

EDUCATIONAL MODEL BASED ON LOCAL WISDOM FOR THE DEVELOPMENT OF STUDENT CHARACTER: A CASE STUDY OF THE MAKIAN ETHNIC NORTH MALUKU INDONESIA

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Abstract

This study aims to develop a model of local wisdom-based education for character development that can be used in schools. This study is significant because there is currently a phenomenon of character-lacking attitudes and behaviors among students and the younger generation in general. Research and Development is the study method employed. Qualitative research was used at the field study stage, and at the trial stage, a quasi-experiment with a one-group pretest-posttest design was used. The study's findings show that the *Makian* community has an effective education pattern for passing on cultural values and traditions to the next generation. Furthermore, education based on local wisdom for character development in schools has benefited students, schools, and society. Moreover, character education in schools will be effective if: (a) fundamental character values are drawn from local culture, family, and society; (b) curricular and extracurricular programs are integrated to support character education; and (c) principals and teachers serve as *Joguru*, role models, substitutes for parents at school, protectors, controllers, and controllers of student behavior.

Keywords: Good Manners, Local Wisdom, *Joguru*, Patron-Client.

INTRODUCTION

The development of the world of education in Indonesia cannot be separated from globalization, where science and technology are advancing at such a rapid pace. Globalization is also a challenge for the world of education in Indonesia, as opportunities for educational institutions and educators from other countries to enter the country exist (E. Waller et al., 2020; Mense et al., 2018; R E Waller et al., 2019; Robert E. Waller et al., 2019). When globalization is traced back to around 1000 and 1500 AD, it is marked by relations between countries, beginning with traders via land and sea routes.

Each region's cultural richness and uniqueness must be maintained and preserved. Culture should not be allowed to run, grow, and develop unchecked, especially if it is expected to play a role in the education and development of individual humans and the society in which they live. To advance culture, both the government and society must work together. It demonstrates, particularly in the moral field, that the nation's mental condition, character, and morals are very concerning, such as the spread of fake news (hoaxes), deviant behavior, behavior that is not following original Indonesian values, and behavior that appears to lack legal order (Magda Pane et al., 2021; Suprayitno & Rois, 2019). It is an "anomaly" situation, with waning prevailing values and the absence of shared norms or values.

Fighting between villages, fighting between students, fighting between students, motorcycle gangs, fighting between female student gangs, cohabitation, free sex, and abortion are all examples of non-virtuous behavior among students and the younger generation, generally in Indonesia (Baedowi, 2015). Many young people abandon local culture in favor of Western culture, even if they are more Western than Westerners. It can be seen in areas of life such as art, fashion, hobbies, food preferences, the world of entertainment, language, children's interactions with parents, student interactions with teachers, secularism, culture, pragmatism, and hedonism (Syah Aji et al., 2020).

Character education in the Indonesian school curriculum continues to experience ups and downs in educational policy. According to research on the character education curriculum, character education was first introduced as a separate subject in the 1947 Curriculum. Still, it was integrated into religious and moral lessons in the 1964 Curriculum. Meanwhile, character education was dropped from the 1968 curriculum, both as a subject name and integrated with other subjects (Hartono et al., 2018; Saidek et al., 2016; Yulianti, 2015). Then, in the 1975 curriculum, character education was eliminated, and Pancasila Moral Education (PMP) subjects and Religious Education subjects were established as independent subjects. According to the author's experience, "education of character" was abolished from the list of subjects in schools in the 1984 curriculum, while "character education" received less attention in the 1994 curriculum. Character education is not mentioned separately in the 2006 Education Unit Level Curriculum (KTSP). These types of government policies impact the lack of character education in schools (Zam, 2021).

