Article

Development of a Tolerance Education Model Based on Local Wisdom in the Community of Tomohon City, North Sulawesi Indonesia

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ABSTRACT: Conflicts in Indonesia today indicate intolerance towards other religions and cultures. Several places such as Ambon, Papua, Kalimantan and Posso have experienced the increasing effects of intolerance. Conflicts caused by intolerance between groups in societies seem inevitable in various regions. This study tests the effectiveness of tolerance education model, based on local wisdom in the community of Tomohon City in North Sulawesi, Indonesia. The Research and Development (R&D), specifically ADDIE design, was used to test the effectiveness of tolerance education. Data was validated and analyzed using the triangulation of sources, techniques and theories and Miles Huberman model respectively. The results showed that tolerance education was portrayed through elements of mutual help, empathy and cooperation. Therefore, the developed education model increases tolerance significantly. This model is appropriate for people living outside Tomohon City due to different cultural and emotional settings. Tolerance education model can be more effective when using local values from the region to optimize potential and local social capital in society. The teaching material contains a combination of tolerance traits and local wisdom. Tolerance content is obtained from local wisdom values in the communities living in Tomohon City, North Sulawesi, *si tou timou tumou tou*, *Mapalus* and *Torang Samua Basudara*. Efforts to instill a tolerant attitude include education and practice to equip the community with understanding that background differences can trigger empathy.

Keywords Educational Model; Tolerance; Local Wisdom

1. INTRODUCTION

Due to the diverse culture and customs in Indonesia, conflicts levels arising from community intolerance is very high. The implementation of social life processes amidst these differences and diversity such as ethnicity, culture, race and religion are not highly effective. Shifts between different religious and ethnic groups, cultures, or customs trigger horizontal conflicts (Gindi et al., 2020). Since 1997, Indonesia has been affected by various inevitable conflicts in regions such as Ambon, Papua, Kalimantan and Posso. Consequently, many people have lost lives or homes while others fled to different locations (Pangalila et al., 2019). There were 31 cases of intolerance and violations of religious freedom in 2019. According to Sutiawan (2019), 28 cases were committed by local residents who were mobilized by certain religious organizations Historically, Indonesia gained independence through the tolerant spirit of freedom fighters who abandoned the egoistic of ethnicity, race, and religion to create unity and integrity. The historical tolerance is still upheld and many citizens continue to love and protect the country.

According to (Xerri, 2016), Indonesia is a diverse and multicultural country with high levels of tolerance. However, several factors have influenced the surfacing of open

conflicts between different ethnic groups. For instance, political constellation changes during the reformation era and unequal area development reveal the anxieties of several ethnic groups. Also, different communities have struggled for resources through unhealthy competitions. Consequently, economic stratification overlaps with ethnic identities without interest in functional integration. (Wirutomo, 2011), stated that ethnic identity includes cultural values and customs which are important factors in social life.

Tolerance refers to an attitude and action that respects differences in religion, ethnicity and opinions of others (Riad Shams, 2017). Therefore, conflicts indicate intolerance towards other religions, cultures and opinions. Contrastingly, various regions affected by various horizontal conflicts are well maintained and quite peaceful, especially in North Sulawesi. This province is very calm even though the residents are of diverse ethnicities, religions, races, and languages. For instance, Tomohon City shows a life of harmony and tolerance, while people vary in ethnicity, religion and languages. Several communities live in Tomohon Including Minahasa, Sangir, Bolaang Mongondow, Gorontalo, Totemboan, and Chinese. Furthermore, the majority of residents embrace Christianity, while minorities are Muslims, Buddhists, and Confucians.

The Tomohon City residents live in harmony due to the strong local socio-cultural values. There are several dominant socio-cultural values including *Si tou timou tumou tou*, *Mapalus*, and *Torang Samua Basudara*. According (Rao, 2011), the BKSAUA (Agency for Inter-Religious Cooperation maintains interfaith harmony in North Sulawesi. These cultures were developed from the slogan that all people are siblings which initiated harmony and brotherhood. Therefore, this research examines the local wisdom of Tomohon City communities to develop a tolerance education model, which is implemented and tested for effectiveness.

