

## **Civic Culture of Batilal in the Community of Lokotoy Village North Banggai District Banggai Sea District**

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**ABSTRACT:** *The cultural values of citizenship (civic culture) are found in every culture that exists in society such as Lokotoy Village, North Banggai District, Banggai Laut Regency. This vanity culture is one of the cultures that is still being maintained by the community until now. This study aims to explore and analyze civil culture in the vanity culture of the Lokotoy village community, North Banggai District, Banggai Laut Regency. This research aims to: (1) describe the values of civil culture in the vanity culture of the Lokotoy village community, North Banggai Regency, Banggai Laut; and (2) analyze the role of the community and government in maintaining the existence of the culture. This study uses a qualitative approach with descriptive-exploratory learning type. Our findings showed that 1) The cultural values of the community contained in the batilal culture in the Lokotoy village community, North Banggai District, namely: a) Cooperation (mutual assistance), b) Mutual trust (trust), c) Tolerance, d) Community compliance with applicable laws in society, e) Mutual help, f) Family attitude, g) Do not discriminate against each other, h) Respect every culture that exists in society. 2) The role of the community and the government in maintaining the existence of the batilal culture in the Lokotoy village community, namely: a) The community continues to own the batilal culture by implementing the batilal culture when there are community members who need help, b) The government always supports the implementation of the batilal culture by the community, and never hinders, c) The government always socializes or informs the public to always maintain and maintain the culture that exists in society, especially the culture of vanity.*

**KEYWORDS:** *Citizenship Culture; Culture Cancel; and Gotong Royong (Mutual cooperation).*

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### **I. INTRODUCTION**

Indonesian society is known as a society that has a variety of cultural diversity with all its cultural aspects (Kitley, 2014). It can be said that every tribe or community group in Indonesia has its own culture. The culture continues to be maintained by the community because it is felt to have positive values and make a good contribution to people's lives. This cultural diversity is an asset, capital and strength that must be maintained and preserved by the community. Apart from being a valuable set for society and the country, it is also important to preserve culture so that the next generation can enjoy the culture of the previous generation. We realize that not a few cultures that exist in society are lost or eroded by the influence of globalization. This awareness is seen as a warning for all parties to continue to maintain and maintain the existing culture in today's society. It is very happy when positive cultures that were once valuable capital for the community then disappear without being enjoyed or felt by the younger generation now. The younger generation who live, grow and develop in the current era of globalization must be provided with the cultural values of their own country so that they are not easily swayed by globalization that can wash away and even destroy the lives of the younger generation. Therefore, it is the responsibility of all parties to pass on the cultural values that exist in society to the younger generation (Ayres, 2021).

The culture that exists in society is also the identity of an area that cannot be erased. Communities in each region must be able to maintain their respective cultures so that the next generation knows that their area has its own cultural identity which is very valuable for people's lives. Thus, our society will become good citizens, aware of the cultural values of citizenship (civic culture) contained in every culture. The cultural values of citizenship (civic culture) are found in every culture that exists in society, not collaborated in the vanity culture that exists in the community in Lokotoy Village, North Banggai District, Banggai Laut Regency. This batil culture is one of the cultures that the people of Lokotoy village continue to maintain until now. However, the existence of the vanity culture in the Lokotoy village community is a young thing to maintain its existence in today's era of globalization. We know that the era of globalization also brings negative impacts on society, including the spread of individualism in society which undermines the nature of mutual cooperation (Forshee, 2006).

The ability of the Lokotoy village community to maintain the existence of the batil culture is an interesting thing to study at this time. This vanity culture has long existed in society along with other cultures. But until now, it can be said that the only culture that still exists and is still being maintained by the people of Lokotoy village is the batil culture. While other cultures have disappeared along with the development of the existing society. Based on the background that has been explained previously, we investigate the civil cultural values contained in the batil culture and the role of the community and government in maintaining the existence of the vanity culture in the Lokotoy village community.

## **II. METHODOLOGY**

This research was conducted in Lokotoy Village, North Banggai Regency, Banggai Laut District. The search subject is determined purposefully and is expected to provide accurate and reliable data as a search technique (Alwasilah, 2011: 103). The research subjects are village heads, community leaders, traditional leaders, and religious leaders in Lokotoy Village. This study uses a qualitative approach with descriptive-exploratory learning type. Data were collected through interviews and observations. In-depth interviews used unstructured interview guidelines (Esterberg, 2002) and tape recorders to explore the views and assessments of subjects looking for the existence of a culture of vanity in building the character of gotong royong in society. Observation of access to obtain data on the behavior of mutual cooperation in the community. The collected data was analysed using three stages which were carried out simultaneously, i.e., data reduction, data presentation, and drawing conclusions (Milles and Huberman, 1992:16).