The impact of global life has begun to erode local wisdom and has even haunted the Indonesian people (Purwanto, A., Pramono, R., Asbari, M., Hyun, C., Wijayanti, L., Putri, R., & santoso, 2020). Globalization is also causing harmful excesses due to the weakening of local wisdom (Firman & Rahman, 2020). Globalization, characterized by the sophistication of digital technology, communication, information, and transportation, has joined the world's countries into a global network system. This time has the potential to change world civilization. Globalization in political, economic, social, and cultural life can positively or negatively impact the Indonesian people because, with technological sophistication, all information from various parts of the world can be accessed directly anywhere. If cultural and religious filters are not strengthened, globalization can erode, if not destroy, the nation's cultural values.

The noble cultural values owned by the people of Indonesia already belong to the nation as an invaluable potential for the Indonesian nation's development and progress (Fatmawati, 2021). Indonesian society is pluralistic regarding culture, religion, and language, with noble values as its local wisdom. According to Alwasilah (2019: 50), several traditional (*ethnodidactic*) educational practices have proven effective in preserving the environment, such as those used by the indigenous people of Kampung Naga and Baduy (Alwasilah, A. Chaedar, Karim Suryadi, 2009). However, existing indigenous peoples have organized education called "traditional education," which includes good character education. Indigenous peoples who continue to exist have preserved their local wisdom, become an inseparable part of daily life, and become solutions to problems in their communities (Listiana, 2021).

Based on the description above, two issues require attention. First, there is the emergence of students' declining character. Second, there is no character education model in schools consistent with religious and cultural values that can shape students' personalities. Identifying and developing an effective character education model for use in schools is necessary.

This research seeks to identify the nature of education, which is inextricably linked to the pluralistic culture of the Indonesian people or nation. Each ethnic group in Indonesia, no matter how diverse, has its own culture, noble cultural values, and local advantages or knowledge. It gives birth to deliberative meaning education, namely, "every society tries to transmit fundamental ideas regarding the nature of the world, knowledge, and values (Alwasilah, A. Chaedar, Karim Suryadi, 2009)." Awareness of this is essential because our educational practices have been too Western-oriented and have forgotten the values of excellence in Indonesia. According to Kartadinata (in the Introduction to the Book of Ethnopedagogy by Alwasilah et al. 2019), we have all been dazzled by the Western education system to the point where we are blind to local advantages that have long been buried in the earth of Indonesian culture. In response, Universitas Pendidikan Indonesia launched an Ethno pedagogy program. *Ethnopedagogy* is an educational practice based on indigenous knowledge. The process by which knowledge is generated, stored, applied, and passed down from generation to generation is referred to as local wisdom in this study. As a result, culturally diverse Indonesian society must initiate and develop a model of character education based on local cultural wisdom.

THEORITICAL REVIEW

In essence, education is the responsibility of every individual, nation, and state to shape the next generation to better humanity's survival. Education has three essential characteristics: first, it contains values and provides value considerations; second, it is directed at society; and third, it is influenced and supported by the community environment (Syaodih, 2009). Meanwhile, Education can be viewed as a socialization process, precisely values, knowledge, attitudes, and skills (Uge et al., 2019). The values that must be passed down to children must be in harmony with the child's needs and the interests of the community, nation, and state. While it may appear classic, it is still considered appropriate to interpret education as an effort to advance children's character, mind, and body to advance the perfection of life and bring children to life by nature and society. Meanwhile, according to Article 1 of Law Number 20 of 2003 concerning the National Education System, *education* is defined as a conscious and planned effort to develop religious and spiritual strength, self-control, personality, intelligence, morals, and skills. National education is based on *Pancasila* and the 1945 Constitution and is rooted in religious values and Indonesian national culture.

Education is acculturation (civilization), institutionalization, transfer, imparting, explaining, justice, and direction (Wihartanti & Wibawa, 2017). That is why education and culture have such a strong bond. Education and culture are inextricably linked; culture cannot exist and develop without the educational process (Setyawati et al., 2021). As a result, the educational process is nothing more than a cultural transmission process. Education transforms socio-

cultural systems from one generation to the next in a society, which means that education is not based on revealed religion but solely on ideas, sentiments, and beliefs. Durkheim defines *education* as a purely rationalistic practice based on reason alone (Ottaway, 1968). Education is a civilizing process; in other words, education and culture are inextricably linked. When it comes to education, culture is an essential factor to consider. There is no culture without education, and educational praxis is always a part of the culture.