2. LITERATURE REVIEW

Tolerance Education

Tolerance originates from the Latin word *tolerare* which simply means "let." According to (Bilgili, 2015; Gellera, 2020), let is an action that does not matter the differences encountered. Tolerance refers to an objective, fair, and permissive attitude towards those who differ in opinion, practice, race, religion, and nationality and free from fanaticism (Maurer & Gellera, 2020; Laborie, 2016; Fahy, 2018). The Ministry of National Education stated that tolerance refers to an attitude and action that respects differences in religion, ethnicity and opinions (Pangalila et al., 2019; Ramburuth & Tani, 2009). Therefore, the characteristics of tolerance include respecting differences in religion, ethnicity, language, opinions, attitudes and actions. Tolerance education aims to make society have sensitivity to others, empathy, respect, and cooperation. Tolerance education teaches and develops tolerance to create a harmonious society (Winoto, Sariyatun, & Warto, 2018).

According to (García-Alonso, 2019; Earle, 2015; Kurth & Glasbergen, 2017), tolerance refers to patience and acceptance of differences. It connotes an attitude of indifference and withholding something that is not liked. Drobizheva stated that tolerance is a person or group's quality that manifests itself as a desire to accept, like and interact with other people based on understanding and agreement (Rijal, 2018). According to Ananina & Korableva, tolerance is divided into several categories including expecting, judging, noticing the importance of behavioral specialties, and the ability to influence somebody to your advantage.

Tolerance grows in an atmosphere of diversity, especially in the context of religious and cultural diversity with accompanying customs, habits, or traditions (Pangalila, 2018; Eko & Putranto, 2019) stated that high levels of diversity in a nation increase the necessity for developing tolerance values in individuals and communities. Consequently, a harmonious life will be realized, the existence of social tensions or conflicts will be avoided and there will be no hostility in the society (Simonutti, 2018). Muldoon, et al.

stated that tolerance requires an individual who does not like another person to remain restrained and do not disturb them. It can also be understood as an act of defending or compromising with something that is not liked (Sutiawan, 2019; Fatemi et al., 2016). It is a clash of reasons that might motivate someone to agree with others and interfere with their actions or to refrain (Arnold, 2019).

Community-based education

Family education is oriented towards fulfilling the need for planting the values of life. Family education is a small part of community education. A good family will create a good society. From family education, individuals learn about parental exemplary, patterns of instilling belief values , and life values reflected in every individual behaviour. Family education generally involves attitudes and behaviour patterns. Parent figures become role models for their children in the family. Therefore, families with parents and good parenting are more likely to create good individuals, even though the environment influences individual behaviour. However, the cultivation of solid values in individuals does not change when individuals mingle in society (Lingwood, 2019).

Community-based education is an educational model that focuses on all things related to the community's involvement rather than the state's involvement or interference (government). The community has full authority and responsibility for its implementation. The community-based education model is an alternative to state-based education. This model has a more positive impact on society. The practice of community-based education has been around for a long time since Indonesia's independence, even before independence, although conceptually, the community-based education model has not been formulated in a standard manner at that time (Symaco, 2013).

Community-based education emerged due to modernisation which wanted democratisation in all community life, including in education affairs. Community-based education as an alternative solution to the shortcomings of state-based education. This education is also an opportunity for various levels of society to get the same educational chance. Community education is a mechanism that provides opportunities for everyone to enrich knowledge and skills in the field of education and technology through lifelong learning (Balakrishnan, 2017). Besides, this education offers opportunities to develop from, by, and for the community itself. In this community education, everything involved in it is in the community's hands, from planning to evaluation. The elements related to community education are spontaneous and natural learning processes, learning by doing and experiential learning, physical and mental activities, taking place actively in the environment, and problem-solving. Community education is oriented towards capacity development and evaluation development, which comes from the community's initiative. Family education is a partial part of community education. The smallest constituent element of this education is the individual and the largest, namely the family, to the community (Symaco, 2013).

Community education is more directed at issues that develop in the community environment and practical needs that can be used. Requirements such as career development, environmental issues, culture, religion, intolerance, and many societal problems. The aim of community education leads to improvements for the creation of a superior society in all fields. The primary key of community education is the empowerment of community potential and abilities. This empowerment lasts a lifetime. Therefore, the community is given the freedom from planning to evaluation. Communities through community-based education will be able to develop their potential and abilities towards change (Yikici, et al., 2016). Community-based education becomes a model in community empowerment that accommodates the needs and interests of the community.

