



## Karuna Dipa 1981-1994: History and Development of Buddhist Schools in Palu City

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### ABSTRACT

The research on the history of Buddhist schools in Palu City began from the author's interest in the unique educational system of Central Sulawesi. It traces the founding of Karuna Dipa schools, starting with the inception of the foundation idea, its naming background, and the initial formation process, culminating in the establishment of Karuna Dipa High School in 1994. The study aims to describe the establishment background of the Karuna Dipa Foundation, the development of its schools, and the progress of those schools under the foundation's umbrella. It employs historical methodology, including source collection, verification, analysis, and historical writing. Key findings include: (1) The foundation of the Karuna Dipa Foundation was initiated with its naming by Bhikkhu Sri Pannavaro Mahatthera on June 29, 1981, and formalized in its charter on October 8, 1982. (2) The foundation was established by the Chinese-Indonesian community to create a Buddhist school with superior environment and quality in Palu City. (3) Karuna Dipa Kindergarten opened on July 13, 1983, Karuna Dipa Elementary School admitted new students in the academic year 1985/1986, Karuna Dipa Junior High School accepted new students on July 17-16, 1991, and Karuna Dipa High School was founded in 1994 and accredited as a private institution. These schools, focusing on Buddhist teachings, were established by ethnic Chinese individuals in Palu City to provide better educational opportunities.

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## INTRODUCTION

The history of education is a continuously evolving study of societal life that exhibits distinctive characteristics in each generation. The study of educational history is considered both ancient and expansive. Researchers in educational history, as well as general historians, debate the origins and commencement of this field of study, but agree that educational processes have existed since the earliest humans inhabited the Earth. The scope of educational studies encompasses political, economic, social, and institutional dimensions, ranging from fundamental aspects related to functions, objectives, curricula, systems, policies, educators, educational methods, students, and their development across different periods. This study weaves together insights into knowledge and reflects on current educational dynamics based on historical contemplation, which proves invaluable to human life.

Published histories of education are often viewed as macro-level narratives, overlooking finer details. Works focusing on the educational history of specific regions, educational figures, or institutions remain scarce. Such writings are crucial efforts to document the trajectory of education itself, the life stories of educational figures, and the significant roles of educational institutions in shaping Indonesia's generations. Research on the educational history of Sulawesi, for instance, has been undertaken by Nurhayati Nainggolan

and her team as part of a Cultural Research and Documentation Project by the Ministry of Education and Culture. Their book, titled "Sejarah Pendidikan Sulawesi Tengah," provides an overview of educational developments in Central Sulawesi during certain periods. While the book mentions the number of schools, it does not yet delve specifically into the types and varieties of educational institutions in that region. This project was national in scope, covering each province in Indonesia around 1981/1982, using a uniform systematics approach. It starts from the societal background of each province, traditional education specific to each region in ancient, Hindu-Buddhist, Islamic, Western, Japanese, and post-independence periods.

The presence of the History of Education book on Central Sulawesi since the 1980s should ideally inspire subsequent writings to delve into more specific and detailed examinations of the educational history of the province, comprising 12 districts and 1 city. Nurhayati Nainggolan's book has provided a significant opportunity for subsequent authors, as it has yet to distinguish and separate educational studies from political studies, with politics still dominating. The periodization in the compilation of the book, though still imbued with its political history, follows chronological sequences from the Japanese era, the independence period, to the early stages of the Unitary State of the Republic of Indonesia. However, in reality, studies on educational history remain scanty, even 43 years after the book's publication, with no factual research or development, and even the history department at Tadulako University, named after history, has never conducted comprehensive research or studies on the History of Education in Central Sulawesi.

Educational history is crucial to study and examine. Besides being closely linked to dynamic developments and changes, it provides insights into the challenges faced by figures, institutions, and even the locations where education takes place. However, from 1981/1982 since the publication of the History of Education book on Central Sulawesi until 2023, spanning 41 years, studies on educational history are not as numerous as political history studies, and they are still far fewer than social studies.

Writings focusing on the History of Education or related themes are very few, such as Sofyan B. Kambay's work on Al Khaeraat Islamic School through the ages; Huzaimah T. Yanggo et al. on Sayyid Idrus bin Salim Al Jufri, Founder of Alkhairaat and His Contributions to Community Development; Arifuddin M. Arif's various books, including those on Sayyid Idrus bin Salim Aljufri and Islamic education in Palu; and the latest from Haliadi-Sadi on Unique School Strategies for Achieving Outstanding Students. However, these writings still view education from a macro perspective, often focusing solely on Islamic or Christian environments. Buddhist education undoubtedly contributes positively to Indonesia's educational landscape; Buddhist moral teachings touch all aspects of human life and promote service to society, nation, and state.

Given these realities, research and writing on educational history are considered crucial as a means of introducing educational figures, institutions, and educational distinctiveness in Central Sulawesi, particularly in Palu. Educational history writing should be more specialized, addressing specific topics such as the Karuna Dipa educational institution. This rationale led the author to choose the title "Karuna Dipa 1981-1994: History and Development of the Buddhist School in Palu". The author sets limits by examining the founding history of the Karuna Dipa foundation, understanding the reasons behind its naming, the initial processes of school formation, and concluding in 1994 with the establishment of Karuna Dipa High School, the final educational level established.

## METHODOLOGY

This research is included in historical research. Historical research is a study that uses historical methodology and methods. The two things are different, Kuntowijoyo (2003) explains that methodology or Science of methods is the science that talks about the way. Here are described various types of historical writing. Units of study, problems, theories, concepts and historical sources. Likewise conveyed by Miftahudin (2020) historical methodology follows four main stages, namely: heuristics (source collection), criticism (verification), interpretation (interpretation), and historiography (historical writing).

The historical method is applied to reconstruct past events around the object under study. For Kuntowijoyo (2003) the historical method is the implementation instructions and technical instructions on materials, criticism, interpretation, and historical presentation. All of these stages must be applied in the research process because it is a systematic set of principles or rules for effectively collecting sources, assessing them critically, and presenting a synthesis of the results achieved, generally in written form regarding records and relics of the past (Daud, 2021).

Sources in historical writing can be divided into three data sources, namely: primary data, secondary data, and tertiary data. This distinction aims to facilitate researchers in selecting and sorting out data that can be used in their research. 1). Primary data, namely through direct observation, as well as a special review of the research object where the desired data can be obtained and conducting questions and answers or interviews with related parties. 2). Secondary data, namely through literature studies that begin with studying materials related to the object of research. Secondary legal materials, for example, summarize various kinds of books that have to do with the problems to be discussed in the study. 3). Tertiary data, namely other sources that support research such as maps, statistics, charts, and others. To get historical sources, the author does three things, namely: First, Library Research, Second, Field Research. Third, Documentary Research.

Historical source data that has been found, then verified or criticized data sources. Data verification is used to test validity or reliability. Data verification requires critical thinking, because the available data is quite large and diverse. Not all data can be used or needed, so researchers select the data. This means that only data that is appropriate to the topic is used. According to Thohir et al, (2021) verification or criticism is a stage in selecting sources that have been obtained which are related to the topic to be discussed. This verification is to obtain evidence or sources whether the sources that have been obtained contain relevant information and at this stage of criticism there is also external criticism and internal criticism and after conducting external and internal criticism of the sources collected.

