that humans will always live and strive and will own and have property rights. The fourth is *Maroro'u*, which means the implementation of expressions of gratitude to the almighty creator God for the agricultural harvests of the Bada community. The fifth is *Mpegiwuw*, which sanctions or punishes those who violate the traditional rules/customs of the Bada tribe. The educational values contained in the *mepopoidulu* tradition include the Value of religious education, an awareness deeply manifested in the depths of the human heart as human nature. Then, the Value of social education is a collection of attitudes and feelings manifested through behavior that influences the behavior of a person with values. Furthermore, the Value of moral education is a way of life that differentiates humans from other creatures. Cultural education is a value that has been embedded and agreed upon by the Bada tribe in the form of habits, behavior, and responses to a situation after or before it occurs. Finally, the Value of character education, which is an effort designed and implemented systematically to help understand human behavior, including the Value of caring, the ability to be sensitive to the needs of other people, and the ability to feel the feelings of different people and put oneself in other people's situations (empathy).

KEYWORDS: Educationvalues, Mepopoidulutraditions, Bada tribe, Poso regency

I. INTRODUCTION

Indonesia is known as a pluralistic or heterogeneous nation that has a very diverse of ethnicities, cultures, religions, and traditions (Hoon, 2017). They are reflected in everyday life, such as in traditional ceremonies, traditional houses, traditional clothing, songs and dances, musical instruments., And typical food/local food. For this reason, the government implements policies that lead to efforts to preserve national culture. We were born in a country where the spirit of mutual cooperation and togetherness is a familiar sight. Each culture in Indonesia has uniqueness and advantages that can be used as social capital as a tool and medium for creating peace and conflict resolution (Barron, Kaiser, & Pradhan, 2009). It resolves legal conflicts in society through sociological customary patterns.

For every custom, language, tribe, and religion, there is a value system and knowledge system that developed hundreds or even thousands of years ago. Indonesia has been governed and managed for generations by thousands of customary laws guided by hundreds of belief systems and religions (Bettinger, 2015). Indonesia is a nation built from hundreds or even thousands of sovereign, independent, and dignified nations, which in its history have been. Traditions must always be preserved to keep people's culture alive across generations. Traditions are procedures, actions, or habits usually carried out by a person or group of people related to religion, belief, etc (Swidler, 1986). The traditions are still valid from the past and are still accepted by the majority of local people.

In society, whether complex or simple, there are a number of traditional values that are interconnected with one another to form a system (Berkes, Colding, & Folke, 2000; Inglehart & Baker, 2000), and this system as a guideline for ideal concepts in culture provides a strong impetus for the direction of the lives of its citizens. Local traditions attract attention to study, partly because local

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia

traditions have characteristics that are quite effective in maintaining harmony in social life. Community life is closely related to tradition. The diverse traditions in Sulawesi are no exception.

Tradition is a phenomenon that always fulfills society's needs. In relationships between individuals, the need for their rights and the need for equality, which is the principle of every justice (Inglehart & Baker, 2000), it is determined that the rules strengthened by standard customs have material consequences that are required as required by law. These rules correspond to hidden human instincts, which are reflected in the respect for standard traditions and individuals' feelings of fear when breaking what their predecessors did.

Central Sulawesi Province is inhabited by various ethnic groups (Weber et al., 2007). One of them is the Bada tribe. For centuries, the Bada people have always been identified with the community and still use tradition as a guide in life. Where tradition is used as a social rule that regulates society, this has become a tradition from generation to generation and has even become a necessity that is still difficult to eliminate. These habits are still often implemented even though the implementation of customs has changed, but the values and meaning are still maintained as a social, legal rule that regulates the norms of community life. According to Dasion and Nugroho, although traditions or customs are still carried out well, globalization poses quite big challenges to traditions or customs.

The traditions of the Bada tribe of Poso Regency are one of the traditions of the Indonesian people, which in their traditions have noble values and local wisdom which are characteristic of the Bada tribe of Poso Regency. Where the people still uphold traditional values, this is proven by the firm upholding of tradition as an glue and binder in the social life of the community to this day.