3. METHOD

This study uses the Research and Development (R&D) method with the ADDIE model design. According to (Sugiyono, 2016), this development design consists of five stages, including analysis, design, development, implementation, and evaluation. The analysis stage captures the needs of a tolerance education model based on local wisdom in the community. Data was collected through questionnaires, documentation, and interviews in accordance with the research problems expressed. The product design stage was conducted by developing research instruments which are validated by experts to assess the feasibility of the draft (Mizushima & Sakura, 2012). Aspects that are validated are models, activity plans, questions, and materials. R&D combined the qualitative and quantitative descriptive methods of research that describe the solving of existing problems based on data and to understand the phenomenon (Chiesa et al., 2009). The qualitative descriptive study gathers information about real situations that are taking place while the quantitative use of research instruments such as surveys and tests.

Data was collected in both primary and secondary form from the communities living in Tomohon City. Primary data was obtained from informants who were selected by purposive sampling, while secondary came from village demographic data. Data collection techniques were structured interviews, participatory observation, documentation and tests. Structured interviews are useful in gathering information with guidelines or a list of prepared questions. Furthermore, a participatory observation was used to complement the interview data. The collected data is then documented and tested to assess the final ability obtained by the subject and differences in the use of the developed model. Data was analyzed using Miles & Huberman stages, including reduction by selecting main things, focusing, looking for themes and patterns, presenting and drawing conclusions. Furthermore, the effectiveness test analysis was also used to assess the usefulness of a model. The data validity technique used triangulation of sources, techniques, and theories. Source triangulation was conducted by checking data from other informants while the technique combined interviews, observation and documentation. Lastly, theory triangulation is conducted by comparing existing theories or phenomena.

4. RESULT AND DISCUSSION

Analysis

Tolerance education is evident in the elements of mutual help, empathy and cooperation (Ferrara, 2012). According to (Economides, 2008), tolerance can be developed through education that provides opportunities for every community to cooperate, belong and empathize with one another. Generally, an educational process that internalizes local wisdom is essential in increasing tolerance. (Maurer & Gellera, 2020; Killingley, 2016) stated that the main effort of civic education is to internalize values. The results of the documentation study show that there is an attitude of intolerance in society. This attitude can disturb the security and integrity of the community. So we need an alternative to practical solutions. In solving the problem of intolerance, it is necessary to educate on tolerance by using local wisdom. The cultural values of *Si tou timou tumou tou*, *Mapalus*, and *Torang Samua Basudara*, which are the local wisdom of the people of North Sulawesi, are very relevant as a model for tolerance education. *Si tou timou tumou tou* is manifested in mutual respect and love. *Mapalus* displays mutual assistance regardless of ethnic, religious, and ethnic differences. *Torang Samua Basudara* is seen concretely through an attitude of indifference in the community. These three cultural values have been proven to maintain harmony and harmony in North Sulawesi, especially in Tomohon.

Development Design

The results of local wisdom-based tolerance education model validation by experts showed that the mean score for all aspects is 4. This showed that the local wisdom-based tolerance education model design was usable or had fulfilled the feasibility expectations

to improve the quality of learning. According to (Noorderhaven & Halman, 2003), citizenship learning requires a high level of thinking and tolerance that promotes interaction between subjects. The development of an educational model based on local wisdom content provides a strong foundation for collective scientific memory that is rational and becomes a bond of solidarity (Kinuthia, 2009). Therefore, validation results showed that the development of an educational model can accommodate all theoretical foundations.

The trial of local wisdom-based tolerance education model showed that the model increased tolerance significantly through the local wisdom material approach. Factors that seem to have influenced changes include the activity material and the model. Methods used in the local wisdom-based tolerance education model consisted of cooperative development results that helped in activities to face various complex life problems. Groups were used as a social means of learning and promoting maximum community involvement through interpersonal dialogue activities. Communication and cooperative interaction among members help achieve maximum results when conducted in small groups (Othman & Ruslan, 2020). Therefore, local wisdom-based tolerance education model mainly focused on the characteristics of the material approach model with local wisdom.