The stage after finding the facts through the verification process, then the facts are processed or giving meaning to the facts called the interpretation stage. Septi wanda, et al (2021) explain that historical interpretation or interpretation is usually in the form of historical analysis. The data collection process is carried out by looking for various sources, both documents found, as well as books and visiting related sites or interviews, then making comparisons to find conclusions to be interpreted so that the quality and suitability of the problem under study can be known. Miftahuddin (2020) quotes Kuntowijoyo's opinion that interpretation or interpretation is divided into two, namely analysis and synthesis. Analysis is to describe the facts that have been ascertained into historical facts, while synthesis is to unite or group the data into one which is then concluded. Meanwhile, data grouping is only possible when an understanding of the concept is already possessed. In this context, it is closely related to historical generalization, namely inference from the particular to the general. Generalizations or general conclusions (specifications) are very necessary in history, because history is a science.

The final stage carried out in research after interpretation is writing the results of analysis or historiography. Septi Wanda, et al (2021) historiography (historical writing) is the process of compiling all research results into writing or research reports on the themes raised. Historical writing is intended as a way of writing research results by sequencing events based on facts that occur in the field so that they become a systematic and chronological series of stories in the form of scientific works using good and correct language and providing a clear picture of the results of the research. The stages of the historical method above show differences with other scientific methods, both study techniques that consider various relationships between subjects and objects of research and the presentation of interpreted data in the form of writing called historiography. This descriptive historical research is presented in the form of words, pictures, or numbers. The data obtained includes interview transcripts, field notes, photographs, personal documents, and various other similar data (Nursapiah, 2020). Researchers only photograph what happens to the object or area under study, then describe what happened as it is.

## RESULTS & DISCUSSION

### Education in Palu City

Palu City is the capital city of Central Sulawesi province, a city formed through government regulation of the Republic of Indonesia No.18 of 1978 as an administrative city, 16 years later upgraded to Municipality of Palu level II region through law of the Republic of Indonesia No.4 of 1994. In terms of cardinal directions, the city is bordered by 4 (four) different regions, the Makassar Strait to the North (0°), Parigi Moutong Regency to the East (90°), Sigi Regency to the South (180°), and Donggala Regency to the West (270°), the location of Palu City is at 0°.36"-0°.56" South latitude and 119°.45" - 121°.1" East longitude. According to Haliadi, Palu City has always been described as a 4 (four) dimensional city, namely as a Valley City, Bay City, River City and Mountain City (Haliadi-Sadi, 2018a).

The nickname of the four-dimensional city is due to the topography of Palu city where there are many valleys or sloping hills, the beauty of the city is even more interesting when viewed from the air because the city is integrated with a beautiful bay, Palu Bay, which in the Dutch era was called "Palosbaai". Surrounding the bay is a beautiful beach called Talise Beach and is fortified by two mountains on the East of the Kaili people who inhabit the Palu Valley call it Bulu Masomba (Molengraaff Mountains), and on the West there is a mountain called Bulu Gawalise (Finnema Mountains).

Both mountains are also included in Abendanon's writing entitled *Midden Celebes Expeditie: Geologische en Geographische doorkruisingen van Midden-Celebes (1909-1910) Deel II* by saying that: *het graniet-grebergte, dat wij later in het N., westwaart gaande, weder over en doordelijker blijkt voort te zetten als een samenhangend bergland, dat geologisch en ook geographisch eenheid vormt, zal ik noemen naar Dr. G. A. F. Molengraaff, aan wein de geologische exploratie in Ned. Indie zooveel te danken heft. het schisten-gebergte, dat ten O. van het Molengraaff-gebergte, een zeer merkwaardige en eitgestrekte geoglogische en geographische eenheid vormt, zal ik noemen naar den verdienstelijken geoloog R. Fennema, mi..., die bij de onderzoeken om en op het Posso-meer (de voenaamste inzinking in het schisten-gebergte), in een storm ongelukkigerwijze het leven liet.*

The granite mountains that we then cross to the north, moving westward, I will name as coherent mountains, which form a geological as well as a geographical unity, after Dr. G. A. F. Molengraaff, the Dutch

geologist and geographer. The Indies owe him a lot. I will name the schist mountain range which is a very remarkable and extensive geological and geographical unit to the east of the Molengraaff Mountains. I will name it after the geologist R. Fennema, meritorious during his research around and in Lake Posso (the main depression in the schist mountains) unfortunately he lost his life in a storm.

In the central part of the Palu valley, between Mount Masomba and Mount Gawalise, there is a long river called the Palu River, which has its headwaters in Lake Lindu in Sigi Regency and its headwaters in Palu Bay. This river naturally divides the region between the eastern and western parts. The Palu region itself is divided into two districts, Oost Paloe (East Palu) and West Paloe (West Palu). East Palu District consists of Lere, Baroe, Kamodji, Bandjar, Oedjoena, Loloe, Besoese, Talise, Tatoera, Tanamodindi I, Lasoani, Kawatoena, Poboja, Watoesampoe, Boeloeri, Tipo, Silae, Kabonena, Kalora, Tanamodindi II. West Palu District consists of Donggala-Ketjil, Balaroa I, Doejoe, Bojaoge, Noenoe, Tawandjoeka, Pengawoe, Tinggede, Binangga, Baliase, Balane, Porame, Padende, Sibedi, Beka, Bomba, Lebanoe, Balaroa II, Pobolobia, Rondingo, Pompanesibadja, Tomodo, Damgaraa, Gimpoebia, Palenteema, Bambakamini, Wawoegaga, Ongolara, Bambakaino, Malino, Loemboelama, Soi, Domboe, Ongolero, Wiapore, Mantantimali, Taipangabe, Wajoe, Doda, Daenggoeni, Tondo, Kawole, Kasiromoe (Vorstman, 1935).

The Palu region is also known as "Paloe-vallei" which was repeatedly mentioned by Dr. Alb. C. Kruyt when mentioning several villages in the Palu region. There are four traditional villages that existed during the Magau era and have changed their status several times, from kampong, village, to kelurahan. These four villages are the early settlements of Palu built by people from the Bontolewo area in the Ulayo Mountains who moved to lower ground. They are Pogego, Boyaoge, Besusu and Tatanga (Depdikbud, 1996:76; Haliadi-Sadi, 2018b:1).

In David Woodard's travel notes written by William Vaughan, a shipping clerk in London. He tells the story of being separated from the American merchant ship *Enterprise* on January 20, 1793, which at that time departed from Batavia for Manila. During a six-week voyage in the Makassar Strait, David Woodard and five of his crew members sought food aid using a small skiff. Instead of getting help, they were robbed on the coast of Central Sulawesi, not far from Donggala. One of his crew was killed. David Woodard and the remaining four survivors were held captive by the King of Palu from 1793-1795.