The Theory of Character Education According to *Ki Hajar Dewantara*

Character education is a combination of moral education and personality development. Cultivating good and noble values in the human soul is character education (Jinan & Mutohharun, 2015; Priyatna, 2017). Thus, the primary goal of character education is the formation of character, personality, and behavior, which includes the affective and psychomotor domains.

Character education included in affective education that affective education includes the study of the arts and humanities but is also related to the development of a system of values, attitudes, and beliefs, to the development of character, and to moral development (Althof & Berkowitz*, 2006; Hasanah et al., 2016). Affective education encompasses the arts, humanities, and character and moral development. Affective education encompasses various educational activities centered on developing feelings and emotions (Pattaro, 2016). The primary goal of character education is to guide the development of the functions of creativity, taste, and human initiative toward excellent and noble values (Swartz, 2010). As a result, character education is primarily concerned with the affective domain, supported by the cognitive and psychomotor domains.

According to Ki Hajar Dewantara, character education means supporting the development of children's lives, both physically and mentally, from their innate nature to civilization in general (Zainuddin, 2021). It includes advising or ordering children to sit appropriately, refraining from shouting not to disturb others, cleaning their bodies and clothes, respecting parents and other parents, assisting friends in need, and so on (Acetylena, 2018).

Dewantara emphasized that it is sufficient to familiarize small children with good behavior, whereas for children who can think clearly, the necessary information should be provided to understand and become aware of good and evil in general. Furthermore, our adult children must make suggestions on how to carry out various good behaviors deliberately.

The requirements for character education that used to be known as the "*muunak-msosam-mpee*" method (realizing and doing) for Makians can be met as well as possible. The methodology for learning character can be based on Islamic religious education traditions such as the shari'a method, the nature of the tradition, and *makrifat* (Muthoifin et al., 2013). Small children can benefit from *Shariah's* methods by adapting to societal norms. The Tariqa nature method is used to instill understanding in children to be aware of both the good and the bad. The *makrifat* method trains oneself to carry out goodness despite difficulties or being considered heavy.

Inheritance of Cultural Values and Socialization Theory

In the social sciences, there are numerous definitions of the concept of socialization. Several social science disciplines, including Anthropology, Sociology, Psychology, and Political Science, state that socialization is the primary process of individual development. However, socialization refers to the process of interaction through which an individual acquires the norms, values, beliefs, attitudes, and language characteristics of his or her group (Acetylena, 2018). In general, socialization refers to the interaction process through which an individual acquires the group's norms, values, beliefs, attitudes, and language (Kraimer, 1997).

Socialization in cultural inheritance includes content, processes, methods, and agents as elements that work in a social system, whether a group, family, or society. Socialization is used broadly and refers to a learning process that is functionally meaningful for the operation of a complementary role system (Röder, 2015). Roder's system of action gives a clear picture of the levels of social analysis at each level. As a result, he emphasizes the hierarchical and integrative nature of the levels of analysis in two ways: "First, the lower levels create the conditions for the higher levels." Second, the higher level has authority over the lower level. Everitt and Tefft (Everitt & Tefft, 2019) proposed another viewpoint, stating that the relationship is reciprocal by exchanging information and energy, which is known as a cybernetic hierarchy, and that the process of inheriting traditional values through cybernetic mechanisms includes the following steps: institutionalization, socialization, internalization, and control that occur in a system.