Development and Implementation; Local Wisdom-based Tolerance Education Model

Tolerance education reflected in *Si tou timou tumou tou*, *Mapalus*, and *Torang Samua Basudara* is the most dominant cultural values of tolerance in North Sulawesi. This education model explores local content to be taught and become a source of knowledge. Local wisdom is developed with the theory of education (Porcaro, 2011). So that the source of local values can be taught primarily to the community. The concept of tolerance education comes from people's culture and returns to society. Local people who are familiar with their own culture. Hope is high that the community will have basic knowledge of their culture. So that in developing tolerance, it is easier to accept and practice (Johnson, 2016).

Within a reform framework based on openness and democratisation, the role of society can be realised in an independent organisation. This organisation must accommodate and invite the participation of all potential communities from various elements of entrepreneurs, religious leaders, industry circles, and experts. This organisation manifested itself to reflect the actualisation of multiple levels of society with minimal government intervention. The community has ample opportunity to develop tolerance (Adams & Rodriguez, 2019). The culture of *Si tou timou tumou tou Mapalus* and *Torang Samua Basudara* becomes a spirit in creating and developing tolerance. The in-depth meaning of the three aspects of local wisdom is explained in detail. That way, existing local values become a source of inspiration in knowledge and action. Society is easier to apply in their lives.

Si tou timou tumou tou

The concept of *Si tou timou tumou tou* has a dimension of si tou that local people exist. People who live with their local culture. This culture is what distinguishes the Tomohon people from other communities. Second, the tou timou that the people of North Sulawesi, especially Tomohon, do not only exist but also develop. Develop both in terms of quantity and quality. The amount that matters in terms of numbers in statistics and history.

In contrast, the quality is seen from the people's standard of living, which is getting better in terms of income, life expectancy, and progress in the more modern environment but does not leave culture. Third, the tou timou tumou shows the Tomohon community's existence that does not only exist, develops, then dies. This concept means that society has a purpose in life. The goal is to create a harmonious society, side by side with one another, and create a just society. This society's objectives support the national plans reflected in the foundation of the Indonesian state, Pancasila so that the local role of the Tomohon community is in line with the nation's ideals.

The tou timou tumou tou was about to humanise humans. Since childhood, the Tomohon people have been educated to apply the tou timou tumou. This local wisdom is seen as beliefs, ideas, and concepts about what is and isn't worth doing in life. These local cultural values encourage the Tomohon people to be tolerant of different religious, ethnic, racial, cultural, and linguistic backgrounds (Zhu & Schellens, 2009). It is not surprising that the people of Tomohon accept people from outside the region openly. Even the community easily collaborates with various migrants. There is no worry of being competitive in every way. For the community, migrants deserve what they want. The community helps as needed without disturbing migrants even though they are in the minority.

The concept of education in practice has a broad meaning. Humans have rights and obligations. An individual or group has the right to receive treatment like other human beings in general. The right to live, choose a job, security and comfort are individual rights that others must respect. Regarding safety, a person has the right to perform worship quietly according to his beliefs. The constitution even protects this right of the view. The right to live and develop it is included in it. They were participating in social activities in community life.

Tolerance education based on *Si tou timou tumou tou* as one of the reforms to improve people's lives. This concept provides the broadest possible opportunity for the community, parents, and stakeholders to participate in developing life in the community according to the existing local wisdom concept. This concept of education requires all elements of society and becomes the basis for all activities. All the potential in the community is empowered systematically, synergistically, and continuously, which is a strategic effort to build tolerance. In the concept of civil society, cooperation between the government, the private sector, and the community is needed. This collaboration supports the implementation of tolerance education.

Tolerance education based on *Si tou timou tumou tou* teaches people to develop. In the development of the Tomohon community, there is a process. The process of learning, adapting and developing oneself in community situations. Tolerance education provides insight both locally, nationally, and internationally. The community is stimulated to recognise, understand, and develop its culture. We are cultivating tolerance in society to develop the positive side of the culture of *Si tou timou tumou tou*, which is full of meaning and the community's personality and identity. The community plays a role as the agent of change in the surrounding environment. This concept is always practised and becomes a culture that is rooted in society.