Captain David Woodard said nothing of importance had happened during our time in Palu, which was a nice town of about 500 houses (Vaughan, 2022). The captain's words give us an idea of the state of affairs in the Palu region in the late eighteenth century, life in the valley was still very traditional. The arrival of Captain David Woodard in 1793 indicates that the people of Palu were already familiar with Islam, which Haliadi (2016) categorizes as the mythological stage. Islam in Palu, Central Sulawesi was brought by a scholar named Datuk Qaramah or Abdullah Raqiy around 1650 including Pue Bulangisi and Pue Imbatu by introducing Islam mythologically.

The entry and spread of Islam in Palu City is a sign that there has been a transfer of knowledge in the field of religion, both in recognizing hijaiyyah letters, reading the Koran, and practicing religious rites. Traditional Islamic education learning can be applied through the methods of hiwar, proverbs, targhib, tarhib, exemplary, and habituation. One thing that attracts attention is the fact that in all areas of Central Sulawesi, the Koran is generally taught by spelling in Bugis. This proves that the Quran teachers in the past were people from the Bugis region of South Sulawesi. It was only with the establishment of the Al Khairaat school that Arabic spelling began to be used. With the arrival of Islam to Central Sulawesi, its adherents then developed a regional culture that was enriched with elements of Islamic culture (Nainggolan et al., 1981: 8).

At the end of the 19th century, Dutch colonizers entered Central Sulawesi to monopolize the spice trade in Indonesia. Although it is said that the arrival of the Dutch in Indonesia was only motivated by trade interests. This was very different from the Portuguese who came to Indonesia for economic, religious and adventurous reasons. However, after Portugal fell into the power of the Roman Catholic Kingdom of Spain in 1585. The Dutch government through the decision of the Staten Generaal (parliament) session gave full power to a Dutch trade union in the East Indies, namely the VOC (Verenigde Oost Indische Compagnie) to carry out a political monopoly on the spice trade in Indonesia.

The first step of the Dutch in Indonesian territory was to take over the position of the Portuguese in the Amboina Islands (South Maluku) in 1605, then founded Bandar Jayakarta and changed its name to Batavia as a base for trade and political power in Indonesia in 1619. At the end of the 17th century, they succeeded in isolating the island of Java and other areas in Indonesia, so that they were able to monitor inter-island traffic in Indonesian waters. The Dutch relationship with the royal authorities in Indonesia, especially those in Central Sulawesi, was initially still a friendly trade relationship, as the dominating party they offered a long binding Corte Verklaring Agreement. The Dutch expedition consisted of two meter ships and Bromo led by sea captain C. Van Den Hart to hand over the Lang Contract to Magau Parigi Iskandar Abd. Mohamad in 1850, followed by the visit of the Resident of Manado to Parigi in 1854. In the same year 1854 the governor from Makassar came by ship to Central Sulawesi and offered a contract recognizing the authority of the Dutch government to the kings of Kaili (Banawa, Palu, Tawaeli, and others) (Nainggolan dkk., 1981; Makmur dkk., 1993).

Along with the rule of the Dutch colonialists in Central Sulawesi, Christianity was developed through Zending which was pioneered by two figures, namely Dr. Alb. C. Kruijt is an anthropologist and Dr. N. Andriani is a linguistics. They are both Protestant Christian pastors with different backgrounds, Dr. Alb. C. Kruijt is an anthropologist who has written extensively about ethnic groups in Central Sulawesi, while Dr. N. Andriani is a linguistics expert who writes extensively on regional languages of Central Sulawesi, both of whom work together in spreading the Christian religion. The process of spreading Christianity in Central Sulawesi used a cultural approach, namely studying the language, customs and beliefs of the tribes he visited. Next, Dr. Alb. C. Kruijt opened Zending schools and Dr. N. Andriani, a linguist, translated the Bible into regional languages. Thus, until now the residents of Pamona, Mori, Lore, Kulawi and the surrounding areas have mostly embraced Christianity.

Entering the 20th century, Dutch colonial government policy shifted from regressive expansionist politics to politics that emphasized humanist principles while paying attention to the needs of the colonized people. Exploitation of Indonesia began to become less of a main reason for Dutch rule, and was replaced by statements of concern for the welfare of the Indonesian people (Juniarti, 2004; M. C. Ricklefs, 2007; Husain, 2015). This was because at the end of the 19th century and the beginning of the 20th century private plantations and companies under the control of the Dutch government grew rapidly, as well as the establishment of more and more government offices to distribute power. The human resources needed to run administrative systems, production systems, modern management and bureaucracy are of course very large, the solution to bring in experts from Europe requires a lot of money and a very long arrival time.

The existence of coastal trade activities that occurred between local residents and Chinese traders made the Dutch East Indies government feel the need to collect taxes (Nadjamuddin dkk., 2013). This development must of course be supported by qualified human resources with low salaries to run a modern tax administration and reporting system. The controller himself is an extension of the Resident Assistant who in his various duties carries out dominant interventions in society (Nadjamuddin, 2002).

In the 1910s, in Donggala City there were two third class schools (Volkschool) and one second class school (Vervolgschool). Vervolgschool is a continuation of Volkschool. Then in around the 1920s, a class VI school was opened which was named the Government School. This school is managed by seven teachers with a total of  $\pm$  300 students. In subsequent developments in the 1930s, a secondary school called the Holland Inlandsche School (HIS) was also opened. This school is managed by seven teachers with a total of  $\pm$  50 students. The subjects taught at HIS are Dutch as the language of instruction, English, Earth Sciences and so on. The schools that were built have succeeded in graduating prospective employees who are ready to work in private plantations, companies and Dutch government bureaucratic offices. Thanks to his intelligence and hard work (Rohana ruler of Banawa), tax revenues during 1934 and 1935 increased. He had an open mind for the progress of his region and often traveled to unopened areas to promote the cultivation and expansion of rice fields (Juniarti, 2004).

Meanwhile, in Palu City in the 1930s, 4 (four) class III schools and 2 (two) class II schools were opened (three schools in the Kingdom of Palu and three schools in the Kingdom of Biromaru). Then in the following years, the third class school (Volkschool) was changed to Government School (class VI) and Pervolkschool was changed to HIS, a school intended for Dutch people and descendants of kings/nobles who wanted to work with the Dutch. Then in the following years, Sulaeman Mamar, et al (1985) gave an explanation that every district opened a general public school with class VI (six) because the schools in the royal capital were unable to accommodate students who enrolled, both from that city. themselves or from rural areas. Meanwhile, Juniarti (2004) sees it as a result of the success shown by Dutch school graduates such as Rohana, the ruler of Banawa, who is good at processing regional treasury (Landschapkas), Laparandenge who is fluent in Dutch, and Rorimpande, head of the North Banawa district, from the government (Dutch colonial) side efforts are being made to expand infrastructure. education. Schools that are opened or permitted to be opened in the Donggala area are Volkschool Government Schools (people's schools) with a 3 year learning period in Sabang, Mapane, Sibayu, Malei, Sirenja, Alindau, Towaya, Lero, Wani, Tawaeli, Mamboro, Loli, Limboro, Ganti, and Kola-kola with 26 teaching staff.