## **III. DISCUSSION AND DISCUSSION**

Based on the results of the search, there are 2 (prayer) main points of research results which philosophically and empirically confirm that the community in Lokotoy Village has civil cultural values contained in batilal culture and the role of the community together with the village government in maintaining the existence of the community batilal culture in the Lokotoy village community, North Banggai Regency, Banggai Laut.

### **3.1 Civic Culture values contained in the Batilal Culture**

According to Mr. Hanis Kambodja, that "batilal" in Indonesian means "sharing" according to their respective abilities. If interpreted in general terms, batil is a family association to help someone in need, either in the form of labor, goods or money sincerely and does not need to be returned ". According to Mr. Arpan T. Dg. Mangawi said that: "Batilal" is a culture or habit of the people in Lokotoy Village to help each other for a long time to help community members who want to marry off their children. In line with the opinion expressed by Mr. Arpan, Mr. Samir also said that "the culture of vanity is a culture or habit of the people in Lokotoy Village to work together to help people in need to marry off their children, in the form of assistance in the form of money, goods, and labor". The batil culture is carried out by inviting families to help each other in terms of getting their children married. Regarding the process of implementing the batilal culture, the following information will be presented from the informants obtained during the research. According to Mr. Arpan T. Dg. Mangawi, that: The process of implementing the batilal culture is carried out with the invitation of the family from the party who wants to carry out the batilal event. all the families gather in the houses of the residents who make the event and discuss the needs needed in the wedding ceremony. This cancellation was carried out after there was an agreement between the prospective groom's family and the bride, especially regarding the needs needed for the wedding ceremony later. The family who came to the batilal discussed all the necessary needs, not only about the amount of money needed, but also about all the basic needs needed for the wedding ceremony later. The family then distributes all these needs to be borne by all families. For example, some people go with rice, some buy sugar, some enjoy spices, some enjoy cows or other livestock to be slaughtered at weddings, some make fish, and so on. everything is distributed and borne by the family. According to Mr. Samir, that: The batil culture is done by gathering the family in a house to talk about helping families who want to hold a wedding. This cancellation is not only done by the prospective groom, but also by the prospective bride. This cancellation was also carried out not only to help in the form of money, but also in the form of goods and labor voluntarily. Based on the informant's explanation regarding the implementation of batilal culture, there are several values of civil culture that are directly present in the implementation of the culture. The following are some of the values of civic culture contained in the batil culture, as stated by the following informants. According to Mr. Arfan T. Dg. Mangawi, that: Many values exist in this vanity culture, for example cooperation between citizens to help each other, mutual distrust between fellow citizens, and tolerance between fellow citizens. This batil culture is also implemented as an embodiment of public obedience or obedience to the laws that apply in society, namely customary law and marriage law.

The same thing was conveyed by Mr. Samir, that: "the values that exist in this vanity culture, for example helping each other, a sense of kinship, mutual trust, and tolerance between fellow citizens". And according to Mr. Suhurin M. Syair, SE, that "a lot of values exist in this vanity culture, for example the value of mutual cooperation between citizens, not discriminating against one another, and mutual distrust between fellow