Mapalus

Tolerance education is based on *Mapalus*, which is very broad in its application. *Mapalus* as the actualisation of the *si tou timou tumou tou*. Secara *Mapalus* literal meaning mutual assistance or cooperation. This educational model makes *Mapalus* a view of life and a source of knowledge. Its application in public life includes almost all of the work, both in the activities of grief (misfortune, activities like (weddings, baptisms, birthdays, men live in a new home, the activities of the construction of houses, as well as agricultural production activities. The assistance provided can be in the form of material such as goods, money, or other materials such as energy, respect, or appreciation (Pangalila et al., 2019).

The cultural values of *Mapalus* in practice can be seen from the four principles of actualisation, namely deliberation and consensus, kinship, religion, and cooperation, as well as five aspects in the systematisation of *Mapalus*' life principles, namely: openness, help to help, togetherness, group discipline, and the results of mutual aid. *Mapalus* is like mutual assistance or copying to help one another. The values of *Mapalus* here are applied well, and it causes the spirit to help each other be deeply embedded in the Tomohon people. *Mapalus* is very influential on the way the people of Tomohon city think and act. It is even rooted and ingrained, manifested in social activities such as village harmony, search

harmony, and others. This *Mapalus* cultural value is in the culture of the Minahasa people (Pangalila, Mantiri, & Biringan, 2019).

The value of *Mapalus* is so thick in everyday life, for example, the spirit of helping each other, gathering together in clan harmony and other social arrangements. *Mapalus* is a system of community life values that is actualised in various aspects of human life as an actualisation of human nature as a working being. This *Mapalus* value is what makes the Minahasa and Tomohon people in particular so tolerant of immigrants. This is in line with the opinion of Edward B. Tylor (1871), saying that culture or civilisation is a complex totality of beliefs, arts, knowledge, customs, laws, and other habits and skills that humans acquire in essence as part of society. *Mapalus* is also a form of local wisdom for North Sulawesi people, especially the Minahasa and Tomohon. *Mapalus* has long been the guide for the community in thinking, acting, and behaving amid cultural differences.

The fundamental values of *Mapalus* contain teachings about ethics related to moral principles for living together. Democratic values are also included in *Mapalus*. *Tonaas* display democratic values in leading society. *Tonaas* respects the aspirations of the community upholds deliberation and consensus. *Tonaas* is a person who is appointed/recognised as a leader because of his brilliant work and excellence in many ways in society that should be followed and become a role model for the community. The value of togetherness is included in it. The motto of living together and advancing together is typical regional cooperation. The Tomohon people uphold friendship and high hospitality. A sense of acceptance in likes such as cooperation in weddings, wedding favours.

Meanwhile, mutual help in grief is compensation, assistance in building houses and plantations. Other values are religiosity, piety, honesty, and truth. This religious value is reflected in the Walian (religious figure). Also, there are other values, namely aesthetics. This beauty value is displayed in various forms and works of art. These works of art are often used as a spectacle for cultural tourism. At Moraya fort, as a tourist destination, you can find traditional war clothes and dances. These works of art are displayed in a variety of media and are used primarily during sacred ceremonies. Artists who display works of art are highly respected in society.

Mapalus is seen as wealth or social capital, which has a role in shaping society's character to have a high social life. The inherent spirit of the spirit shown through *Mapalus* contains considerable community energy so that until now, its existence still exists in society. The problem that occurs is how the *Mapalus* culture will continue to be carried out and can even build a social spirit in the community, especially in building the younger generation's character to become a better person. This paper will try to learn and know about *Mapalus* culture in the Minahasa community and its benefits for character building young generation.

Torang Samua Basudara

The education of tolerance that immigrants or minorities can feel comes from the motto *Torang Samua Basudara*, which means we are all brothers and sisters. This tolerance education can ward off acts of terrorism and intimidate minority communities that disturb and cause damage to society. This motto is firmly embedded in the life practices of the Tomohon people. Tolerance practices are rarely found in people in other areas, especially in religious rituals. When Muslim worship takes place, it has become a tradition that non-Muslims and security forces maintain security and the event's continuity. Vice versa, when it is Christmas, Muslims help light Christmas candles. On some campuses, even Muslims are on the committee for the Christmas celebration. All that is done for the smooth running of religious worship. This motto has also served as a shield against the issue of the division passed on by ancestors. When many regions are turbulent, the problem of division is due to differences. It is precisely in the communities of Tomohon and North Sulawesi in particular that they are entirely unnoticed.

