

## Implementation of Pancasila Values through the Local Wisdom of Nompudu Valaa Mpuse in the Kaili Community

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*Civic Education requires efforts to internalize Pancasila values through local wisdom that lives within society. One form of such local wisdom is the Nompudu Valaa Mpuse tradition practiced by the Kaili community, which has recently begun to experience shifts due to the influence of modernization. This study aims to describe the implementation of Pancasila values through the Nompudu Valaa Mpuse tradition as an effort to strengthen Civic Education. This research employed a qualitative approach with a descriptive research design. The research informants consisted of traditional leaders, community members, Kaili cultural observers, and the younger generation within the Kaili community, selected using purposive sampling techniques. The research instruments included observation guidelines, semi-structured interviews, and documentation. Data analysis was conducted cyclically through the stages of data reduction, data presentation, and conclusion drawing, using triangulation techniques to ensure data validity. The results indicate that the Nompudu Valaa Mpuse tradition embodies the values of Pancasila, including the value of divinity reflected through prayers and expressions of gratitude, the value of humanity manifested in the spirit of mutual cooperation, the value of unity reflected in community togetherness, the value of democracy represented through deliberation, and the value of social justice demonstrated through the equal distribution of assistance. This tradition also contains cultural symbols, cultural identity, implementation processes, and meanings that are passed down from generation to generation within the Kaili community. Therefore, the Nompudu Valaa Mpuse tradition is recommended to be integrated into Civic Education learning as an effort to preserve culture while strengthening character based on Pancasila values.*

**Keywords:** Local Wisdom, Kaili Community, Nompudu Valaa Mpuse, Pancasila Values, Civic Education.

**Abstract**

Pendidikan PPKn memerlukan upaya internalisasi nilai-nilai Pancasila melalui kearifan lokal yang hidup di masyarakat. Salah satu kearifan lokal tersebut adalah tradisi Nompudu Valaa Mpuse yang dimiliki oleh masyarakat Kaili, yang saat ini mulai mengalami pergeseran akibat pengaruh modernisasi. Penelitian ini bertujuan untuk mendeskripsikan implementasi nilai-nilai Pancasila melalui tradisi Nompudu Valaa Mpuse sebagai upaya penguatan pendidikan PPKn. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Informan penelitian terdiri dari tokoh adat, masyarakat, pemerhati budaya Kaili, serta generasi muda yang berada di lingkungan masyarakat Kaili, yang dipilih menggunakan teknik purposive sampling. Instrumen penelitian meliputi pedoman observasi, wawancara semi-terstruktur, dan dokumentasi. Analisis data dilakukan secara siklus melalui tahapan reduksi data, penyajian

data, dan penarikan kesimpulan dengan menggunakan teknik triangulasi untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa tradisi Nompudu Valaa Mpuse mengandung nilai-nilai Pancasila, yaitu nilai ketuhanan yang tercermin melalui doa dan ungkapan syukur, nilai kemanusiaan yang diwujudkan melalui semangat gotong royong, nilai persatuan yang tampak dalam kebersamaan masyarakat, nilai kerakyatan yang tercermin melalui musyawarah, serta nilai keadilan sosial yang terlihat dari pembagian bantuan secara merata. Tradisi ini juga memuat simbol-simbol budaya, identitas kultural, proses pelaksanaan, serta makna yang diwariskan secara turun-temurun dalam kehidupan masyarakat Kaili. Oleh karena itu, tradisi Nompudu Valaa Mpuse direkomendasikan untuk diintegrasikan dalam pembelajaran PPKn sebagai upaya pelestarian budaya sekaligus penguatan karakter berbasis nilai-nilai Pancasila.

**Keywords:** Kearifan Lokal, Masyarakat Kaili, Nompudu Valaa Mpuse, Nilai Pancasila, Pendidikan PPKn.

## INTRODUCTION

Pancasila and Citizenship Education (PPKn) plays a crucial role in shaping citizens who are aware of their rights and obligations in national life. This form of education is not only oriented toward the transfer of knowledge but also aims to develop moral awareness, ethical values, and national character among learners. In the Indonesian context, Civic Education is closely related to the internalization of Pancasila values as the philosophical foundation and ideological basis of the state. The five principles of Pancasila belief in God, humanity, unity, democracy, and social justice serve as moral guidelines that regulate social interaction and national life in Indonesia (Latif, 2022; Suryadi, 2020). Therefore, Civic Education must function as a strategic medium for instilling these values so that they can be practiced in everyday social life.