The teaching system implemented is adapted to the needs of the Dutch workforce, namely the subjects taught are: reading, writing, arithmetic and Dutch. Children who graduated from Volkschool and Vervolgschool schools would be employed in government offices and Dutch East Indies companies. The education system implemented in these two types of school levels is very low, because the aim is not to form intellectual people but only to produce manual labor for the Dutch government and plantation companies.

There were special schools during the Dutch era, such as schools run by the Alchairat Islamic Education Institute, the Salvation Army and the Islamic Union. The school, which was built by the Alchairat Islamic Education Institute, was first opened in the city of Palu on June 30 1930 by an Arab (from South Arabian Hadramaut Province). Initially, it was established as a Madrasah Ibtidaiyah school, then it also expanded to open Madrasah Tsanawiyah and Madrasah Aliyah. Meanwhile, schools built by the Salvation Army were generally located in rural areas, namely initially in Kalawara (c. 1920s) then followed in other villages such as Kulawi, Lindu, Toro, Gimpu and so on (Mamar dkk., 1985:130).

We also found particular schools during the Dutch era in his report, Vorstman stated that there were three types of schools that existed in Palu during that period, which were schools that were not subsidized by the Dutch East Indies Government. These schools are respectively Dutch private schools (Part. Holland Inlandsche School), Chinese schools (Part. Chineezen School), and Islamic religious schools (Vorstman, 1935; Jefrianto, 2021; Syafaat Urip, 2023).

Chinese schools (Part. Chineezen School) are private schools permitted by the Dutch government to operate. The Chinese school was called *Chung Hwa Xue Xiao* which was founded by Liem Hok Tjin in 1921. He was a Catholic Chinese immigrant who was born on Pingtan Island in 1888. He was educated at a Catholic church school in Fujian. After completing his education, he chose to return to his hometown and become a teacher. However, the political situation in China resulted in the issuance of the Qing Dynasty Decree on July 1, 1900, which stated that the era of good relations with European missionaries and Christians had ended. The missionaries had to be sent home immediately. Catholics were forced to choose one of two options, namely disobey or be killed (Jefrianto, 2023:49).

The political situation in China is the reason that most Catholics living in port cities in Southeastern China have decided to flee abroad. Liem Hok Tjin is one of those who chose to leave his homeland. Liem Hok Tjin's escape occurred in 1908. They headed to the Indonesian Archipelago on a sailing ship. They anchored in Borneo (Kalimantan), precisely in Balikpapan. In 1909, he arrived in Palu via Donggala Harbor. As a graduate of a Catholic church school, Liem Hok Tjin dedicated his life to founding a special Chinese school (Part. Chineezen School).

The exact traces of the arrival of the Chinese community in Palu are not yet known. Until now there is no literature that specifically discusses Chinese history in Palu. Jefrianto (2023:51) noted that the arrival of Liem Hok Tjin in 1909 is still the oldest record of the arrival of Chinese people in Palu. Most of the Chinese people who came to Palu did not come from China, they had previously lived in Indonesian regions, such as Banjarmasin, Surabaya, Makassar and Manado. The arrival of Liem Hok Tjin in Palu is proof of the existence of shipping relations between China and Central Sulawesi.

### History of Chinese Schools

*Chung Hwa Xue Xiao* School, which was founded during the Dutch government era, is a school founded and run by an institution or foundation which is not entirely dependent on the Dutch government. Literally “*chung hwa*” means “Chinese descent” and “*xue xiao*” means “school” (Vorstman, 1935; Jefrianto, 2021; Syafaat Urip, 2023; Jefrianto, 2023). This school is proof that in the Palu area there have been Chinese schools established since 1921 or older than the Alkhairaat Islamic education which was founded in 1930.

The use of Chinese terms in Indonesia was carried out by the sixth President of the Republic of Indonesia, Susilo Bambang Yudhoyono in March 2014, through Presidential Decree (Keppres) Number 12 of 2014 concerning the Revocation of Ampera Cabinet Presidium Circular Number SE-06/Pres.Kab/6/1967, Date 28 June 1967. The presidential decree was adopted on March 12 2014 (Fitria Chusna Farisa, 2022). With the enactment of this Presidential Decree, in all government administration activities, the use of the terms Tjina/Chinese/Chinese people and/or communities has been changed to Chinese people and/or communities and for the reference to the People's Republic of China (PRC) it has been changed to the People's Republic of China.

The Chinese schools mentioned above are ethnically catered to the Chinese people, not to any of the Chinese ancestral religions and beliefs. Undang-Undang Dasar Negara Republik Indonesia 1945 In chapter XI Religion Article 29 states that (1) The State is based on the belief in One Almighty God. and in paragraph (2) the State guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs. The state provides guarantees for adherents of the religions and beliefs of its citizens, but before it was revoked Instruksi Presiden Republik Indonesia Nomor 14 Tahun 1967 Tentang Agama Kepercayaan Dan Adat Istiadat Cina with ratification Keputusan Presiden Republik Indonesia Nomor 6 Tahun 2000 Tentang Pencabutan Instruksi Presiden Nomor 14 Tahunby President Abdurrahman Wahid. There are only five official religions recognized by the State, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism and Buddhism.

Ito Lawputra, dkk (2019:10) provides an overview of the situation of the Palu Chinese people in 1980 in the Chinatown area (including the *Chung Hwa Xue Xiao school*) by saying that at that time there were only 5 major religions recognized in Indonesia, apart from religious beliefs (including Confucianism which had not yet been recognized as religion). If someone is considered irreligious, they can be labeled a communist and at the same time become an enemy of the state, the threat is much more serious. In conditions at that time, many religious sects joined one of the only five major religions that were recognized. This also triggered the formation of the Dewi or Indonesian Vihara Council, where many temples changed their names to monasteries.

The temple in the Chinatown area adheres to the Theravada Buddhist sect with the discovery of a small Buddha statue or statue of the Buddha. Chinese youths in Palu formed a temple management with the name

Mapanbudhi Central Sulawesi Regional Management with the chairman, Dr. Arya Tjahjadi who was confirmed by the Venerable Bhikkhu Girirakkhito Mahathera. After Mapanbudhi Sulteng was formed, the administrators saw the need to form a foundation that could contribute to educating and creating quality human resources, especially for Buddhists in Palu City and the people of Central Sulawesi in general.

Based on the results of interviews and archives found, the foundation formed by Palu Chinese youths who are members of the Mapanbudhi Regional Management of Central Sulawesi is the Karuan Dipa Foundation. This name first appeared when Robby Chandra, the administrator of the Mapanbudhi organization, tried to meet Bhikkhu Pannyavaro in Jakarta to convey the existence of Buddhists in the city of Palu and convey his desire to create a foundation to the Bhikkhu. So on the advice of Bhikkhu Pannyavaro a foundation will be established called the Karuna Dipa Foundation. Meanwhile, according to Ito Lawputra, the administrator named Robby Chandra asked for guidance from Bhikkhu Sri Paññavaro Mahatthera who was located at the Metta Arama Buddhist Vihara. Exactly on 29 June 1981 at 08.00 Bhikkhu Paññavaro gave the name 'Karuna Dipa'.