Patron-Client Theory and Joguru's Charisma in Strengthening Makian Society's Religious Traditions

A patron-client relationship is a two-way exchange relationship involving instrumental friendship in which a person of higher social status (patron) uses his influence and resources to provide protection or benefits to someone of lower social status (client). In turn, the client reciprocates by offering general support and assistance to the patron. In addition, it is hoped that the workers can stand alone to build. Still, the relationship described in this study is limited to strengthening the religious traditions of the Makian community in the South Halmahera district. This patronage symptom is found in Makian society, with different forms, variations, and types. Patronage symptoms can explain the condition and development of a particular social group or community. For discussion in this theoretical study, Collins's concepts and theories of patron-client will be used more because Collins' theory is very suitable for this research problem (Gredler, 1982). This way, the patron-client relationship is unique and clearly distinguished from coercive relationships, formal authority, or other social relationships. Furthermore, Collins proposes three characteristics that distinguish the patron-client relationship from other social relationships: first, there is inequality; second, there is face-to-face character; and third, it is flexible and widespread (diffuse flexibility) (Gredler, 1982).

Thus, the disparity in research locations can be seen in the interaction between patrons and clients who differ in wealth, power, and social status. The second distinguishing feature is the intense face-to-face character (face-to-face character).

Harmony in patron-client relationships is achieved through the following primary factors:

- a) There is a gift (goods or service) that is felt to be of high value by the receiving party and is most importantly related to the child's education or the departure of Hajj,
- b) The recipient feels that he has received something of value, and thus arises a kind of obligation to reciprocate, which is commonly referred to as *hapolas*.

According to Barrera and Azeez (Gaitán-Barrera & Azeez, 2018), at least three factors contribute to forming a patron-client network:

- 1) The influence of injustice in wealth, social status, and power,
- 2) The absence of adequate non-personal guarantees, and
- 3) The inability of the unit kinship function to maintain personal obligations.

Meanwhile, as previously stated, another factor underlying the patron-client relationship in this study is the religious factor. As a result, the patron-client relationship in this study can be classified into two types: human-to-human relationships and human-to-supernatural-powers relationships.

Joguru's Influence in Makian Society

Joguru is a set of behaviors that others expect of a person based on their social status. In this study, a *Joguru* is a person with special abilities who can lead, protect, direct, mobilize, guide, supervise, and protect everyone (Djibat, 2020). *Joguru* must be used as a reference in the larger community's life. *Joguru*'s charisma can be classified as charismatic leadership. A *Joguru* will be very influential on this basis because he will gain legitimacy to become a leader of the people or society. People follow *Joguru* because he is seen as a charismatic figure who embodies these characteristics and even possesses supernatural abilities. *Joguru* leadership is a type of charismatic authority. Charisma is a state (traits) of a person's personality that is considered different from ordinary people and has supernatural powers that exceed ordinary human strength (Epley, 2015). Charisma is not something ordinary people can possess because it is thought to come from God. As a result, charismatic leaders are required. The charisma of a *Joguru* frequently gives birth to authority, which breeds followers. Charisma is the radiance of personality traits that most people admire, such as honesty, trustworthiness, assertiveness, consistency, bravery, and intelligence. It can result in the birth of supernatural powers, namely supernatural and extraordinary powers that are only granted to a select few people.

RESEARCH METHODS

This research is research and development (R & D) by Borg & Gall (Gall et al., 1996), used to create products and test their effectiveness. To produce specific product needs analysis, research is used to test the effectiveness of these products so that they can later function in the larger community. As a result, this development research is referred to as longitudinal (gradual). According to Borg and Gall (Gall et al., 1996), research and development in the education field (R & D) is a process used to develop and ratify products in education. The steps in this process

are commonly referred to as the R&D cycle, and they include reviewing the results of previous research relating to the validity of the components in the product to be developed, developing it into a product, testing the designed product, and reviewing and correcting the product based on the test results. It is indicated that the results of the development activities carried out are objective.