Pancasila functions as a source of moral and ethical values that guide various aspects of community life. The principles contained in Pancasila provide a normative framework for building harmonious social relationships, strengthening solidarity, and maintaining national unity. Within the framework of Civic Education, these values need to be internalized not only through formal learning but also through social and cultural practices that are closely connected to community life. One of the most effective approaches is through the integration of local wisdom, which reflects the cultural values and collective experiences of society. Local wisdom such as mutual cooperation, deliberation, solidarity, and social responsibility represents the practical manifestation of Pancasila values in daily cultural practices (Fikri & Ananda, 2022; Putra, 2021).

Local traditions are important cultural expressions that preserve community values and strengthen social cohesion. In many Indonesian communities, traditional practices function as a medium for transmitting moral teachings and social norms across generations. One of the local traditions that reflects such values is the Nompudu Valaa Mpuse tradition practiced by the Kaili community in Central Sulawesi. This tradition involves the ritual of cutting a newborn baby's umbilical cord by a traditional midwife and contains symbolic meanings related to gratitude to God, respect for human life, and the strengthening of social relationships within the community. Such rituals demonstrate the implementation of the first principle of Pancasila (Belief in God), the second principle (Humanity), and the third principle (Unity) in cultural practices (Putra & Lestari, 2021; Rahmawati & Prasetyo, 2022). According to Sutrisno and Rofi'ah (2023),

local wisdom traditions can serve as effective cultural media for internalizing moral and national values within Civic Education.

However, the existence of traditional practices such as Nompudu Valaa Mpuse is currently facing serious challenges due to modernization and social change. The increasing preference for childbirth in modern health facilities has reduced community engagement with traditional rituals. As a consequence, the cultural values embedded in these traditions—such as solidarity, mutual cooperation, and togetherness—have gradually fading from social life. This phenomenon reflects a broader transformation in social orientation, where communities increasingly shift from collectivistic values toward more individualistic lifestyles. Such changes may weaken the practice of Pancasila values in everyday life, particularly those related to unity, mutual cooperation, and social justice (Nasution & Hendra, 2023; Setiawan, 2021).

Previous studies have highlighted the important role of local wisdom in strengthening character education and civic values. Fikri and Ananda (2022) found that local wisdom-based education can effectively support the development of character values such as responsibility, cooperation, and respect among students. Similarly, Putra (2021) emphasized that integrating cultural traditions into educational processes can strengthen students' understanding of moral and social values rooted in their cultural environment. These findings indicate that local wisdom has significant potential to support the internalization of national values in education.

Other studies have also explored the role of traditional rituals in shaping social awareness and community cohesion. Fauzan (2023) explained that birth rituals in local communities often contain moral messages related to gratitude, respect for life, and collective responsibility within society. In addition, Herlina et al. (2024) revealed that the integration of local traditions into social education can strengthen cultural identity and increase students' appreciation of national values. Meanwhile, Wahyudi (2022) and Prasetyo (2023) noted that cultural practices such as mutual cooperation and collective rituals represent concrete expressions of humanitarian and social justice values in community life.

Despite the growing number of studies on local wisdom and character education, research specifically examining the implementation of Pancasila values through the Nompudu Valaa Mpuse tradition among the Kaili community remains limited. Most previous studies have focused on general discussions of local wisdom in education or on other cultural traditions in different regions. Consequently, there is still a lack of scholarly attention to how this particular tradition functions as a cultural medium for internalizing Pancasila values within the Kaili community. This gap highlights the need for further research that explores the relationship between local cultural practices and the strengthening of Civic Education values.