The name 'Karuna Dipa' comes from Pali. 'Karuna' which means mercy / compassion, and 'Dipa' which means illumination light / torch, 'Karuna Dipa' means torch of love. Pali is the language used in writing the Tipitaka Holy Book. Pali has more types than other languages. In Pali there are 41 alphabets/letters consisting of 8 vowels and 33 consonants. Of these 41 letters, they are pronounced in different ways, namely: guttural, palatal, cerebral, dental and labial.(Cunda J., 2010:3-10)

The Karuna Dipa Foundation is a foundation that operates in the social sector with a deed of establishment made by Notary Hans Kansil, SH and then requested legal entity approval on October 8 1982, witnessed by the management, Dr. Arya Tjahjadi, Solong Yusuf, Robby Chandra, Hermanto Chandra, Ricky Chowindra, and John Yasmin. The foundation is located on Jl. Lariang River No. 21, Nunu Village, Tatanga District, Palu City, Central Sulawesi Province. As for the geographical location of the Karuna Dipa Educational Institution, its boundaries are as follows: (a) North: Bordering Ujuna Village, adjacent to Persis Islamic Elementary School at a distance of approximately 350 meters, adjacent to PGRI Elementary School at a distance of approximately 500 meters; (b) East: Close to the Palu River with a distance of approximately 800 meters; (c) South side: Borders Tavanjuka Village, close to the Nunu Village Office with a distance of approximately 300 meters; (d) West side: Borders Bayaoge Village, adjacent to Bina Insan Islamic Elementary School with a distance of approximately 500 meters, adjacent to Al Azhar 63 Elementary School with a distance of approximately 300 meters.

### **History of the Karuna Dipa Foundation**

The giving of the name 'Karuna Dipa' on 29 June 1981 by Bhikkhu Sri Paññavaro Mahatthera and the issuance of the Karuna Dipa Foundation deed on 8 October 1982 is seen as the beginning of the birth of the foundation. However, before this incident, the administrators who came up with the idea and were the initiators of establishing the foundation initially met through the sport of basketball. Based on interviews, it is known that the founders of the foundation are young Chinese from Palu who have a hobby of playing basketball and are active in social activities, including charity events, wedding organizing committees, and even mourning events.

In 1969, Hermanto Chandra and Harianto Saputra (aka Yau Ting), who was a national basketball player who once represented Makassar, discussed their love for the sport of basketball which was associated with positive activities that could gather and unite Chinese Indonesian youth. At that time, the two of them were repairing a basketball court near KONI's neglected golf course. They then gathered young people, such as Lucky Koriston, Ricky Chowindra, Fred Holing, and others and formed a basketball club which was a forum for developing the potential of young people in the field of basketball. At that time, the coach was (the late) Fery Hukom (familiarily called Pak Dede). Then, a basketball club was formed whose members were named Basketball Association Palu Indonesia, abbreviated as BASPI.

The BASPI club regularly practiced on the GOR park field and was often witnessed by Albertus Marulis Tambunan who was the Governor at that time. Unfortunately, the condition of the basketball court is only as good as it is, the young people who are members of the BASPI club are determined to build a more representative basketball court. Over time, the number of BASPI club members increased, and they often held friendly matches with other clubs.

Based on the archives, it is written that BASPI often takes part in competitive events, both local events and national level events. Like when BASPI was sent to represent the Central Sulawesi basketball team at the PORWIL III championship in Ambon. The highest achievement ever achieved by this club was when it took part in the Indonesian inter-club basketball national championship in Semarang, at which time the club, the pride of the people of Palu City, won the top five in Indonesia and also took part in the XIIIth PON in Jakarta, winning fourth place. .

At one point, Ngo Lan, who was also a basketball player they knew, offered his land for sale as a future basketball court for the BASPI club. The price at that time was 1 million rupiah; money amounting to Rp. 50,000 was given to Ngo Lan as a down payment for the purchase agreement, so they had to pay the

remaining Rp. 950,000. As mentioned above, Palu's Chinese youth have a hobby of playing basketball, apart from that they are also active in social activities, including charity events, wedding organizing committees, and even mourning events. Their positive activities were appreciated by the people of Palu City, when they heard that there was a shortage of funds in paying off the land amounting to Rp. 950,000, the community was very sympathetic and provided support in the form of donations to them. One of the shops they visited was Toko Sulinda, the owner of which was Halim Labako. He was very enthusiastic about donating. Halim Labako even said he would donate more if these young people could build a school.

Palu's Chinese youths took years to collect the ransom money, this is because these youths did not have a business or a steady income. A great desire to build their own field and lots of help from the community, in 1976 the BASPI club paid Rp. 950,000 to Ngo Lan to buy land on Jalan Sungai Lariang, number 21, Palu City.

The process of building the basketball court was carried out slowly, several donations were also received, such as donations from Drs. Kisman Abdullah. At that time Drs. Kisman Abdullah served as Mayor of Palu for a term of office from 27 September 1978 to 30 October 1986. Apart from being active as Mayor, he was also elected as Chairman of KONI for Central Sulawesi Province. He donated one of the most important parts of the basketball court, namely the construction of spectator stands to BASPI. .

In 1980, in Ito Lawputra's notes, it was stated that the Government of the Republic of Indonesia, through Presidential Instruction Number 2 of 1980 and Presidential Decree Number 13 of 1980, determined that Chinese Indonesians were required to have Proof of Citizenship of the Republic of Indonesia or be prepared to lose their rights related to citizenship, including property rights. Meanwhile, the archives state that the Department of Religion issued a regulation requiring that every temple must have an official administrator and be under the auspices of one of the councils and be registered with the Department of Religion.

This regulation made residents of Chinese descent in Palu anxious, because the temple was used as a place of worship on Jalan Gajah Mada, number 92B. According to Mr. Lukito Handoyo, the temple was initially just a place of worship for one family, over time the neighbors also joined in worshipping with the family, until the house became a temple. These places of worship must have administrators who are Indonesian citizens and registered with the Department of Religion, or they face being closed and taken over by the Department of Education and Culture, and converted into tourist attractions intended for tourists.

At that time there were only 5 major religions recognized in Indonesia, apart from religious beliefs (including Confucianism which was not yet recognized as a religion). If someone is considered irreligious, they can be labeled a communist and at the same time become an enemy of the state, the threat is much more serious. In conditions at that time, many religious sects joined one of the only five major religions that were recognized. This also triggered the formation of the Dewi or Indonesian Vihara Council, where many temples changed their names to monasteries.

In the same year, ethnic Chinese elders from Palu named Ong Sing and Tan Tjin Nam invited BASPI administrators to ask for their willingness to become official administrators of the temple. The BASPI administrators accepted this proposal and formed the Mapanbudhi Central Sulawesi Regional Management which was inaugurated by the Venerable Bhikkhu Girirakkhito Mahathera with the first management chaired by Dr. Arya Tjahjadi had a very good understanding of Buddhism and at that time happened to live in Donggala. Before going to Central Sulawesi, Dr. Arya Tjahjadi Sp. A. is a Buddhist activist in Ujung Pandang.