This study begins with research and progresses to development. Research is carried out to gather information about user needs (needs assessment), while development is done to create local wisdom-based education models for character development. That is why many people say this understanding is imprecise because research activities are carried out not only during the needs assessment stage but also during the product development process (educational model based on local wisdom), which necessitates careful data collection and analysis activities, specifically during the expert validation process and the empirical validation or trials. On the other hand, the name development refers to the product created due to this research project. The research and development approach is conceptually a combination of sequential exploratory model/design, which, according to Borg & Gall, includes ten general steps, as in Figure 1.

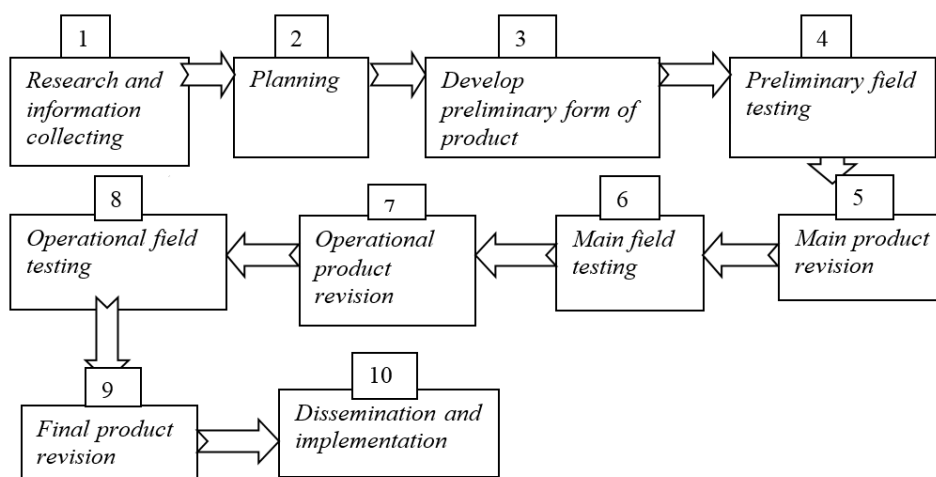


Figure 1: Schema of Development Procedure (adapted from the Borg and Gall Development Procedure)

Figure 1 takes the form of technical planning, goals, and the types of activities to be completed at each stage. As a result, if the ten steps in this study were followed correctly, it could result in a model of education based on local wisdom that can positively shape and develop students' character. However, keep in mind that these steps are not rigid requirements that must be followed in their entirety but can be tailored to the needs of field researchers.

Study Period and Location

This study was conducted in three (3) regencies/cities in North Maluku Province, which are the districts with the most Makian ethnicity residents and which are still implementing and maintaining a local wisdom-based education model for character development in schools,

namely the South Halmahera district, Ternate city, and Tidore islands city. The three regions/cities are expected to provide a detailed and comprehensive picture of the research data required. The study was one year (12 months), from January to December 2021.

Development Procedure

As shown in Figure 1, the development procedure used in this study is consistent with that developed by Borg and Gall (2007: 590), with ten strategic steps described below.

- (1) Research and information gathering (research steps and data/information gathering), including needs assessment, literature review, small-scale research, and value considerations.
- (2) Planning steps include creating a research plan that includes the following elements: research abilities required, research objectives to be met, research design, and the possibility of testing on a small scale.
- (3) Create a rough draft of a preliminary product (step product development draft), such as a leadership model, implementation process, and leadership evaluation instrument.
- (4) Preliminary field testing (steps taken to conduct preliminary trials in the field), i.e., field trials in which observations, interviews, and questionnaires were distributed.
- (5) Primary product revision (product revision steps): improving or perfecting test results.
- (6) Main field testing (steps to test products in the field), namely larger-scale trials and comparison to the comparison group.
- (7) Revision of operational products, i.e., improving product field test results.
- (8) Operational field testing (steps to carry out operations in the field), namely, testing is carried out via questionnaires, interviews, and observations, and the results are analyzed.
- (9) Final product revision, i.e., improvement based on field test feedback
- (10) Dissemination and implementation, including results reporting in scientific meetings and journals.