Therefore, this study aims to examine and describe the implementation of Pancasila values through the local wisdom of the Kaili community, particularly the Nompudu Valaa Mpuse tradition, as an effort to strengthen Civic Education. The significance of this research lies in its contribution to strengthening Pancasila awareness within society amid the challenges of modernization and globalization. In addition, this study offers a contextual approach to cultural preservation by highlighting the role of local traditions as a medium for character education and national value formation.

## **METHODS**

### **Types and Methods of Research**

This study uses a descriptive qualitative approach to understand the implementation of Pancasila values in the local wisdom of *Nompudu Valaa Mpuse*, a Kaili community in Lumbutarombo Village. This approach was chosen because it focuses on the holistic meaning of social phenomena in a natural context, as explained by Sugiyono (2021), who argues that qualitative research is inductive, with the researcher as the primary instrument. Emzir (2023) emphasizes this approach effectively exploring participants' perspectives through intensive interaction, while Creswell (2021) emphasizes the exploration of subjective processes and meanings.

### **Data Analysis Instruments and Techniques**

The primary instrument was the researcher, assisted by observation guidelines, semi-structured interviews, and documentation. Sudaryono (2022) stated that instruments assist in ensuring data consistency according to research variables. Data analysis was conducted cyclically through data reduction by sorting and categorizing relevant information, presenting data in a structured narrative, and drawing inductive conclusions from field findings.

### **Population and Sample**

The population included traditional leaders, community members, Kaili cultural figures, and the younger generation in Lumbutarombo Village who understand the *Nompudu Valaa Mpuse* tradition. The sample was selected purposively based on the relevance of the information, as Sudaryono (2022) notes for social research. Creswell (2021) and Emzir (2023) support purposeful sampling for in-depth perspective variation.

### **Research Procedures**

Pre-field phase: instrument development and permits; field phase: participant observation, interviews, documentation (January-March 2026); post-field phase: cyclical analysis with triangulation and verification. Sugiyono (2021) emphasizes triangulation for credibility, while Creswell (2021) uses a step-by-step coding process.

## **RESULTS AND DISCUSSION**

### **Implementation of Pancasila Values Through the Local Wisdom of Kaili *Nompudu Valaa Mpuse* in Community Life**

#### **Pancasila Values**

##### **Divinity**

This demonstrates that during the *Nompudu Valaa Mpuse* tradition, the community always begins the activity with a communal prayer led by a religious or traditional leader. This prayer seeks safety, blessings, and the smooth running of the traditional event. This demonstrates the strong spiritual awareness of the Kaili people in all social and cultural activities.

In the *Nompudu Valaa Mpuse* process, the community is directed to maintain a polite, humble, honest and mutually respectful attitude. Every individual is expected to act in accordance with applicable religious norms and customs. These values are seen as a form of actualizing faith in social life, thereby creating an atmosphere that is harmonious, peaceful and full of a sense of family.

Furthermore, he emphasized that the *Nompudu Valaa Mpuse* tradition serves not only as a traditional activity but also as a medium for spiritual and moral education for the community. Through the practice of prayer, gratitude, and maintaining good behavior, this local wisdom plays a crucial role in shaping the character of a religious, ethical, and noble community.

### **Humanity**

The *Nompudu Valaa Mpuse* tradition reflects mutual respect, mutual assistance, and maintaining good relations within the community. In its practice, people work together without distinction of social status, age, or family background. MHe explained that during the implementation of *Nompudu Valaa Mpuse*, the community consistently demonstrated mutual care, respect, and assistance. All residents were actively involved in every stage of the activity, from preparation to implementation. The community helped each other prepare equipment, food, and other necessities without expecting anything in return. This attitude reflects the practice of just and civilized humanity, in accordance with the second principle of Pancasila.

Furthermore, the *Nompudu Valaa Mpuse* ritual fosters empathy and social solidarity among residents. Communities care for one another, especially those in need. Thus, this tradition serves not only as a traditional practice but also as a means to strengthen the values of humanity, brotherhood, and social awareness within the Lumbutarombo Village community.