citizens". The batil culture has the power to actively involve various components in the Lokotoy village community. This was conveyed by Mr. Arpan T. Dg. Mangawi as follows: The culture of vanity does have a binding power to society. Because in the implementation of this batilal culture, it is not only carried out for the native people of Lokotoy village, but also for immigrants, who if he already lives in Lokotoy then he wants to get married, the community also holds a batilal event to help him. And it's not only for Muslims, it's also for Christians, we also do batilal events. According to Mr. Samir, that: The culture of vanity has the power to bind the people of Lokotoy. This is because it is valued by a very high sense of kinship and togetherness of community members. there was even one family who could be said to have been able to marry off their child but did not want to carry out a batilal event. His family was then angry because one of the families did not carry out the batilal event. This happened because his family felt what they had not been invited to help or be involved in the wedding planning Finally, the batilal event was held. According to Mr. Arpan T. Dg. Mangawi, that batilal culture also contains value for the cultural diversity that exists in the Lokotoy village community. It is as he stated that: The people in Lokotoy Village are not only made up of one ethnicity and one religion, although most of the people in this village are Banggai tribesmen and are Muslim. So, for example, if there is a proud male child who wants to marry another tribal woman, whatever and whatever the request is, it is still endeavored to be fulfilled. This is a tribute to the indigenous people of Lokotoy for the immigrant community. We still respect other cultures especially in weddings So whatever and whatever is requested by the prospective bride it is still endeavored to be fulfilled Therefore we need to carry out the batilal event. Even though the prospective groom has economic ability, the family still carries out batilal events to help. The informant's explanation shows that the implementation of the batil culture has a clear goal, namely helping people in need. This is similar to the explanation of Mr. Samir, that: The purpose of implementing this batil culture is to help each other, or to long help fellow citizens of the community. We continue to carry out this vanity culture as proof that the Lokotoy village community is a society that is capable of being famous and has a strong unity by continuing to maintain its own cultural values, namely the culture of vanity.

### **3.2 The Role of the Community and Government**

The existence of the batil culture in the Lokotoy village community cannot be separated from the role of the government and the local community. This is in accordance with the statement of Mr. Arpan T. Dg. Mangawi, that: " Our role as village government is to always support every effort made by the community to implement the existing culture, like vanity. At least we, the village government, have never hindered the implementation of cultural events in the village. In fact, we always support the initiatives of the citizens, as long as, they are positive. Especially with this vanity culture, which has been a hereditary culture in Lokotoy Village. The informant's statement was supported by Mr. Samir: As members of the community, we always strive for our own culture by continuing to carry out or make batilal events if there are community members who need help. Because in this way the culture of vanity is maintained and known by the community as a whole, including young people. even once there was a community member who wanted to marry off their child but he did not carry out the batilal ceremony. maybe because they think they can. That person was then visited by his family and admonished, why not invite the family to hold a batilal event and finally the batilal event was carried out. The same expression was also conveyed by Mr. Suhurin M. Syair, SE as Secretary of Lokotoy Village: Our role as village government is to continue to socialize to the community the importance of maintaining our own culture, including the culture of vanity. Maintaining culture in today's era is an easy thing, especially for the younger generation. They do not have sufficient knowledge about what constitutes their culture. not infrequently they even violate our own culture. So that efforts to maintain this culture, especially the culture of vanity must continue so that it does not disappear in people 's lives. Another thing that needs to be known in the implementation of the batilal culture is that in its implementation it is done voluntarily, there is no uncertainty about coercion or the mobilization of people to come to attend the batilal event. This was conveyed by Mr. Arpan T. Dg. Mangawi, that: "There is no compulsion for the community members to come to the batilal event. Families or communities who come to the batilal event are completely voluntary, there is no mobilization or coercion from others.

### **3.3 Civic Culture Values in Culture Batilal**

According our results, there is a number of culture values that exists in the society of village Lokotoy such as mutual cooperation or unity, help each other trust, tolerance, obedience to law positive and legal custom, family, no discriminatory or attention, and attention. The first Cultural values citizenships the value of gotong royong (mutual cooperation) Gotong royong is behaviour positive that has been certain ancestors which always guarded and maintained. Gotong royong is a behaviour performed with based on voluntary and without prestige or no because forced. Through gotong royong, we will be fostering and strengthening a high sense of unity and kinship Among fellow member society. Unity will could awake inside life Public if the cooperative behaviour Keep going maintained and implemented in practice life socialize This cooperative behavior give lessons and awareness for every man will nature as creature always social need the help of others. because of a Public or

nation will grow Becomes strong nation if people could guard same union like mutual cooperation life. Mutual cooperation is done on base volunteer no connection contractual and not because pressure or coercion The community only works together conducted for each other help one each other without prestige without see difference ethnicity religion, race class and background behind descendants Relationship pattern as there is the mutual cooperation behavior is also behavior in implementation culture *vanity* Mutual cooperation is carried out for increase compactness social in society Communities who have compactness high social show that unity in Public it is very good Compactness the could seen in solution problems social status in society Society with cohesiveness and unity will complete various the problem that happened in environment they with depend on various source the power they have implementation of gotong royong can weave connection same strong brotherhood fellow member society By working together you can open existing barriers in society like differences in religion, ethnicity race class and origin descendants Becomes same strong brotherhood with no notice background behind behind differences that everything melt in same brotherhood although basically they different