Torang Samua Basudara has become a famous slogan in *Bumi Nyiur Melambai* / North Sulawesi. This slogan is not just an empty slogan but has become a part of North Sulawesi

people's life. This is evident from the conducive security, harmony, and harmony among the people of North Sulawesi. The principle of *Torang Samua Basudara* becomes the identity of the people of North Sulawesi, which gradually becomes national and of international concern (Pangalila, Mantiri, & Biringan, 2019). The principle of *Torang Samua Basudara* prioritises the supremacy of tolerance, which is the most basic foundation for creating harmony and harmony in society. The North Sulawesi community is a multidimensional society formed from various beliefs, ethnicities, and different cultures. Humans as social beings have different patterns and characteristics according to their level of education, relationships, and experiences - various experiences, education, and cultures shape each person's character. Imposing our tastes on others is impossible. What is possible is that each person conforms to the other.

The cultural values of *Torang Samua Basudara* are very well preserved and animate the life of the people of Tomohon City. This principle of life is an important asset for the creation of a tolerant attitude for the people of Tomohon City towards immigrants of different religions and ethnicities. *Torang Samua Basudara* is the basic essence of tolerance in religious communities, especially in creating harmonious and harmonious community life. North Sulawesi's people are a multicultural society formed by different cultures, ethnicities, beliefs, and religions. Differences in experience and association, nature, castings, and education levels are the most basic essence of humans as social beings (Aaron, 2020). Every human being is formed due to differences in culture, education, and life experiences. Conformity in society is a wiser thing than imposing our will on others. This opinion is in line with what was said by (Fallon, O'Keeffe, & Sugai, 2012), who said that culture is closely related to individual groups, especially verbal behaviour that is learned from generation to generation. How a particular group differentiates itself from other groups and how that person acts in specific situations. Culture reflects general words and behaviours learned from one particular cultural context and environment continuously, either caused by actions or objects (stimuli), defined as specific contexts.

The cultural values of *Torang Samua Basudara* become a unifying tool and guard the harmony of life for the people of North Sulawesi. In other words, *Torang Samua Basudara* has become social capital for the people of North Sulawesi and Tomohon in particular. This fact is in line with the theory about social capital, which is the level of social integrity in a community or society. It refers to processes between people that build networks, norms, and social trust and facilitate mutually beneficial coordination and cooperation. Social capital is a resource or source generated by the existence of communication and interaction between individuals who are members of a community or society. However, in reality, the measurement of interaction is rarely involved in the measure of social capital. Here the maintenance and creation of trust between the members of a community result from their daily interactions. An interaction can occur in an individual or institutional (institutional) context. In a particular context, interaction creates emotional bonds as a result of a deep relationship between individuals in society. In an institutional context, interactions can occur when an organisation's goals and visions are similar to the dreams and visions of other groups or organisations. Therefore, the facts speak that when other areas around North Sulawesi (North Sulawesi) burn with emotions for conflict on behalf of religion, it turns out that North Sulawesi is difficult to ignite and live in harmony (Pangalila, Mantiri, & Biringan, 2019).

Effectiveness of Local Wisdom-Based Tolerance Education Model

The effectiveness test was divided into two categories including before and after treatment which used independent and paired sample t-test, respectively. To compare the values of two different groups, the independent sample t-test is used. Different groups mean that data is obtained from two categories with diverse subjects. It is used as a comparison or difference test if the data scale of the two variables is quantitative (Interval or Ratio). A paired t-test measures parametric differences between two matched data. Before

the effectiveness test was conducted, the normality and homogeneity assessments analyzed whether the variances of two or more distributions were similar. Generally, homogenous tests determine whether the data in variables X and Y are similar or closely related and are conducted before any other assessments.

This test ensured that the set of measured data originates from a homogeneous population. The Levene homogeneity test was conducted to compare attitude, intention, or behavior (variance) in two population groups. Populations' characteristics include age, occupation, gender and education. The calculation results with a significance value (p) > 0.05 indicates that the data group comes from a population with the same variance while (p) <0.05 showed heterogeneous data.

The Kolmogorov-Smirnov normality test assessed whether the data in a group of variables were usually distributed. This test was useful for determining data that has been collected in a normal distribution or population. In this test data with more than 30 numbers (n> 30) can be assumed to be normally distributed. Also, the test can be described in a diagram where bell-shaped shows normal distribution and the pattern is not skewed to the left or right.