### **Unity**

The *Nompudu Valaa Mpuse* tradition was found to strengthen social ties and a sense of unity among villagers. During this traditional activity, the entire community is involved in various preparations and events. The spirit of *sintivu* and *Gotong Royng* in Lumbutarombo Village, the concept of *sintuvu* (togetherness/harmony) becomes the spirit in every custom. Based on research observations, the implementation of *Nompudu Valaa Mpuse* drives active community participation. The women work together to prepare a place for the baby's umbilical cord to be removed while the mothers gather in the kitchen to prepare thanksgiving dishes. This collective work shows that the burden of one family becomes the shared responsibility of the community. The value of unity in Lumbutarombo Village is very strong during the communal meal. The community sits in a circle on a mat (*umpu*) without differentiating social, economic, or position status. This moment becomes a means of communication between residents to exchange news and strengthen friendship. In this atmosphere, the barriers of difference melt into a sense of brotherhood as fellow villagers.

Through this ritual, the newborn baby is symbolically accepted as a whole part of the extended family of the Lumbutarombo Village community. The unity of the residents in welcoming the birth of the baby and waiting for several days for the umbilical cord to fall off the baby symbolizes the collection's commitment to participate in looking after, protecting, and educating the child in a solid and supportive period for the growth of the next generation.

### **Democracy**

Implementation of traditions *Nompudu Valaa Mpuse*, The community first held a joint deliberation involving traditional leaders, community leaders, and the younger generation. During the deliberation, various matters related to the timing of the event,

preparation for the event, and division of tasks were discussed. Before the ritual is carried out, the extended family usually holds a small meeting to determine the time of implementation, division of tasks and determination of who the traditional leader will be who will lead the procession. In Lumbutarombo Village, the Molibu tradition (gathering to reach consensus) is still maintained. Every family member's opinion is listened to, and decisions are taken collectively for the smooth running of the event. This reflects the original democratic principles of the Kaili community which prioritize consensus.

**Wise Leadership by Totua Ngata** The people's value in the fourth principle emphasizes "wisdom." In this ritual, this role is carried out by Totua Nugata (traditional elders). The Kaili community in Lumbutarombo Village places full trust in the elders to lead the ritual because they are considered to have wisdom and deep knowledge of ancestral values. The residents' compliance with the directions of the traditional elders demonstrates a harmonious leadership structure based on respect, not coercion. The implementation of *Nompudu Valaa Mpuse* demonstrates that the people of Lumbutarombo Village still uphold the collective rules that have been agreed upon for generations. No individual acts unilaterally without consulting their elders or traditional leaders. This demonstrates the residents' social responsibility to maintain a balanced and orderly society.

### **Justice**

In the *Nompudu Valaa Mpuse* tradition, all members of the community have equal opportunities to participate in traditional activities. There is no discrimination between members of the community. The spirit of sharing and social concern The value of justice in Lumbutarombo Village is not only understood as equal rights before the law, but also as the migration of rights before the law, but also as the distribution of happiness. In this ritual, families who are grateful for the birth and the fall of the umbilical cord on the baby will hold a banquet. Social justice is seen when the dishes are distributed equally to all neighbors and relatives who attend regardless of economic status. This is a form of redistribution of blessings and happiness in the community.

Mutual assistance without discrimination based on the researcher's observations, the residents of Lumbutarombo Village provide assistance in preparing the ritual voluntarily and without discriminating against the baby's family background. This attitude of mutual assistance creates justice and a form of balance in social burdens. Families who are in a weak condition (post-delivery) are assisted by people who are in a strong condition, thus creating harmony and fair social protection for each resident.

### **Local Wisdom of Nompudu Valaa Mpuse**

#### **Symbolic Value**

The *Nompudu Valaa Mpuse* ritual is full of symbols of the future. The objects placed inside the dried but loose umbilical cord (Talip umbilicus) from the baby's navel are not just accessories, but also visual prayers. For example, if there is a pen or a small book, it symbolizes that the child will become a knowledgeable person. If there is a thanksgiving celebration with food, it symbolizes that the child will be careful and follow a straight path. Even the umbilical cord clamp given to the baby by the village midwife is a symbol of courage. So, for us in Lumbutarombo Village, these objects are how parents 'instill' ideals and hopes in their children from the first day they are born into the world. The *Nompudu Valaa Mpuse* tradition encompasses various cultural

symbols with philosophical meaning for the Kaili people. These symbols reflect the values of togetherness, respect for ancestors, and the hope for a harmonious life.