The practice of gotong royong can also give birth to behaviour please help with based on the spirit of gotong royong, when there is member community in need help so member public other will work together for give his help behaviour each other mutual help this is to be expected could grow in community with there is mutual cooperation. Benefit others who can generated from gotong royong is could fast job Village Community Lokotoy which is Public rural already of course just many work that can done by together. Second value of *civic culture* that is mutual help. This value is part important in something society including Public village Lokotoy Behavior mutual help it's wrong to be one value that has been exist and be cultured in Public Lokotoy long ago. One form behavior mutual help the is through culture *vanity*. Village Community Lokotoy is community that can said part people still life in atmosphere backward in aspect economy So that behavior for long help this Becomes important for always maintained so that the atmosphere togetherness and family in Public permanent awake Especially Public village Lokotoy the most religious where is islam mutual help this Becomes teachings recommended by religious teachings for always implemented In Islam, activities each other for long help wrong to be one sign of believers guard brotherhood fellow this results attitude selfish and respecting others to be sign of people who believe and are loved by Allah SWT. Behavior mutual help is form concern our to fellow human and can increase the sense of brotherhood and a sense of unity in the class society through mutual help will mutual feeling need one each other. besides it please help too create unity in the middle the difference is good in matters of religion, ethnicity and race Behavior please help too transmit good to others, no only to those who are being helped but also to another party No no possible behavior help shown could inspire party others especially generation young for do the same to other people. This thing important for bequeath values positive especially the ones in culture *vanity* for generation young. *Cultural values citizenship* next available in culture *batilal* that is existence attitude each other no believe Among fellow inhabitant society Attitude value each other believe ( *trust* ) in practice culture *vanity* very big attitude each other no believe is key main for build connection Among fellow inhabitant society connection Among fellow harmonious citizens no will come true without based on with aspect trust because of it every inhabitant Public need for Keep going guard words attitudes and actions in life everyday in society in context implementation culture *vanity* trust is the main capital implementation activity that attitude each other no believe Among fellow the underlying citizen realization attitudes positive other in society especially relevant in implementation culture *vanity*

Member Public come attend implementation culture *vanity* because they no believe that residents who want doing *vanity* the is citizens who can trusted and must assisted They believe that results help inhabitant in form of money or given item for help that could used as should be enough in accordance with reason holding activity *vanity* that *Cancelled* in general held by special for help residents who want marry off her son her son inhabitant with volunteer come give help in accordance with their respective abilities without there is no convinced coercion for This thing conducted of course just no free from existence attitude each other believe what 's in between inhabitant society next civic culture value that exists in implementation culture *batilal* that is score tolerance and moderation Among inhabitant society in culture *batilal* carried out by the community in the village Lokotoy behavior tolerance and moderate permanent guarded *Cancelled* conducted no only for Muslims only who are the majority of the religions adopted by the community but also for non-Muslim community living in the village Lokotoy With score tolerance this Public Keep going each other respect all the difference in society for example if there are parents candidate bride and groom the woman who delivered Request for party candidate bride and groom man in the form of amount of money, thing or symbols else then no fulfilled thing this can tarnish tolerance and attitude moderate inhabitant safe community this difficult sar has built together So that with culture *batilal* Request kind of mentioned the can fulfilled or handled and tolerated permanent can guarded in society Village Community Lokotoy who has Religious and ethnic diversity existence attitude tolerance in life Public is something very important Tolerance religious and inter ethnicity is also important for applied To use realize harmony increase mutual cooperation and avoid conflict and division between group next civic culture value that exists in implementation culture *batilal* that is score obedience to law positive and legal