This study also followed the steps proposed by Sugiyono (Sugiyono, 2015), with 11 (eleven) research steps using the R & D method, as follows:

- (1) Potential and problem identification stage,
- (2) Literature review and information gathering stage,
- (3) Product design stage,
- (4) Design validation stage,
- (5) Design revision stage,
- (6) Product manufacturing stage,
- (7) Limited trial stage,

- (8) Product revision stage 1,
- (9) Test stage trial use,
- (10) Product revision stage 2, and
- (11) Mass production stage.

Product Trial Design

After the product design is completed, model or product testing is a critical component of development research. The model or product trial aims to determine whether or not the product produced is suitable for use. Models or product trials are also used to determine how the products created can achieve the goals and objectives. A good model or product fulfills learning criteria (instructional criteria) and appearance criteria (presentation criteria). The trial was repeated three times:

- (1) Expert evaluation,
- (2) Limited testing with a small group of product users, and
- (3) Field testing (Field Testing).

It is genuinely empirically tested by testing the quality of the developed model or product. The product design in this study is a character education model based on local wisdom that was tested after being validated and revised. The first trial was carried out by simulating the model's use. As a result, it can be tested in a limited number of schools after the simulation.

According to (Gall et al., 1996), the purpose of this test is to determine whether the model is more effective and efficient than the previous model. Trials can be carried out in this study by comparing the state of the school before the application of the local wisdom-based character education model with other schools. As a result, there must be an experimental and a control group. It is consistent with what (Sugiyono, 2015) described as as Figure 2.

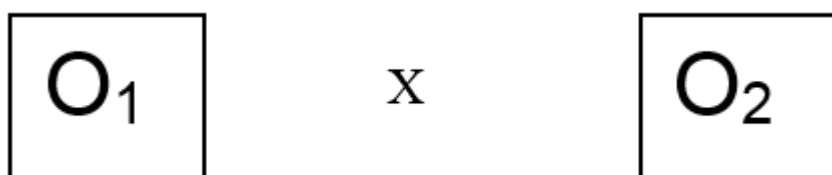


Figure 2: Design of a Trial (before-after): O₁ Represents the Value before the Trial, and O₂ Represents the Value after the trial, which is the Result of School Development

According to Figure 2, the test was carried out by comparing the outcomes of observations O₁ and O₂, which are the values of understanding speed, creativity, and the outcomes of developing a character education model based on local wisdom.

Data Analysis Technique

The Creswell model technique (Creswell & Creswell, 2017) used for data analysis in this study because it is considered the most comprehensive and up-to-date of the various research

methods used today. According to Creswell, there are three mixed-method research strategies and their variations:

- 1) A sequential or staged method strategy in which a researcher tries to combine or expand his findings from one method with those from another,
- 2) The concurrent/one-time method strategy, which is a research procedure in which the researcher gathers or combines quantitative and qualitative data to obtain a comprehensive analysis of the research problem,
- 3) The transformative method's strategy procedure, which is the procedure in which the researcher uses theoretical glasses as an overarching perspective comprised of qualitative and quantitative data.

RESULTS AND DISCUSSION

The Patronage Phenomenon in Joguru's Charisma and Its Influence on Makian Society's Religious Traditions

Joguru's charisma is visible in the Makian community. According to the findings of this study, the existence of *Joguru's* influence cannot be separated from its role in society. *Joguru's* influence is so strong and widespread that it has resulted in a patron-client relationship between *Joguru* and the community.

According to the findings of this study, *Joguru* acts as a patron who serves to protect the community. With the power of his knowledge, *Joguru* can protect people and spiritual advisors and overcome various societal problems, despair, and anxiety that everyone experiences. The community feels safe and secure due to its strong relationship with *Joguru*. The community is grateful to *Joguru* for this protection. This strong patron-client relationship has shaped and strengthened Makian traditions everywhere.