### **Cultural Identity**

For the young people of Lumbutarombo Village, South Banawa District, the *Nompudu Valaa Mpuse* tradition is a reflection of our identity as Kaili people. Even though we live in a modern era, with many giving birth in community health centers or hospitals, we still believe this traditional ceremony is indispensable. If we don't, we feel like we're losing our identity as locals. This is our way of showing pride in our culture and preserving the heritage passed down from our ancestors. It is an important part of the Kaili people's cultural identity. This tradition is a distinctive characteristic that distinguishes the Kaili people from other groups. Through this tradition, the community can maintain the cultural values passed down from their ancestors.

### **Implementation**

The implementation of *Nompudu Valaa Mpuse* begins immediately after the baby is born. And waiting for about 4 or 5 days for the umbilical cord to fall off on the baby, we can first clean it using a clean cloth or wet tissue with a little water until it is completely clean and dry, then store it in a small container or wrap it in cloth. After that, the umbilical cord that has fallen off the baby's navel is placed in a container, usually stored by the baby's mother who has prepared it. When it is ready to be stored, parents or elders will hold a thanksgiving event for the fall of the umbilical cord on the baby by eating together and reciting a prayer of safety. In the house with family and elders. All of this process is carried out with the mutual cooperation of family and neighbors.

Researchers conducted an analysis that the implementation of this ritual is a form of customary standardization that still maintains its authenticity in Lumbutarombo Village, South Banawa District. This demonstrates that the *Nompudu Valaa Mpuse* tradition involves various elements of society, such as traditional leaders, religious leaders, and the general public. This activity is carried out collaboratively as a form of community social participation. The active participation of the community in carrying out this tradition shows that local wisdom still has an important role in the social life of the community.

### **Process**

The *Nompudu Valaa Mpuse* process has stages. First, the baby's dry umbilical cord that has fallen off the baby's navel or mpuse must be cleaned first until there are no more traces of dried blood attached, usually using a clean cloth or wet tissue with a little water. Once clean, the mpuse cord is stored in a small wahda or wrapped in a clean cloth. The second stage, the detached umbilical cord is placed in a container and. Finally, the process is stored in a safe place such as a cupboard in the house by the baby's mother or an elder, then a cloth is placed on top for safety.

The *Nompudu Valaa Mpuse* tradition begins with the preparation stage, the traditional ceremony, and the closing stage. Each stage has its own rules and procedures that must be followed by the community. This process demonstrates that this tradition has a structure and system that has been passed down from generation to generation. This demonstrates that local wisdom encompasses not only cultural values but also the social systems that govern community life.

## **Meaning**

According to the understanding in Lumbutarombo Village, South Banawa District, the main meaning of *Nompudu Valaa Mpuse* is respect for the baby's "elder sibling," namely the placenta. We believe that the umbilical cord that has fallen off is not trash, but a friend of the baby during pregnancy, so it must be treated with respect. Another meaning is a prayer that the child will not be 'lost' in the future. That is why it is kept in the house and placed in a small container or cloth, the meaning is so that the path of his life will always be clear, he knows the way home, and always remembers his parents even though he is successful later.

Regarding the meaning of the ritual, researchers conducted an analysis that *Nompudu Valaa Mpuse* contains the following meanings: 1) The Meaning of Brotherhood (Supernatural). The reverence for the baby's umbilical cord as an "elder sibling" demonstrates that the Kaili people view birth as a complex spiritual event. This implies that humans must respect their biological and spiritual origins to achieve balance in life; 2) Meaning of Orientation (Life). Placing it in the home serves as a spiritual "bond" between the child and their homeland. This is a form of local wisdom to prevent the child's identity from fading in the future, so that they will always have a sense of devotion to their parents and their homeland; 3) Meaning of Hope and Protection. The celebration of a meal with the family is a meaningful request for enlightenment of the soul. Symbolically.