Mepopoidulu means the rules of life of the Bada tribe in a social bond, which is manifested in the customs of the Bada tribe (Babcock, 1982). It becomes a guide that binds the Bada tribe to live a social life, starting from the time they are in the womb until death. In the tradition of the Bada tribe, the Value of religious education can be seen in the implementation of the PousuanaKatuwon'na Tauna event, namely safety both for the safety of the mother and the household and especially focused on the safety of the baby in the womb.

Furthermore, in the traditions of the Bada tribe, there is also the Value of religious education and cultural education; this is based on the fact that every Bada tribe always lives and works and will definitely own and be entitled to the property, which is called (Sosora) where the regulations regarding ownership of the results of the land business, animals, plants, buildings, and belongings left behind are heirlooms that become children's inheritance. However, there has been no research that discusses the Value of education in the Bada tribe traditions. So, based on this background, this research examines the traditional Bada tribe in Poso Regency. This research focuses on the Mepopoidulu tradition, which is implemented and observed as a guideline in social life. This research will provide academics and cultural practitioners with an understanding of the traditions of the Bada tribe.

II. LITERATURE REVIEW

A. Educational Values

Educational values are an interesting and current topic that can always be used as a reference so that educational values can be applied in shaping behavior today (Berkowitz, 2011). According to Driyarkara, the importance of educational values is "humanization," or the humanization process, the process of forming a human profile figure with a very human mentality who has a healthy, normal physical appearance and reasonable behavior. This means that the practice of implementing (in terms of stakeholders) educational values must always refer to two important things, namely, the humanization process. Humanization means the process of bringing and directing students towards self-maturation so that they have a very human mentality. This means that people always have the ability to position themselves naturally, have self-control, and be cultured.

Values are related to ideals, hopes and beliefs, and inner things (Hermans & Oles, 1994). Value is a measure someone makes of something, such as good or bad, ugly or beautiful, and big or small. These benchmarks are relative or abstract because they can only be assessed by the individual concerned. Thus, values become something fundamental in human life. Value is something that is valuable or something that is valuable. The definition of Value is appreciation or quality for something that can be the basis for determining human behavior because something is pleasant and reassuring.

The main goal of education is to produce human personalities who are intellectually, emotionally and spiritually mature. Therefore, the essential components of human personality are values and virtues. These values and policies must be the basis for developing human life that has civilization, goodness, and happiness, both individually and socially. Kokomo explained that values are always related to education. Values are the heart of education. The aim of education is basically the achievement of one Value. A nation's education aims to develop the realization of values in each individual. Through education, humans can shape their personalities by obtaining as much knowledge as possible and processing it as well as possible.

The Value of education has the following characteristics: (1) communicating beliefs with underlying reasons, (2) treating people fairly, (3) respecting other people's views, (4) expressing doubts or feelings of disbelief accompanied by reasons, and with respect,

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia

(5) not wholly controlling the environment to increase the possibility of conveying desired values, and preventing the possibility of undesirable values, (6) creating social and emotional experiences of desired values non-externally, (7) make rules, provide rewards and consequences with reasons, (8) keep communication open with parties who disagree, and (9) provide freedom for different behavior, if it reaches an unacceptable level it is directed to provides the possibility of change.

B. Religious Education Values

The word religion originates from the Latin term *religie*, meaning re, meaning return, and *lingerie*, meaning related or bound. Religion is a system of teachings about God, where adherents carry out ritual, moral, or social actions based on its rules (Idinopulos, 1998). Therefore, religion includes aspects of credentials (doctrine), ritual (ways of relating to God), morals (rules of behavior), and social (rules of social life) (Bowie, 2021). Meanwhile, the word religious is often understood as spiritual. The word religious means devotion to religion or piety. Religiosity is life values that reflect the growth and development of religious life, which consists of three main elements, namely morals, worship, and behavior, which serve as guidelines for behavior in accordance with God's rules to achieve prosperity and prosperity. The happiness of living in the world and the universe (Ryan, 2005).