Mapanbudhi, an abbreviation for the Indonesian Buddhist Dhamma Pandita Council, is a mass organization of Buddhists from the Theravada school of thought in Indonesia. It was founded on October 3, 1976 in Bandung as Mapanbudhi but in Pasamuhan Agung V in 1995 it changed its name to Magabudhi or Indonesian Theravada Buddhist Religious Council. The name change was due to the fact that Mapanbudhi membership had to come from the Pandhita group only, whereas membership in Central Sulawesi was very limited, they had business backgrounds, not Pandhita. Meanwhile, Magabudhi membership relaxes the requirements for management membership from both Pandita and Upacarika (pandita candidates). After the Central Sulawesi Mapanbudhi was formed, dialogue between its administrators gave rise to ideas about contributions that could be made to help educate and create quality human resources, especially among Buddhists in Palu City and the people of Central Sulawesi in general.

Building a bigger school and monastery is a shared dream, a long-term goal that sounds so beautiful and ideal. The administrators then saw that they needed to form a foundation to handle the problems of school and monastery facilities and infrastructure in the future. On another occasion, Robby Chandra asked for guidance from Bhikkhu Sri Paññāvaro Mahatthera who was located at the Buddha Metta Arama Buddhist Vihara on Jalan Lan Lembang number 59 D Jakarta. Exactly on 29 June 1981 at 08.00 Bhikkhu Paññāvaro gave the name 'Karuna Dipa' which comes from Pali; 'Karuna' which means mercy/compassion and 'Dipa' which means light/torch. Karuna Dipa means torch of love. Upon returning to Palu, Robby Chandra discussed with other youth friends and agreed on the name Karuna Dipa for the foundation. The results of this discussion also led to a change in the name of the house of worship which was previously called Kuan Ing Temple and then changed its name to Vihara Karuna Dipa, located at Jalan Gajah Mada number 92 B.

### Goals of the Karuna Dipa Foundation

Chinese parents in Palu came to meet the Mapanbudhi Regional Management of Central Sulawesi, expressing their desire for a school with a better environment and quality. Then, Dr. Arya Tjahjadi as chairman was moved to discuss the proposal to build a school which was the dream of the administrators. At that time, they often heard sad news about Central Sulawesi's educational achievements from 26 provinces which were ranked second to last, even in last place. The administrators exchanged ideas about building schools into something positive, including boosting the province's achievements. Apart from that, with the monastery under their care, it emerged that building educational facilities for the people would be preparation for the future when they would build a better monastery. A school with quality education and morals based on Buddhist teachings, and later also establishing a representative temple, a place of worship; it's what unites their ideas.

Friday 8 October 1982, they formalized the establishment of the foundation through deed number 31 concerning the Karuna Dipa Foundation which was made in the presence of Notary Hans Kansil, SH. In the deed, the business activities carried out by this foundation are clearly stated, namely seeking the establishment of a monastery (Theravada Buddhist house of worship), establishing schools or courses and so on, as well as establishing a place for orphaned children.

The business activities carried out by the Karuna Dipa Foundation, as obtained from the results of interviews and literature reviews, include establishing monasteries (Theravada Buddhist houses of worship), establishing schools or courses and so on, as well as establishing a place for orphaned children.

### Karuna Dipa School

The formation of the Karuna Dipa Foundation and its management along with the presence of the Mapanbudhi organization in Central Sulawesi at that time had encouraged the regular arrival of Sangha members to Palu City. Continuing the dream of building an ideal school, this is slowly starting to be realized. Solong Yusuf, Mulyadi, and Tjipto are former Chinese school teachers who have experience in the world of education and are seen as important assets for the foundation. The first stage of school will start from Kindergarten (TK) level. However, the problem of availability of funds is the main obstacle.

After the foundation's administrators consulted, they agreed to hold a fund-raising evening in the form of a meeting with Indonesian-Chinese figures and residents, according to archive records, there was a suggestion for a better place for the meeting, namely a restaurant. There is also chanting that should be done at the temple in the hope that the sacred atmosphere can help fund-raising efforts. In other literature, it is stated that it was held at the monastery on Jalan Gajah Mada. The reason for choosing a monastery is because the monastery is a sacred place and emphasizes their seriousness when conveying ideas to the public.

At this meeting, each administrator expressed his ideas about the Karuna Dipa Foundation program. Using newspaper clippings reporting on the low quality of education in Central Sulawesi, dr. Arya Tjahjadi was able to convince the invitees to support the idea of building a school. It was recorded that cumulatively Rp. 14,000,000, a large enough amount at that time as capital to build a school. When the search and selection of a school location began, there was a proposal to buy back the Chinese school building complex which was located in Bakti Alley and had been closed by the government. The foundation administrators went to the Governor of Central Sulawesi at that time, Abdul Aziz Lamadjido, to ask for instructions.

After calculating the costs that might be incurred, the management of the Karuna Dipa Foundation finally returned to discussing whether to wait for the completion of the construction of the permanent school building, it would take longer or immediately implement the programs that had been prepared by the Karuna Dipa Foundation, both short and long term programs. Until finally the administrators agreed to build a school using the BASPI field changing rooms for the time being.

July 1983 Karuna Dipa Foundation officially opened registration for prospective kindergarten students. This school is located on Jln. Lariang river no.21, Nunu sub-district, Tatanga District, West Palu, Central Sulawesi Province. Physical preparation was carried out by remodeling the inside of the sports locker room into a classroom. According to archives, all administrators worked together in working on the new building. Hermanto Chandra, owner of the Orion shop, prepared building materials, Robby Chandra, owner of UD. Maju prepared game equipment taken from Surabaya, Hesti Arya Tjahjadi prepared lessons for Karuna Dipa Kindergarten students, Solong Yusuf, the owner of the Dunia Baru restaurant, paid for all the food, Rizal Tjahjadi, the younger brother of the chairman of the foundation, prepared school brochures and letters.

Karuna Dipa Kindergarten was opened and inaugurated on July 13 1983, starting the 1983/1984 school year. Bhikkhu Win Vijjano Mahathera was the person who inaugurated it, and it was witnessed by the Education and Culture Service, represented by Hasan Adam and Arifin Pakawaru. The ribbon cutting for the inauguration of Karuna Dipa Kindergarten was carried out by representatives of the Donggala Level II Regional Government, Drs. Rusdi Habibu. The first class opened with 25 students out of 40 who registered. Serving as head of Karuna Dipa Kindergarten was I Gede Pasek from 1983-1986.

The important role of Sangha members in the initial journey of Karuna Dipa School was Bhikkhu Win

Vijjano Mahathera who attended the inauguration of Karuna Dipa Kindergarten (this also coincided with his birthday), then Bhikkhu Girirakkhito Mahathera who gave a lot of encouragement and inspiration in the development of the school, including lobbying for local government officials and training the temple youth choir.