Shows that tradition *Nompudu Valaa Mpuse* has a very important meaning for the Kaili people, namely as a means to strengthen social relations, maintain community unity, and preserve ancestral culture. This tradition is also a medium of cultural education for the younger generation so that they continue to know and appreciate the cultural heritage of their community.

## **DISCUSSION**

### **Implementation of Pancasila Values Through the Local Wisdom of Kaili *Nompudu Valaa Mpuse* in Community Life**

#### **Pancasila Values**

##### **Divinity**

In Kaili tradition, every traditional activity is fundamentally viewed as part of devotion to God. This belief is reflected in the custom of beginning each series of traditional ceremonies with a communal prayer ritual. This prayer is not only interpreted as a request for protection and safety, but also as an expression of gratitude for the life, sustenance, and blessings bestowed by God. Thus, traditional practices are inseparable from the deeply rooted religious consciousness within the community.

Interviews with Kaili cultural experts indicate that during the *Nompudu Valaa Mpuse* ceremony, a communal prayer always opens the entire procession. This prayer is usually led by a religious or traditional figure with spiritual authority within the community. The purpose of this prayer is to seek protection, safety, and blessings so that all traditional activities can proceed smoothly and benefit the community. This practice also reflects the implementation of the value of Belief in One Almighty God, the first principle of Pancasila. In line with this, Latif (2022) stated that the divine values in Pancasila require Indonesians to build a harmonious relationship with God through religious attitudes, morality, and spiritual awareness in community life. These values are manifested not only through formal worship practices but also through social behavior that reflects ethics and moral responsibility. This is reinforced by Suryadi's

(2020) view, which emphasizes that the internalization of divine values is reflected in a lifestyle that upholds honesty, politeness, humility, and gratitude. These values are clearly visible in the *Nompudu Valaa Mpuse* tradition, where the community follows the traditional procession with reverence, upholds ethics, and demonstrates respect for traditional figures and fellow community members. This attitude demonstrates that traditional customs serve not only as a means of cultural preservation but also as a means of character formation based on religious values.

Thus, the *Nompudu Valaa Mpuse* tradition can be understood as a form of local wisdom that contains both spiritual dimensions and moral education for the Kaili people. This tradition not only preserves ancestral cultural heritage but also serves as a vehicle for spiritual education, instilling a sense of God, strengthening moral values, and shaping religious character in the community's social life.

### **Humanity**

Just and civilized human values are essential principles in building a harmonious, just, and dignified social life. These values require each individual to develop empathy, caring, tolerance, and a willingness to help others in various life situations. In the context of local wisdom, humanitarian values are not only taught normatively but also manifested concretely through various traditions and social practices that involve active community participation. One tradition that reflects the implementation of these values is the *Nompudu Valaa Mpuse* tradition. This tradition serves as an important means for the community to foster mutual respect, social awareness, and a spirit of togetherness in community life. The results of the study indicate that the people of Lumbutarombo Village consistently demonstrate empathy, caring, and mutual assistance during the implementation of this tradition. Every resident is actively involved in the preparation and implementation of various activities regardless of differences in social, economic, or age background.

Collective community participation in this tradition reflects the implementation of humanitarian values as embodied in the second principle of Pancasila, namely, Just and Civilized Humanity. According to Putra (2021), humanitarian values in Pancasila emphasize the importance of mutual respect, caring, and upholding the dignity of every human being. Similarly, Wahyudi (2022) states that humanitarian values in local traditions are often manifested through the practice of mutual cooperation, social empathy, and solidarity among residents in everyday life.

These values are evident in the implementation of *Nompudu Valaa Mpuse*, where the community voluntarily assists with various customary activities without expecting anything in return. This mutual assistance demonstrates strong social solidarity and a collective awareness of maintaining harmonious relationships among community members. Thus, the *Nompudu Valaa Mpuse* tradition serves not only as a form of cultural preservation but also as an effective means of instilling humanitarian values, strengthening social solidarity, and building harmonious and civilized community relations.