Thus, a religious person must have values realized in everyday life. The religious phase is included in the third (adult) phase in a person's religious life, where a person realizes religion in life on the basis of willingness. and seriously. This phase is higher than the first simply religious phase, namely the childhood phase, which is religious simply, easily believes, and is receptive, while the next phase is the adolescent phase as acquiring a religion, the phase where someone explores the truth of faith.

Assessing a person's possession of religious values can be done by asking questions regarding religious knowledge and by the attitudes and behavior displayed as an embodiment of the values and teachings he adheres to. The embodiment of religious values can be seen through worship as a form of submission, obedience, and surrender, as well as in the form of daily attitudes and actions (morals).

Humans consciously have an individual relationship between humans and their creator. This relationship can be carried out in various ways, both through religion and various belief patterns that are always firmly held and embedded in everyday life. Religion is an awareness that spreads deeply in the depths of the human heart as human nature. Religion does not only concern the external aspect of life but also concerns the entire human person in its total integration of relationships into the oneness of God. Religious values aim to educate people so that they can better follow religious guidance and always remember God.

The Value of religious education is related to divinity and religion. Religious values are essential and useful for humanity, and they are necessary and spiritual in nature. The nature of need here is being devoted to God and carrying out His commands. There are five aspects or dimensions of religiosity, namely: 1) Dimension of Ideology or Belief, 2) Dimension of Worship, 3) Dimension of Appreciation, 4) Dimension of Knowledge, and 5) Dimension of Practice.

C. Mepopoidulu Customs

Tradition is understood as everything that has been passed down from ancestors (Handler & Linnekin, 1984). Tradition in the anthropological dictionary is the same as customs, namely habits that are religious and magical in nature from the life of an indigenous population, which includes cultural values, norms, laws, and rules that are interrelated and then become a system or regulations that are already established and include all conceptions of the cultural system of culture to regulate human actions or deeds in social life. Meanwhile, in the sociology dictionary, it is defined as trust that can be maintained through generations.

So what is important in understanding tradition is the attitude or orientation of thoughts or material objects or ideas originating from the past that people adopt in the present. These attitudes and orientations occupy a special part of the total historical heritage and elevate it to tradition. The importance of respecting or accepting something that is socially defined as tradition explains how interesting the phenomenon of tradition is.

Based on the opinion above, what is meant by tradition in this research is a set of models for behavior that originate from a system of values and main ideas that constitute a comprehensive system consisting of aspects that give meaning to teachings, ritual practices, and several types of behavior. Others are humans or a number of humans who carry out actions with each other. The tradition/speech in question is a set of models for behavior that originate from the value system and main ideas that govern the people of Bada', Poso Regency.

The Mepopoidulu tradition of the Bada tribe of the Poso Regency is one of the Indonesian people's traditions. Its traditions have noble values and local wisdom, which are characteristic of the Bada tribe of the Poso Regency. Where the community still upholds traditional values; this is proven by the firm upholding of tradition as the glue and binder in the social life of the community to this day. In the language of the Bada tribe, Mepopoidulu means the rules of life of the Bada tribe in a social bond which is manifested in the customs of the Bada tribe community and becomes a guideline that binds and binds the Bada tribe community in living a social life starting from when humans are in the womb until death.

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia

III. METHODOLOGY

This study uses qualitative methods. In qualitative research, the use of theory is only a guide so that the research focus is by the facts in the field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). This research was carried out in Bada district South Sulawesi, Indonesia. The choice of location for this research was based on the uniqueness of local custom and local wisdom values within the area.

The approach used in this research is ethnography. Ethnographic studies describe and interpret cultures, social groups or systems. Even though the meaning of culture is very broad, ethnographic studies usually focus on patterns of activities, language, beliefs, rituals and ways of life of society.