Karuna Dipa's first year of Kindergarten passed smoothly. The administrators adhere to the principle that heavy is the same as being carried and light is the same as being carried in dealing with the burden of school construction. The first class of Karuna Dipa Kindergarten graduated with 4 students, who unfortunately were not able to continue to Karuna Dipa Elementary School because the building availability was not yet possible. One of the memorable events when receiving the first report card was when Dr. Arya Tjahjadi as Chair of the Karuna Dipa Foundation at that time handed over student Dharta Tjahjadi's report card to Hesti Arya Tjahjadi as a volunteer teacher and parent of the student; who is their own son. The continuity of the kindergarten school that was pioneered is a matter of pride for the local community, especially the residents. of Chinese-Indonesian descent who mostly adhere to Buddhism. The first Vesak celebration with the Karuna Dipa Foundation in 1984 took place with great fanfare.

Prospective Karuna Dipa Kindergarten students are recruited through a mechanism for accepting new students in several places, such as at the monastery on Jalan Gajah Mada with I Gede Pasek, at the Dunia Baru Restaurant with Solong Jusuf, and at the house of Dr. Arya Tjahjadi with Hesti Arya Tjahjadi. The students recruited come from the sons/daughters of the Chinese community in Palu City, including the sons and daughters of the administrators' own families.

I Gede Pasek, who was appointed as the kindergarten principal, is actually a teacher at Palu 2 State High School. Bhikkhu Girirakkhito Mahathera's request to teach at Karuna Dipa Kindergarten could not be refused, he was even willing to become the school principal for a while. Not long afterward, Hesti Arya Tjahjadi resigned as a teacher so he could focus more on school administration. The continuation of the kindergarten school that was pioneered is a source of pride for the surrounding community, especially the residents. of Chinese-Indonesian descent who mostly adhere to Buddhism. The first Vesak celebration with the Karuna Dipa Foundation in 1984 took place with great fanfare.

Foundation administrators also implemented the recruitment of Karuna Dipa Kindergarten teachers. From the recruitment process, teachers named Altje Likenono and Alwestin Balirante were accepted. Teacher Alwestin Balirante is a teacher sent by the Department of Education to help teach. The wife of the head of the foundation, Hesti Arya Tjahjadi, who once volunteered to teach at SDN 4 Donggala, also donated her energy as a teacher at Karuna Dipa Kindergarten.

I Gede Pasek, who initially served as temporary head of Karuna Dipa Kindergarten, lasted until 1986 before being replaced by Paulina Monggi. For seventeen years, Paulina Monggi led Karuna Dipa Kindergarten from when she was appointed in 1986 to 2003. The replacement head of Karuna Dipa Kindergarten in 2003 was recorded in the name of Alce Likenono, he served for nine years until 2012. Subsequently, Serci Nurlince, S.Pd served as head. Karuna Dipa Kindergarten in 2012-2016. The teacher, Aiman, S.Pd, only served for a year in 2016-2017, and in 2017 Erna Dwihartati Senu was appointed as head of Karuna Dipa Kindergarten until now.

Karuna Dipa Kindergarten uses 3D learning tools as well as direct practice, for example how to worship, introducing body organs by direct examples so that students understand and immediately grasp what the teacher means. Karuna Dipa Kindergarten uses various kinds of learning media to support the teaching and learning process.

The teaching staff at Karuna Dipa Kindergarten include: 1. Erna Dwihartati Senu as Acting Head of PAUD & TK; 2. Suyono, S.Pd. as a Board Committee; 3. Nurhayani, S.Pd. as Class Teacher; 4. Mervien Yetmin, S.Pd. as Class Teacher; 5. Oktrin Dein Manusu, S.Pd. as Class Teacher; 6. Yulianti Lonardi as Administration; 7. Elvi Herawati as Cleaning department; 8. Otniel Berty Legi as Cleaning Department; 9. Sunarti Giman as Cleaning department. All teaching staff work together to help students understand the lesson material directly, whether in the form of recognizing letters, introducing number concepts, or motor skills.

Lessons that teach letters can be done using letter cards and a whiteboard. When teaching number concepts, pictures of numbers and concrete objects are used. As well as teaching fine motor skills using block games and puzzles. Teaches social skills using role play and drama. The choice of learning at Karuna Dipa Kindergarten is carried out carefully and selectively in order to help students learn more effectively and have fun.

In the first year of the Karuna Dipa Kindergarten graduation, the foundation management had not yet opened a secondary school at the elementary level. This made the first generation of Karuna Dipa Kindergarten students continue elementary school in different places. The wishes of the student's parents and internal discussions of the management led to the emergence of the idea of establishing a secondary school at the elementary level. This is intended so that students who are already proficient in reading and have gained an initial understanding of Buddhism continue in secondary school.

The visit of the Bhikkhu Girirakkhito Mahathera to Palu City was a significant moment for the Karuna

Dipa Foundation because the Bhikkhu was the General Chair of the Indonesian Buddhist Trust at that time from 1985-1989, as well as the Vice President of the World Buddhist Sangha Council (WBSC). During the visit, Bhikkhu Girirakkhito Mahathera was the figure in laying the first stone for the Karuna Dipa Elementary School. At that time, 6 classrooms were built which were prepared as elementary schools, then the building became two levels, with 12 classrooms. Construction can be completed on time, and Karuna Dipa Kindergarten graduates can immediately continue their education at Karuna Dipa Elementary School. Karuna Dipa Elementary School began accepting new students in the 1985/1986 school year. There were 48 people registered, most of whom were graduates of Karuna Dipa Kindergarten. In its initial journey, the Foundation Management Conference determined the need to bring in school principals and teachers from Java to become teaching staff at the new school. At that time, Soewarto was trusted to be the elementary school principal and his wife, Mrs. Markonah, was the Buddhist teaching teacher.

Karuna Dipa Elementary School, Palu, guarantees the safety of the school community from threats, dangers and accidents. Security at SD Karuna Dipa includes a conducive school environment (school building, classrooms, library, equipment and yard). All school residents always try to create security and protect the school from all possible bad things that could happen to the physical and psychological health of the school community by forming a school security team.

Karuna Dipa Elementary School stands on a land building of approximately 6000 square meters belonging to the Karuna Dipa Foundation branch. The current condition of the building is quite good, students have adequate space for them to study and carry out other school activities. The tranquility of the environment is well maintained because the entrance to the school is only from one direction. The high wall fence also reduces interference from outside parties to the school. Even though the school is located in a densely populated area, traffic jams never occur as long as traffic control is carried out. So that it does not cause delays for students, teachers and school employees.

The school environment is always sterile from foreigners who have no interest or need at the school. There is also a concrete fence around the school so that all students are safe from kidnapping and other things that could endanger students and other people. Not only that, facilities and infrastructure that support security, such as CCTV, are also available in the Karuna Dipa Elementary School environment. The design of the school room is also designed to facilitate the evacuation process if a disaster occurs and to avoid unsafe actions if there are disputes between residents or misunderstandings between students.

Karuna Dipa Elementary School is recorded as having an A accreditation with a total score of 96 and has 10 classrooms, and uses a parallel classroom system. Has its own library room, UKS room, worship room, leadership room, teacher's room, has 4 toilets, storage room and TU room. School cleanliness is also well cared for. In every class there is a place to wash your hands and a place to throw away rubbish. Karuna Dipa Elementary School also provides many rubbish disposal sites in the form of rubbish bins in every locality and in all classrooms. Apart from that, there are also several cleaning staff who are always on standby to maintain and clean the environment.