### **Unity**

The value of unity is an important foundation in a pluralistic society, as it forms the basis for harmony, cooperation, and mutual respect amidst differences. Unity is not only interpreted as physical togetherness, but also as a collective awareness to maintain harmonious social relations and build solidarity in community life. In the context of

local wisdom, the value of unity is often manifested through various traditions that involve the active participation of all community members, thereby strengthening social bonds and a sense of togetherness. One tradition that reflects this value of unity is the *Nompudu Valaa Mpuse* tradition in the Kaili community. This tradition serves as an important means of fostering a spirit of togetherness, solidarity, and a sense of belonging to the community. Based on interviews, the entire series of implementation of this tradition, from the preparation stage to the implementation stage, is carried out collectively by village residents. The community's collective involvement in every activity process creates a strong atmosphere of togetherness and strengthens social ties between residents.

These practices of togetherness reflect the implementation of the values embodied in the third principle of Pancasila, namely the Unity of Indonesia. Notonagoro (in Putra, 2021) states that national unity is formed from the collective awareness of society to live in harmony within diversity and maintain social harmony. Similarly, Koentjaraningrat (in Sutrisno & Rofi'ah, 2023) explains that local wisdom plays a crucial role as a social glue that can strengthen cohesion and solidarity within society.

In the *Nompudu Valaa Mpuse* tradition, the value of unity is evident in the community's involvement in a unified social goal: welcoming new members into the community. Through this activity, the community not only preserves ancestral traditions but also strengthens a sense of togetherness and social solidarity. Thus, the *Nompudu Valaa Mpuse* tradition plays a crucial role in maintaining social integration and strengthening the value of unity within the Kaili community.

### **Democracy**

Democracy, guided by the wisdom of deliberation/representation, is a crucial principle in democratic life, placing the common good above personal or group interests. This value emphasizes the importance of dialogue, deliberation, and consensus as the basis for decision-making. In the context of local wisdom, the value of democracy is not only understood theoretically but also embodied in social practices that involve the active participation of all elements of society. One example of the implementation of these values can be found in the *Nompudu Valaa Mpuse* tradition of the Kaili community. This tradition reflects local democratic practices that are deeply rooted in the community's social life. Research shows that decisions regarding the implementation of this tradition are made through a deliberation process involving various elements of society, such as traditional leaders, community leaders, and the younger generation. In this forum, each party is given the opportunity to express their opinions and considerations, ensuring that decisions are made by mutual agreement.

This practice of deliberation reflects the implementation of the values embodied in the fourth principle of Pancasila, namely, "Democracy guided by the wisdom of deliberation/representation." Suryadi (2020) explains that deliberation is the primary means of building a civilized democracy, where every individual's rights and opinions are respected in the decision-making process. Similarly, Wibowo (2023) asserts that democracy based on local wisdom can strengthen public awareness of the importance of participation, social responsibility, and collective leadership in community life.

Thus, the *Nompudu Valaa Mpuse* tradition not only functions as a cultural heritage that is preserved from generation to generation, but also as a medium for learning local democracy that instills the values of participation, shared responsibility, and wise leadership attitudes in the lives of the Kaili people.

## **Justice**

The value of Social Justice for All Indonesians emphasizes the importance of fair treatment, equal roles, and opportunities in community life. In the Kaili community, this value is reflected in the *Nompudu Valaa Mpuse* tradition, where people voluntarily help families who practice the tradition through labor, material, and moral support without distinction of social or economic status. This practice demonstrates the implementation of the fifth principle of Pancasila through the spirit of mutual cooperation and social solidarity. According to Putra (2021), social justice is realized through the equal distribution of roles and responsibilities in society, while Prasetyo (2023) emphasizes that mutual cooperation in local traditions is a concrete form of social justice distribution based on concern. Thus, the *Nompudu Valaa Mpuse* tradition plays a role in strengthening the values of social justice and solidarity in the lives of the Kaili community.