The interviews involved ten local customary leaders, local citizens, and three local government staff. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis technique used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

IV. RESULTS AND DISCUSSION

A. Description of Bada Ethnic in Poso Regency

The Bada Valley in South Lore and West Lore districts has an area of 569.49 Km², 4.59% of the total area of Poso district. Most of the population works in the agricultural sector, so transportation must be by land using two—or four-wheeled vehicles. The distance from the Regency Capital to the District Capital is + 124 Km, which can be reached in + 5 hours.

Central Sulawesi Province has several tribes, one of which is the Bada tribe. The Bada tribal community is one of the indigenous communities located around the Bada Valley, which is surrounded by mountains in the Lore Selatan sub-district, Poso district, which is centered in the small town of Gintu as the sub-district capital. The Bada tribe is one of the Pamona tribal groups. The origins of the Bada tribe, according to researchers, are that the Bada tribe used to live in unity with other Pamona tribal groups, but over time, there was the possibility of a dispute between them or a disaster occurring, so they separated themselves into separate groups. One of them is the Bada ethnic group.

The Bada tribe is an ethnic group in Central Sulawesi who inhabit the interior of the Bada Valley in Lore. Swedish ethnologist Walter Kaudern classified them as a Poso-Toraja subtribe. Kruyt believes that this tribe came from the north of their current area, based on the megalithic remains he researched in Bada. Of the tribal villages spread across the Bada Valley, two or three are classified as pristine (Kruyt, 1932; Nurdin & Maddini, 2018). These villages include Bulili, Badangkaia, and most likely Gintu, while the rest are colonies of these villages. Badangkaia and Bulili are considered to be truly old settlements, an opinion Kaudern put forward after finding large quantities of stones cut in the form of mortar in both villages, which appeared to be the remains of an earlier period. Bada residents by the 1920s are said to have not known how to carve stone. The other villages in the valley, consisting of Bewa, Kanda, Pada, Bomba, Lelio, and Kolori, are all located northeast of Bulili and Gintu. All of them are colonial villages founded by the inhabitants of the three oldest villages in Bada.

In the past, the Bada tribe adhered to animist beliefs and lived in very traditional and primitive ways. In the past, the Bada tribe had a place of idol worship, namely WatuPalindo, which means Comforting Stone. WatuPalindo is a 3-meter-high relic from the Megalithic era, which is estimated to be thousands of years old. They carry out an animist ceremony, namely the Hualaik Ceremony, bringing offerings in the form of white pulut rice and free-range chicken eggs to offer to the gods. WatuPalindo is a stone statue in the shape of a human and is the largest stone statue in the Bada area. The people of the Bada tribe at that time considered WatuPalindo to be a form of King Dewa. Apart from the WatuPalindo statue, there are also several other ancient relics from the Bada tribe, namely stone statues in the form of monkey statues, pig statues, buffalo statues, and other stone statues, all of which face Watu Palindo.

The majority of the Bada tribe is Christian, and a small part is Muslim. Christianity entered the Bada tribe's territory about 100 years ago. Currently, Christianity has become the people's religion for the Bada tribe, as can be seen from the establishment of the tribal church, namely the Central Sulawesi Christian Church (GKST). The Bada tribe also has several types of traditional houses, which are made of bamboo poles and walls and have roofs made of palm fiber.

B. Implementation of Mepopoidulu custom in Bada ethnic of Poso regency

Tradition is a pattern of habits of a group of people that is believed to have religious Value in everyday life, so it becomes a custom in an area. The Indonesian nation is known for its many different tribes, races, and ethnicities. There is also culture, which is seen as part of human inheritance passed down from generation to generation through a process of learning from ancestors. A cultural

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia

area is initially related to cultural growth, which causes the emergence of new elements that push old elements to the margins. If you want to obtain ancient cultural elements, then the place to get them is a remote and still traditional area.