Normality and homogeneity tests were prerequisites for the effectiveness test. The effectiveness of pre and post-tests were used for control and experiment groups. Generally, the pretest is conducted before treatment to assess the situation of the community group while posttest after. This study's treatment was conducted to the experimental group using the tolerance education model based on local wisdom (Royce, 2006). The pretest was based on the research hypothesis Ho which stated that the was no difference in tolerance between the control and experimental groups and Hi. Hi means there is a difference in tolerance between the control and experimental groups. The data is normal when sig> α which means there is no difference in tolerance while Sig $\leq \alpha$, and abnormal. The results of the test before treatment showed that sig value was 0.20, greater than 0.05. This means that community tolerance pretest data was normally distributed. From the homogeneity test, the sig value was 0.193 or greater than 0.05 which proved that data was homogenous. Furthermore, the independent sample t- pretest sig value was 0.481, greater than 0.05 which showed the same conditions and tolerance.

Table 1. One-Sample Kolmogorov-Smirnov Test.

		pretest control	**posttest control**
N		30	30
Normal Parameters[a,b]	Mean	133.13	133.83
	Std. Deviation	9.944	10.564
Most Extreme Differences	Absolute	.072	.127
	Positive	.072	.127
	Negative	-.047	-.086
Test Statistic		.072	.127
Asymp. Sig. (2-tailed)		.200[c,d]	.200[c,d]

Table 2. Test of Homogeneity of Variances.

		Levene Statistic	df1	df2	Sig.
pretest control experiment	Based on Mean	1.826	1	58	.182
	Based on Median	1.828	1	58	.182
	Based on Median and with adjusted df	1.828	1	56.200	.182
	Based on trimmed mean	1.736	1	58	.193

Table 3 Independent Samples Test

	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Interval of the Difference	
								Lower	Upper
Equal variances assumed	1.826	.182	-.710	58	.481	-1.633	2.301	-6.239	2.972
Equal variances not assumed			-.710	54.705	.481	-1.633	2.301	-6.244	2.978

The normality test after treatment showed a score of 0.200, which means that the pretest and posttest data in the control group after treatment was normally distributed. Also, the significance value was 0.906 in the homogeneity test, which means it is greater than 0.05. Therefore, the control group data after treatment was homogeneous. From, the paired sample t-test the sig value was 0.760, which is greater than 0.05 (sig (2-tailed)> α) Therefore, there was no difference in tolerance in the control group before and after treatment.

Table 4. One-Sample Kolmogorov-Smirnov Test.

		Pretest of control group	Posttest of control group
N		30	30
Normal Parameters[a,b]	Mean	133.13	133.83
	Std. Deviation	9.944	10.564
Most Extreme Differences	Absolute	.072	.127
	Positive	.072	.127
	Negative	-.047	-.086
Test Statistic		.072	.127
Asymp. Sig. (2-tailed)		.200[c,d]	.200[c,d]

Table 5 Test of Homogeneity of Variances

		Levene Statistic	df1	df2	Sig.
pretest posttest control	Based on Mean	.015	1	58	.903
	Based on Median	.003	1	58	.954
	Based on Median and with adjusted df	.003	1	56.568	.954
	Based on trimmed mean	.014	1	58	.906

Table 6 Paired Samples Test

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	df	Sig. (2-tailed)
				Lower	Upper			
Pair 1	-.700	12.452	2.273	-5.350	3.950	-.308	29	.760

The normality test in the experimental group showed a 2 tailed significance value of 0.200, which means that data distribution was normal. Because the significance value is 0.143in the homogenous test, the experimental group data after treatment was similar. Lastly, the independent sample t-test in the experimental group showed a sig value of 0.00, which means that there was a significant difference after treatment.