## **Local Wisdom of Nompudu Valaa Mpuse**

### **Symbolic Value**

In traditional customs, symbols play a crucial role as a medium for conveying meaning, values, and moral teachings passed down through generations. In the *Nompudu Valaa Mpuse* tradition, the umbilical cord (mpuse) is interpreted as a symbol of the beginning of life, purity, and hope for a good future. The process of cleaning and storing it symbolizes self-purification, protection, and prayers for the safety of the child. According to Sulasman (2020), symbols in local culture serve as a means of internalizing moral and spiritual values across generations, while Rahmawati and Prasetyo (2022) state that symbols in traditional rituals have an educational function in instilling good values and spiritual awareness. Thus, symbols in the *Nompudu Valaa Mpuse* tradition play a role in shaping religious and social character and align with the values of the first and second principles of Pancasila.

### **Cultural Identity**

Cultural identity is a crucial element reflecting the identity, values, and social systems passed down through generations within a society. In the Kaili community, the *Nompudu Valaa Mpuse* tradition serves as a cultural identity that distinguishes them from other ethnic groups and serves as a symbol of the community's existence and social identity. According to Setiawan (2021), cultural identity serves to build collective awareness reflected in traditions, customs, and shared value systems. Meanwhile, Nasution and Hendra (2023) emphasize that preserving local cultural identity helps strengthen national character and nationalism. Thus, the *Nompudu Valaa Mpuse* tradition not only reflects the cultural identity of the Kaili community but also supports the value of unity as embodied in the third principle of Pancasila.

### **Implementation**

The implementation of *Nompudu Valaa Mpuse* involves traditional leaders, families, and the community through cooperation and mutual cooperation, reflecting strong social solidarity and collective concern. According to Prasetyo and Wibowo (2020), the practice of mutual cooperation in local traditions can strengthen social cohesion and foster social responsibility among residents. Furthermore, Yunus et al. (2024) explain that deliberation in traditional traditions is a form of local democratic

practice that reflects the values of openness and equality. Thus, the implementation of *Nompudu Valaa Mpuse* integrates the values of unity, democracy, and social justice, which align with the third, fourth, and fifth principles of Pancasila.

### **Process**

The *Nompudu Valaa Mpuse* tradition includes the stages of umbilical cord cleaning, wrapping, storing, praying, and eating together, each of which has symbolic and social functions. According to Putra and Lestari (2021), traditional rituals serve as both a spiritual medium and a social mechanism that strengthens family ties and community solidarity. Meanwhile, Fauzan (2023) states that birth rituals in local culture also play a role in character formation through symbols, prayers, and social engagement. Thus, the *Nompudu Valaa Mpuse* tradition is not only ritualistic but also has educational and social functions in instilling the values of togetherness, responsibility, and religiosity.

### **Meaning**

The *Nompudu Valaa Mpuse* tradition serves as a local wisdom-based character education medium that instills religious values, empathy, solidarity, responsibility, and togetherness. According to Fikri and Ananda (2022), local wisdom-based character education is more effective because it aligns with the cultural context of the community, making the values easier to understand and apply. Furthermore, Herlina et al. (2024) state that integrating local traditions into social education can shape a young generation with morals, tolerance, and a sense of nationalism. Thus, the *Nompudu Valaa Mpuse* tradition serves as a concrete means of sustainably implementing Pancasila values in the lives of the Kaili people.

### **CONCLUSION**

This study concludes that the local wisdom of *Nompudu Valaa Mpuse* in the Kaili community reflects the concrete implementation of Pancasila values in social life, including the value of divinity through prayers of gratitude, humanity through mutual cooperation and empathy, unity through collective participation, democracy through deliberation and consensus, and social justice through the fair distribution of assistance without discrimination. The tradition functions not only as a cultural ritual but also as a medium for character education that strengthens solidarity and preserves cultural identity within the community. These findings indicate that local wisdom can play an important role in strengthening Civic Education by contextualizing Pancasila values within community traditions. Therefore, integrating the *Nompudu Valaa Mpuse* tradition into Civic Education learning can contribute to character formation and cultural preservation in the face of modernization. However, this study is limited to a single research location and a purposive sample, which may restrict broader generalization. Future studies are recommended to explore similar traditions in other communities, examine the influence of modernization and digitalization on cultural preservation, and employ broader methodological approaches to further analyze the role of local wisdom in strengthening national values.

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