As with other provinces in Indonesia, Central Sulawesi province is inhabited by various ethnic groups. One of them is the Bada tribe. For centuries, the Bada people have always been identified with the community and still use tradition as a guide in life. Where traditions are used as social rules that regulate society, this has become a tradition from generation to generation and has even become a necessity that is still difficult to eliminate; these habits are still often implemented even though the implementation of customs has changed, but the values and meanings are still maintained as social, legal rules that regulate norms community life. According to Dasion and Nugroho, although traditions or customs are still carried out well, the flow of globalization poses quite big challenges to traditions or customs.

The traditions of the Bada tribe of Poso Regency are one of the traditions of the Indonesian people, which in their traditions have noble values and local wisdom which are characteristic of the Bada tribe of Poso Regency. Where the people still uphold traditional values, this is proven by the firm upholding of tradition as an glue and binder in the social life of the community to this day.

In the language of the Bada tribe, Mepopoidulu means the rules of life of the Bada tribe in a social bond which is manifested in the customs of the Bada tribe community. And it becomes a guideline that binds and binds the Bada tribe in living a social life starting from pregnancy until death, which includes five main elements, namely: *Pousuanac Katuwon'na Tauna*, which means a pregnancy salvation ceremony during the first pregnancy a mother, *Pompetimbali Poadakana Tauna* means means polite habits that are agreed upon in the social environment between people when they are adults in the stages leading to marriage, *Poparewa* means ownership, that humans always live and strive to have and have the property right, *Maroro'u. pengucapan sukur*, which means the implementation of expressions of gratitude to the Almighty Creator, God Almighty, for the agricultural harvests of the Bada' community, and the last one is *Mpegiwu*, which means sanctions or punishment for those who violate the traditional rules/customs of the Bada tribe, Poso Regency.

C. Educational Values in Meppoidu Custom

In everyday life, Value is something that is valuable, quality, shows quality and is useful for humans. Value is a moral-based quality, which, in philosophy, is used to denote an abstract word, which means worthiness, which is equivalent to meaning or goodness. Value is something that is abstract and ideal. Values are not concrete objects and not facts; they are not only matters of right and wrong that require empirical proof but also the appreciation of what is desired and what is not desired. This means that Value is a characteristic inherent in something (a belief system) that has been connected to a subject that gives meaning (the person who believes). Values are those held by society regarding what is considered good and what is considered bad by society. To determine whether something is good or bad, appropriate or inappropriate, you have to go through a weighing process. This is, of course, greatly influenced by the culture adopted by society. It is not surprising that there are differences in values between one society and another.

Values are an important part of culture itself. An action is morally acceptable if it is harmonious or in line with the values agreed upon and upheld by the society in which the action is carried out. Value is something that is abstract and ideal. Values are a collection of attitudes, feelings, or assumptions about something regarding good and bad, right and wrong, appropriate and inappropriate, despicable and noble, or important or unimportant. Values are a person's behavior and considerations, but they do not judge whether a behavior is wrong or right.

Value is something that can be considered meaningful; it can also be interpreted as the quality of something. Value contains something, whether it is good or bad, right or wrong, but in principle, Value does not judge something. Value is something that is valuable, quality, shows quality, and is useful for humans. That something is valuable means that something is valuable or useful for human life. These values have been realized in family traditions, tribal traditions, and a particular religious group. Step by step, it is realized, understood, and appreciated and then realized and developed. The values of love, solidarity, and creativity are instilled in the family and then become basic values in a person's entire human process.

Based on the opinion above, it can be concluded that values are something that already exists, but to ensure that these values exist and can have a positive influence on individuals, society, even nations and countries, it is necessary to develop these values through positive habits that apply in society. The different customs implemented by the community are proof that in social life, there is a binding culture that aims to fulfill common interests because, in this culture, there are values that always uphold the achievement of the needs and interests of the community.

Therefore, so that the values contained in culture and traditions can be internalized in people's lives, efforts are needed to transform cultural values in society so that people can maintain and implement these cultural values. Values are everything related to human behavior, whether good or bad, as measured by religion, tradition, ethics, morals, and culture that apply in society.