Table 7 One-Sample Kolmogorov-Smirnov Test

		Pretest of experimental croup	Posttest of experimental croup
N		30	30
Normal Parameters[a,b]	Mean	134.77	135.87
	Std. Deviation	7.740	9.992
Most Extreme Differences	Absolute	.120	.064
	Positive	.120	.061
	Negative	-.112	-.064
Test Statistic		.120	.064

Asymp. Sig. (2-tailed)	.200[c,d]	.200[c,d]

Table 8 Test of Homogeneity of Variances

		Levene Statistic	df1	df2	Sig.
pretest experiment	Based on Mean	2.259	1	58	.138
	Based on Median	2.316	1	58	.134
	Based on Median and with adjusted df	2.316	1	56.840	.134
	Based on trimmed mean	2.205	1	58	.143

Table 9 Paired Samples Test

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	df	Sig. (2-tailed)
				Lower	Upper			
Pair 1	-44.867	10.398	1.898	-48.749	-40.984	-23.634	29	.000

The results of the control group showed different symptoms from the experimental group (Papadopoulos et al., 2010). Both the paired sample pre and post-test results in the control group had a sig value of 0.760 which is greater than 0.05 (sig (2-tailed)> α)). This means that there was no difference in the control group before and after treatment. Consequently, there was no significant increase in tolerance in the control group after using a classical learning model. This is because the community tends to be passive and does not participate directly in the learning and the degree of tolerance seems unattainable. Therefore, the tolerance attitude remained the same, even after treatment.

The independent sample t-test in the experimental group results had a sig value of 0.00, which was is smaller than 0.05 (sig (2-tailed) <α)). Therefore, after treatment tolerance increases from its original condition proving that the educational model was effective (Rice, 2009). One of the main advantages of this model is to use a local content-based approach that exists in the regions (Almond, 2010). Local culture becomes learning that attracts attention, emotional and intellectual closeness to the knowledge possessed by the surrounding community. Consequently, people easily understand topics consciously based on initial knowledge from culture (Barnes & McCallops, 2019).

In this study, it can be seen that the culture of *Si tou timou tumou tou*, *Mapalus* and *Torang Samua Basudara* is a historical transmission of the symbols that exist in the life of the Tomohon people, in general, the people of North Sulawesi. These three cultural values in the concrete life of the Tomohon and North Sulawesi communities have become a conception system that is inherited and presented in the form of symbols of the way humans communicate in religious and ethnic diversity, preserving good habits in society, and developing their knowledge and attitudes towards life that mutates in a spirit of tolerance and brotherhood.

5. CONCLUSION

Tolerance education based on local wisdom is developed and implemented based on *Si tou timou tumou tou*, *Mapalus*, and *Torang Samua Basudara*. The concept of the tou timou tumou tou is about humanising humans or glorifying humans. This local cultural value is the basis for encouraging the Tomohon people to be tolerant towards people of different backgrounds. The concept of education in practice has a broad meaning. *Mapalus* means cooperation or cooperation. The cultural value of *Mapalus* in practice can be seen from the four principles of actualisation, namely deliberation and consensus, kinship, religion, and collaboration, as well as five aspects in the orientation of the *Mapalus* life principle, namely: openness, help to help, togetherness, group discipline, and the results of mutual aid. Usability. The concept of *Torang Samua Basudara* Education has become a famous slogan in Bumi Nyiur Melambai. This motto becomes the identity of society. The principle of

Torang Samua Basudara prioritises the supremacy of tolerance, which is the most basic foundation for creating harmony and harmony in society.

The independent sample t-test results in the experimental group scored a sig value of 0.00, which is smaller than 0.05 (sig (2-tailed) $<\alpha$)) and different from the initial assessment. Therefore, there was a significant increase in tolerance in the experimental group after using the developed learning model. One of the main advantages of this model was using a local content-based approach that exists between regions to capture people's attention. Furthermore, the method also improved emotional and intellectual closeness through knowledge possessed by the surrounding communities. This helped locals to easily understand teaching material because it was based on their own culture

The results of the control group showed no significant changes before and after treatment because the paired sample t-tests sig value was 0.760 which is greater than 0.05 (sig (2-tailed)$> \alpha$)). Therefore, post-test results proved there was no significant increase in tolerance from the control group after using a classical learning model. This is because the community was passive and did not participate directly in learning. Most individuals also lacked direct interaction experience in learning and the degree of tolerance was unattainable. This group uses a classical education model. People tend not to be interested in tolerance education in general. They do not have direct interaction experience in teaching. To achieve this degree of tolerance tends to be unattainable. Their tolerant attitude will remain the same, even though they have been given understanding.

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