custom The implementation of the *batilal* culture for example for wedding celebrations, is proof that the people of Lokotoy village continue to obey the applicable legal provisions, be it laws made by the state (positive law) or customary law that exists in the community. Concretely, with the *batilal culture* the community helps the bride and groom to fulfill their obligations to the government in terms of fulfilling marriage regulations, for example paying wedding fees. In addition, the implementation of the *batilal culture* also shows that the people of Lokotoy village remain obedient and carry out the customary provisions that exist in the community itself. Attitude obey to law have destination for take care and maintain Correct society at a time fulfill the sense of justice human all Public no collaborated must submit obey and seek positive to law life orderly society will come true if people obey applicable law On the contrary if obedience Public to the applicable law is very low then what happens is happening irregularity in society The law should Becomes *rule play* precisely no heeded. If society obey applicable law means will make member Public as disciplined personality and consequences atmosphere in the neighborhood Public will Becomes safe comfortable and most importantly horizontal conflict can be avoided Obedience Public to very big law influence because where there is Public then that 's where will there is law With base think thus so clear that obedience Public to the law really gives influence to realization orderly and safe society. *Cultural values citizenship* others available in implementation culture *batilal* that is score kinship Family values the hold role important in implementation culture *vanity* Family values is one underlying value permanent maintenance culture *batilal* to society Lokotoy Like has explanation previously that Public Lokotoy is one same big family so if there is one very citizen or lack and need help other people always called for by volunteer give help Family values this is what drives the realization of mutual cooperation and strong unity between inhabitant society. Family values is score *culture civil* who holds role important in implementation culture *vanity* For people in rural areas like in the village Lokotoy who still many limitations values family important for guarded and cared for because without score the Public will experience difficulty With guard attitude family the difficulties experienced inhabitant Public will easy overcome Difficult or as big as whatever problem if problem the faced and overcome together problem the will easy resolved On the contrary a little whatever problem if only faced alone problem the will be heavy for resolved here the urgency why score like score family permanent must guarded and cared for in life socialize Built family values in implementation culture *vanity* for each other help Among sesame inhabitant Public is form implementation not quite enough from inhabitant village Lokotoy Not quite enough answer that should be here is reaction shown by the public to existing situation in form moral behavior such as mutual cooperation. There is a situation in society in Thing this there is residents in need help or help with doing *vanity* as action in one side then responded by residents other as reaction on the other hand, i.e with give help they in form of money or goods for cope deficiency cost from the citizen concerned in Fulfill needs for reception wedding his son not quite enough Responsibilities made by residents Public the is embodiment from not quite enough answer as citizen against family community environment nation and state, and answer to God everyone integrated in implementation culture *vanity* Not quite enough answer to family because inhabitant Public village Lokotoy is one big family so what be problem for a citizen will Becomes not quite enough answer together member another family in Thing this Public by whole no there is one family who let member his family experience about without give help for member his family that not quite enough answer to Public because Public village Lokotoy have same determination for each other help including interest wedding children them So that already Becomes not quite enough answer together if there is member community in need help in Thing wedding member Public others come too help not quite enough answer to environment because Public village Lokotoy have same belief that good environment will creator if people have good awareness will environment Awareness that can come true because in Public Lokotoy part big have ability low economy so already Becomes not quite enough answer together Public for help weak citizen the in marry off his son not quite enough answer to nation and state because one the country 's goal is for realize security and turban in society Obedience Public to provision wedding as arranged in Constitution marriage (Law No. 1 of 1974) is a something something necessity So already naturally problem wedding this Becomes not quite enough answer together no only not quite enough the state's responsibility but also answer answer Public by whole Awareness this is what drives Public Lokotoy by work together for maintain culture *vanity* not quite enough answer to nation and state in Thing realize inhabitant obedient society to provision state law ( law ) wedding ) this access for shape *good citizens* ( good citizens ). One characteristic good citizen ( *good citizen* ) in Citizenship Education already there is citizen who knows rights and obligations as well as with aware and responsible answer answer in apply it Active role citizen needed in increase quality as well as country development Quality something nation could seen from so far where are the citizens country capable participate in the process of solving problem and take decision. Cogan ( in Djahiri 2002: 92) suggests his opinion about good citizen minimum must have indicators as following : (a) Sense of personality or teak self independent ( *taste identity* ), (b) Good taste on amount right good right law politics *social economy* and able run it by good and true, (c) Sense of responsibility answer will his obligations( *obligation* ) which becomes the necessity, (d) Interest and involvement will affairs public ( interest general), (e) Ability for receive and absorb values base society ( *value base society* )