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia

The Mepopoidulu tradition of the Bada tribe is a custom passed down from generation to generation in the community. Tradition is a mechanism that can help facilitate the personal development of members of society, for example, by guiding children toward maturity. Traditions are also important as guides for social interactions. Rendra emphasized the importance of tradition by saying that without tradition, social interactions would become chaotic, and human life would become barbaric. Based on the interviews in the previous discussion, the researcher analyzed and described that the values found in the Mepopoidulu tradition of the Bada tribe, Poso Regency, can be described as follows:

D. Religious Education Values

Religion is an awareness that manifests deeply in the depths of the human heart as human nature. Religion concerns not only the external aspects of life but also the entire human person in terms of integrity and relationship to the oneness of God. Religious values are values that contain life philosophies that are believed to be true. What this means is that humans in their lives are not free according to their own will but must comply with legal provisions because there needs to be a law that binds them. Religious values aim to educate people so that they can better follow religious guidance and always remember Allah. The religious values contained in the Mepopoidulu Tradition are intended to provide the Mepopoidulu Tradition with inner reflections in life that are based on religious values. Religious values in the Mepopoidulu Tradition are individual and personal. Instilling religious values in the Mepopoidulu Tradition to achieve educational goals requires various methods. The values of religious education found in the Mepopoidulu tradition are:

First, implementing the PousuanaKatuwon'na Tauna ceremony is one of the traditions of the Bada tribe. This ceremony occurs at seven months of pregnancy and during the first pregnancy. PousuanaKatuwon'na Tauna or seven-month salvation, is carried out after a mother's pregnancy reaches 6-7 months. Pousuana Katuwon'na Tauna aims to ensure that the mother and fetus are always maintained in welfare and safety. The fundamental essence of implementing PousuanaKatuwon'na Tauna is an expression of gratitude and a request to the Almighty for safety and peace but expressed in the form of symbols, each of which has a meaning. The ceremony, PousuanaKatuwon'na Tauna, provides the basis for introducing tawhid (the oneness of Allah) to children in the womb. This means that the PousuanaKatuwon'na Tauna ritual is basically a request to Allah, the Lord of the universe, to provide safety and goodness for the mother and future baby. Second, findings in interviews regarding the implementation of the Pogalo-Galo/Social Code of the Bada tribe, according to Imanuel Pele:

"In social life, the Bada tribe has regulated how to behave and be civilized in the community. For example, if someone meets a woman and he greets her by hitting her on the shoulder with five hands, even though that is a form of greeting because he is married, he will be fined with 5 buffalo or pigs."

Based on this interview, it can be concluded that the values contained in the PompetimbaliPoadakana Tauna tradition in the pogalo sub are the values of religious education where the Bada tribe community really maintains harmonious relationships; this is in accordance with the word of Allah in the QS. Al-Hujurat verse 10.

E. Social Education Values

Social is everything related to society. Society is a collection of individuals or groups of humans, so it can be said that humans are social creatures; humans are born to relate and get along with each other because they cannot live alone. Humans always need other people. The Value of social education is a value that becomes a direct guide for every human behavior as a member of society, and it contains sanctions for anyone who violates it. Thus, social values are values related to social life and efforts to maintain harmony in social life.

The Value of social education will make people aware of the importance of group life in family ties between one individual and another. Individual values refer to an individual's relationship with other individuals in society. Social values also include how someone should behave, how they solve problems, and how they deal with certain situations. In Indonesian society, which has very diverse patterns, self-control is very important to maintain social balance.

Social behavior is a person's attitude towards events that occur around them which are related to other people, ways of thinking, and social relationships between individuals. The social values that exist in traditions can be seen from the reflection of the life of the community that is interpreted. Social education will make people aware of the importance of group life in family ties. Social values include caring, brotherhood, togetherness, mutual assistance, cooperation, and friendship. Social Value refers to an individual's relationship with other individuals in a society. The social education values found in the Mepopoidulu tradition are:

First, there is the implementation of Poparewa in the sub-discussion of the PapilohongaKatuwua Point, namely a traditional concept regarding the use of natural resources, "Popahilo Longa Katuwua". In the concept "Katuwua," it is believed that in Bumi Persada (I wongkolino), there are three elements of life: reciprocal relationships, growth and reproduction, and mutual support, namely Humans (Tauna), Animals (Pinatuwua), Plants (Tinuda/Chinua). Basically, the implementation of customary forests aims to improve the welfare of customary communities in a sustainable manner and ensure environmental sustainability. The relationship between humans and nature, especially forests, is an inseparable unity. Customary forest management still faces various challenges, both

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia

from policy, capacity, and institutional aspects. The educational Value contained in PopahilolongaKatuwua is the Value of social education where the Bada tribe community works together in managing forests, which are managed jointly or individually and have been arranged in traditional arrangements that aim to ensure that the Bada tribe community can make good use of forest products.

V. CONCLUSIONS

The implementation of the Mepopoidulu tradition in the Bada tribe consists of five main elements: First, PousuanaKatuwon'na Tauna, namely the pregnancy salvation ceremony during a mother's first pregnancy. Second is PompetimbaliPoadakana Tauna. Namely, manners are polite habits that are agreed upon in the social environment between people as adults in the stages leading to marriage. Third, poparewa, which means ownership, means that humans always live and try and will definitely own and have the right to property. The fourth Maroro'u is the implementation of expressions of gratitude to the Almighty Creator God for the agricultural harvests of the Bada' community. The fifth Mpegiwu is sanctions or punishment for those who violate the traditional rules/customs of the Bada tribe, Poso Regency. Where in its implementation it is truly implemented and adhered to by the Bada tribe community, where the mepopoidulu tradition is used as a guideline in social life and is passed on from generation to generation, covering various aspects of life such as traditional ceremonies, religious rituals, art, and social norms. Implementing community traditions can strengthen group identity, promote shared values, and reflect local culture. Apart from that, Mepopoidulu traditions form social relationships, maintain community solidarity, and provide meaning and direction in daily life for the Bada people.

The educational values contained in the mepopoidulu tradition, first, the Value of religious education, is an awareness that is deeply manifested in the depths of the human heart as human nature, second, the Value of social education, namely a collection of attitudes and feelings manifested through behavior that influences the behavior of a person who has values, Third, the Value of moral education, is a way of life that differentiates humans from other creatures, fourth, the Value of cultural education is a value that has been embedded and agreed upon by the Bada tribe in the form of habits as a form of behavior and response to a situation after or before it occurs and fifth, the Value of Character Education is an effort designed and implemented systematically to help, understand human behavior, including the Value of caring, the ability to be sensitive to the needs of other people and the ability to feel the feelings of other people and put oneself in other people's situations (empathy).