It is known that the initial establishment of the Karuna Dipa school started at the Kindergarten (TK) level, and over the years finally an elementary school was established, before the graduation of class VI at Karuna Dipa Elementary School, the foundation prepared the building to be used as a learning space in Junior High School level. Karuna Dipa Middle School is a school founded in 1991 by the Krana Dipa Foundation. The first principal at that time was Drs. Muhammad Ali Jennah, who is also one of the lecturers in Tadulako University's Citizenship Education study program. According to Adilah Nosi, initially the majority of students were Buddhists, but until now there have been other religions, namely Islam, Christianity, Hinduism, Catholic Christianity, Protestant Christianity, and Kong. Hu Cu.

In 1991, on July 17/16, in the new school year, Karuna Dipa Middle School accepted new students. Because it had just opened, the number of classes at that time was 1 class, 1 room was used as a teacher's room, principal's room and administrative room. All of the Karuna Dipa Middle School students graduated from Karuna Dipa Kindergarten, graduated from Karuna Dipa Elementary School, then went to Karuna Dipa Middle School. Construction at Karuna Dipa was carried out in stages, starting from the old kindergarten behind the elementary school building, after that the elementary school building was built lengthwise, and the current kindergarten building was also built. After that, the first junior high school building was built there, then this building, and finally the high school building in the 2000s.

The results of the interview with Adillah Nosi explained that there was no data stating the years of principal assignment, starting from the first principal to the principal before Adila Nosi's mother served as principal at Karuna Dipa Middle School in Palu. The name of the principal according to interview data since it was founded in 1991 is Dr. H. Muh. Ali Jennah, M.Si became the first principal of Karuna Dipa Middle School, after which he was replaced by his deputy Drs. Muh. Jabir became the second principal. Drs. Ahmad Bajare became the third principal, Drs. Soeharto's fourth principal, Haerul Suting, S.Si. became the fifth principal and since 2014/2015 Adillah Nosi has been the principal. However, in the archive records found, the name Drs. Suharto as head of Karuna Dipa Middle School.

Karuna Dipa Palu Middle School only has media in the form of Infocus and Teaching Aids. Mrs.

Adilah Nosi, as the principal, stated that the teachers at this junior high school sometimes only use media in the form of information and teaching aids, to be used in the classroom during the learning process. Infocus is an electronic device that is used to display images or videos from other devices, such as computers and laptops, onto a larger screen. Infocus is a learning media that can be used to make it easier to increase the effectiveness of the teaching and learning process. Prior to the graduation of Karuna Dipa Middle School, further construction of Karuna Dipa High School was carried out in stages.

Karuna Dipa High School is a private school with accredited status. This school, which is under the Karuna Dipa foundation, has a Buddhist religious background and was founded by ethnic Chinese people in the city of Palu with the aim of fostering and channeling the aspirations of ethnic Chinese parents who are Buddhists so that their children can be educated and nurtured in their interests, talents and skills based on Buddhist character.

This school was founded in 1994 on a land area of 2000 square meters, initially a kindergarten was built (1983), then an elementary school (1985) and a middle school (1991) after that a high school (1994). After Karuna Dipa Middle School students entered their first graduation year in 1993/1994, the foundation administrators recruited educational staff, starting from school principals, teachers in each subject, to administrative staff. In the literature, it is stated that recruitment of teaching staff from Tadulako University continues to be carried out. From interview data it was found that the first principal of Karuna Dipa High School was a lecturer at Tadulako University who was entrusted by the foundation to lead the school. The teaching staff recruited from the university were graduates such as Jamaludin S.Pd, a chemistry subject teacher who was accepted in 1994.

When I (Jamaludin S.Pd) entered first (teaching at Karuna Dipa), at that time there were still not enough chemistry graduates, in 1994 there were not many chemistry graduates at Untad. I was called and asked, "Do you want to teach at Karuna Dipa? I don't know where Karuna Dipa is yet. Previously, the person who invited me, Drs. Laode Baisu, lecturer in Indonesian at Untad, coincidentally at that time he served as the first principal of Karuna Dipa High School. At the beginning of the high school there was only 1 class, as I remember, 27 students, that building was there (pointing to classrooms VIII and IX of Karuna Dipa Middle School). The current Karuna Dipa High School building was built in 2000/2001.

Since its founding, Karuna Dipa High School has been led by three principals, Drs. Laode Baisu, who served from the founding year until 2000, was then led by Jamaludin, S.Pd, who served from 2000 to 2016, and the current principal named Jusmin, S.Pd, who served from 2016 until now. According to Ito Lawputra et al, Drs. Laode Baisu took office in 1996, but since the establishment of Karuna Dipa High School according to archives obtained, interview data, and previous research conducted by Siti Sasmita, Drs. Laode Baisu has been the principal since Karuna Dipa High School was founded in 1994.

At the beginning of its establishment, the principal Drs. Laode Baisu, assisted by his deputy principal, Muhammad Jabir, Civics teacher. Then Olha Aprianto from History and also taught Accounting and Economics at that time. There are Drs. Zainal Physics teacher. In Mathematics, Fatahuddin was a lecturer at Untad later, Yusuf taught Mathematics first. Jamaludin, S.Pd taught Chemistry, Biology teacher at that time Dra. Masniah. Physical Education is taught by Muhammad Hafid, Physical Education. Indonesian is taught by Dra. Sitti Suaebah, Drs. Laode Baisu is only the principal, does not also teach. English, the teacher is Drs. Iskandar.

This school facilitates Buddhist children but never excludes children from other religions from studying at Karuna Dipa, because this foundation founded the school with a noble goal at that time, so that Central Sulawesi education would not be left behind by other provinces in Indonesia. If it is said that it is closed only to Buddhism, I think it is wrong. The school at the Karuna Dipa Foundation is open to the public, but in the beginning the religious learning was only Buddhism because all the students who registered were from Buddhism, so the religious lessons were only Buddhism, there were no other religious lessons.

## CONCLUSION

The establishment of the Karuna Dipa Foundation began in 1980 in response to government regulations requiring temples (kelenteng) to have official managers. In Palu, ethnic Chinese faced the threat of their temples being closed or repurposed if they did not meet these requirements. To safeguard their temples, figures like Ong Sing and Tan Tjin Nam invited BASPI managers to assist. As a result, the Central Sulawesi Mapanbudhi Regional Management was formed under the leadership of Dr. Arya Tjahjadi Sp.A.

Subsequently, the Karuna Dipa Foundation was established with the primary goal of constructing larger schools and viharas in Palu. On June 29, 1981, the name "Karuna Dipa" was chosen for the foundation, derived from Pali meaning "torch of compassion." The foundation was officially established on October 8, 1982, with support from the Palu Chinese community who donated funds for school construction. The initial phase of construction began with a Kindergarten (Taman Kanak-Kanak) in 1983, followed by the establishment of an elementary school (SD) in 1985, a junior high school (SMP) in 1991, and a senior high school (SMA) in 1994.

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