Digest that can be taken based on above statement that one indicator good citizen already there is responsible citizen answer will its obligations form from not quite enough answer citizen (civic *responsibility*) namely capable citizen participate as well as play a role active in solve problems in society There are various not quite enough answer citizen ( civic *responsibility* ) according to Nurmalina and Syaifullah (2008: 46) as following: (a) not quite enough answer citizen against family, (b) not quite enough answer citizen against Public, (c) not quite enough answer citizen against environment, (d) not quite enough answer citizen against nation and state, (e) not quite enough answer citizen against Lord. The statement strengthen statement before that as good citizen must have attitude not quite enough answer to environment Because citizen for could operate Among rights and obligations by harmonious Urgency not quite enough answer citizen ( civic *responsibility* ) towards environment because almost all form activity man lateness direct with environment then need existence understanding and awareness in maintain environment that Good citizen is citizens who have distinctive characteristics according to Sapriya (2002) exists eight characteristics presented citizen in order important as following : (a) ability for see and approach problem as member Public worldwide, (b) ability work with others with method cooperative and responsible answer answer to roles and responsibilities in Public, (c) ability for understand and accept as well as tolerant to Diversity culture, (d) capacity for think systematic and critical, (e) like for complete conflict with method peace, (f) like for change habit style consumptive life for guard environment, (g) sensitive and sustaining abilities right base man for example rights women minority ethnicity etc, (h) likes and abilities for participate in political level local national and international.

*Cultural values citizenship* next available in implementation culture *batilal* that is score interesting or no discriminatory and respectful Diversity existing culture in society. Social culture could bring benefit for Public if addressed with good It means although is at in condition compound or diverse Public return capable apply attitude tolerance and mutual respect Benefit diversity social culture for Public are : 1) rope brotherhood in Public the more strong life diverse social and cultural could strengthen rope brotherhood between society It can also foster a sense of unity and oneness 2) Train attitude tolerance So that conditions Public serene and harmonious Public return grow and train attitude tolerance for fellow 3) Enrich culture national Keragan social and cultural can o culture national Because of Diversity character compound or consist on various identity diverse cultures 4) Be identity a country. Existence Diversity social and cultural also make a country has identity unique Identity this appear from background behind behind life plural society.

### **3.4 Role of society and government in guard existence culture *vanity***

The role of society and government capable village guard existence culture *batilal* to society village Lokotoy Subdistrict Regency North Banggai Banggai sea is importance get appreciation to the Culture *vanity*. This is one long - standing culture in Public village Lokotoy However thus until with now culture this permanent protected and preserved by the community and the government one method society and government guard existence culture *vanity* this that is with method demonstrate Keep going culture this if there is member community in need help for example help citizens who will marry off her son but not yet have enough preparation good both funds and needs other required by the parties man nor woman for doing celebration wedding. Government role village Lokotoy for guard existence culture *vanity* so as not eroded in life society that is always support every there is member people who want doing culture *vanity* no little bit government village hinder if there is implementation of *batilal* events implemented in the village even always support what be initiative citizen along that positive Especially culture *vanity* this already is culture hereditary in the village Lokotoy. Government role village in guard culture *vanity* to stay exist in Public village Lokotoy also reached with always give appeal or socialization every there is meeting with inhabitant Public for always guard culture area including *vanity* so as not is lost from life society. Besides government role society is also in keep the culture *vanity* permanent exist in life Public no lost important guard something culture so as not eroded or is lost in life society in the era of globalization this it's an easy thing especially followed with appearance attitude individualism in society Presence attitude individualism in Public this bring unfavorable impact good to existence culture in society specifically culture *vanity* There are members people who feel already capable from side six economy then want marry off their children they no want to doing another *batilal* event. The role of society village Lokotoy in guard existence culture *vanity* is always strive for alone with Keep going doing or *make batilal* event if there is inhabitant community in need help because with method thereby culture *vanity* this permanent maintained and known by the residents Public by whole including children young when there is member people who want marry off her son however no doing culture *vanity* because consider already able that person then visited his family and reprimanded why no invitation family for carry out *batilal* events People like that considered no have commitment for maintain and culture *vanity*.

#### IV. CONCLUSION

Based on our research, we found that the values of the *culture civil* contained in the *batilal culture* of society village Lokotoy Subdistrict North Banggai, namely cooperation (gotong royong), attitude each other no believe ( *trust* ), tolerance, obedience public to applicable law in society, attitude, kinship, no discriminate each other and honour every existing culture in society. Meanwhile, the role of society and government in existence of the culture *vanity* to society of village Lokotoy is to support implementation culture *vanity* by the community. Further, government always do socialization or notification to the public for always maintain and existing culture in society specifically culture *vanity*.

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