REFERENCES

- 1) Babcock, T. G. (1982). Notes on Ethnic Factors Related to Development in Sulawesi, Indonesia. *Asian Journal of Social Science*, 10(1), 116-123. doi:<https://doi.org/10.1163/156853182X00083>
- 2) Barron, P., Kaiser, K., & Pradhan, M. (2009). Understanding Variations in Local Conflict: Evidence and Implications from Indonesia. *World Development*, 37(3), 698-713. doi:<https://doi.org/10.1016/j.worlddev.2008.08.007>
- 3) Berkes, F., Colding, J., & Folke, C. (2000). REDISCOVERY OF TRADITIONAL ECOLOGICAL KNOWLEDGE AS ADAPTIVE MANAGEMENT. *Ecological Applications*, 10(5), 1251-1262. doi:[https://doi.org/10.1890/1051-0761\(2000\)010\[1251:ROTEKA\]2.0.CO;2](https://doi.org/10.1890/1051-0761(2000)010[1251:ROTEKA]2.0.CO;2)
- 4) Berkowitz, M. W. (2011). What works in values education. *International Journal of Educational Research*, 50(3), 153-158. doi:<https://doi.org/10.1016/j.ijer.2011.07.003>
- 5) Bettinger, K. A. (2015). The Fight over the Forest: The State, Rural Communities, and Customary Law in Indonesia. *Worldviews: Global Religions, Culture, and Ecology*, 19(2), 123-143. doi:<https://doi.org/10.1163/15685357-01902004>
- 6) Bowie, F. (2021). Anthropology of Religion *The Wiley Blackwell Companion to the Study of Religion* (pp. 1-24).
- 7) Handler, R., & Linnekin, J. (1984). Tradition, Genuine or Spurious. *The Journal of American Folklore*, 97(385), 273-290. doi:10.2307/540610
- 8) Hermans, H. J. M., & Oles, P. K. (1994). The Personal Meaning of Values in a Rapidly Changing Society. *The Journal of Social Psychology*, 134(5), 569-579. doi:10.1080/00224545.1994.9922987
- 9) Hoon, C.-Y. (2017). Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia. *Asian Studies Review*, 41(3), 476-493. doi:10.1080/10357823.2017.1334761
- 10) Idinopulos, T. A. (1998). What Is Religion? *CrossCurrents*, 48(3), 366-380.
- 11) Inglehart, R., & Baker, W. E. (2000). Modernization, Cultural Change, and the Persistence of Traditional Values. *American Sociological Review*, 65(1), 19-51. doi:10.2307/2657288
- 12) Kruyt, A. C. (1932). *De vorsten van Banggai*. Leiden: uitgever niet vastgesteld.
- 13) Nurdin, N., & Maddini, H. (2018). Sejarah Dakwah Dato Karama: Menelusuri Ulama Sumatera Barat Penyebar Islam Di Lembah Palu *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi*, 14(2), 205-239.
- 14) Nurdin, N., & Pettalongi, S. S. (2022). Menggunakan Paradigma Studi Kasus Kualitatif Interpretatif Online dan Offline Untuk Memahami Efektivitas Penerapan E-Procurement. *Coopetition: Jurnal Ilmiah Manajemen*, 13(2), 155-168.
- 15) Nurdin, N., Scheepers, H., & Stockdale, R. (2022). A social system for sustainable local e-government. *Journal of Systems and Information Technology*, 24(1), 1-31. doi:10.1108/JSIT-10-2019-0214

Educational Values in the Mepopoidulu Tradition in the Bada Tribe of Poso Regency, Indonesia

- 16) Nurdin, N., Stockdale, R., & Scheepers, H. (2014). Coordination and Cooperation in E-Government: An Indonesian Local E-Government Case *The Electronic Journal of Information Systems in developing Countries*, 61(3), 1-21.
- 17) Nurdin, N., Stockdale, R., & Scheepers, H. (2016). Influence of Organizational Factors in the Sustainability of E-Government: A Case Study of Local E-Government in Indonesia. In I. S. Sodhi (Ed.), *Trends, Prospects, and Challenges in Asian E-Governance* (pp. 281-323). Hershey, PA, USA: IGI Global.
- 18) Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.
- 19) Rusli, R., & Nurdin, N. (2022). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*, 27(3), 4117-4140. doi:10.1007/s10639-021-10779-7
- 20) Ryan, S. (2005). Resilient Religion: Popular Piety Today. *The Furrow*, 56(3), 131-141.
- 21) Strauss, A., & Corbin, J. M. (1998). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (2 ed.). California, USA: Sage Publications, Inc.
- 22) Swidler, A. (1986). Culture in Action: Symbols and Strategies. *American Sociological Review*, 51(2), 273-286. doi:10.2307/2095521
- 23) Weber, R., Faust, H., Schippers, B., Mamar, S., Sutarto, E., & Kreisel, W. (2007). Migration and ethnicity as cultural impact factors on land use change in the rainforest margins of Central Sulawesi, Indonesia. In T. Tschardtke, C. Leuschner, M. Zeller, E. Guhardja, & A. Bidin (Eds.), *Stability of Tropical Rainforest Margins: Linking Ecological, Economic and Social Constraints of Land Use and Conservation* (pp. 415-434). Berlin, Heidelberg: Springer Berlin Heidelberg



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.