The birth of the patron-client relationship is also based on the role of *Joguru* as a central figure and role model for the community who gives birth to charismatic authority. *Joguru* can have a distinguished personality, such as being simple, not arrogant despite having a high level of religious knowledge (*Islam*), honest, trustworthy, consistent, and *istiqomah* (union of words and deeds). A unique personality holds a position that few people achieve (Gross, 2018).

With his famous motto, the personality of a person considered different from ordinary people and blessed with supernatural powers that exceed ordinary human strength, Gross stated that charisma is recognized as one of the foundations for the birth of legitimacy for a group of people.

According to this study, *Joguru* means *lord guru*, people who have various advantages, such as guardians, or people who have extraordinary advantages but are obligated to teach them to others, people who can pass on knowledge to others, even able to cure other people's illnesses. The location of the process of passing down knowledge (teaching and learning) is commonly referred to as *Pangadji*, and students are called *Ngofangadji*.

Traditions that can Shape the Makian People's Character

This study discovered traditions in the Makian community in North Maluku that are closely related to religious beliefs and rituals (Islam) and are recognized as embryos for the formation of student character in schools and are still carried out today: *Arwahan*, *Hull*, *Haiiding Malaa (Maloo)*, and *Hawaik Ssona* are the first four. Yais Yakub, priest of the Old Mosque, Dauri village, Makian Island, South Halmahera district (interview, September 12, 2021), and Ismail Abdul Radjak, priest of the Goto Mosque, City of Tidore Islands, also recognize this (interview, June 2, 2021). These four traditions can be considered special symbols that are always celebrated by all Makian people everywhere and can attract those not Makian to visit Makian. The following is an explanation of the four traditions mentioned earlier.

The *Arwahan* tradition is a *Tahlilan* (prayer) ceremony followed by offerings during specific months. This tradition is passed down from house to house. Implementing the *Arwahan* tradition usually follows the rotation of the *Hijri* month. For example, *Arwahan* is held in the month of *Rabbiul Awal* to commemorate the Prophet Muhammad's birth and death. This activity also teaches children about the historical context and events surrounding the Prophet Muhammad's birth and death. For the Makian people, numerous events occurred during the Prophet Muhammad SAW's birth and death, which children must know and interpret.

For the *Arwahan*, which was held in the month of *Rajab* to remind everyone, especially schoolchildren, of the Prophet Muhammad's *Isra* and *Miraj* experiences, because it was through this event that he accepted the obligation to pray five times a day for Muslims, *Arwahan* in this month also intends to remind people that *Ramadan* will begin in one month so that preparations can be made. Muslims are generally prepared to begin the month of *Ramadan*. While the biggest *Arwahan* is implemented in the month of *Sha'ban* because everyone has to prepare everything for *Ramadan*, this preparation includes both physical and mental preparation, particularly concerning the need for eating and drinking during *Ramadan*. It is done so that during *Ramadan*, everyone is focused, solemnly, sincerely, and devotedly in worship, particularly fasting, *Taraweeh* prayers, *Zakat*, *infaq*, and alms, because Allah SWT (God) promises in the Qur'an about the reward that is multiplied if we worship sincerely, well, and regularly during *Ramadan* by worshiping for 1000 months, known as the *Lailatul Qadar Night*. This tradition has been thought to be capable of shaping the character of every child, particularly at school.

The second tradition is the *Hull* ceremony, which is held at specific times to remind the community and instill in children the struggles, sacrifices, and joys of the Prophet Muhammad in broadcasting Islam. The *Hull* tradition is carried out by the priest of the mosque or the *Penghulu*, who reads the history of the Prophet Muhammad's struggle during his life and involves all members of the mosque management, also known as the *Syaraa* body. *Hull* is read aloud as a song in a specific tone, accompanied by the beating of tambourine, *bedug*, *gong*, and *mangongan*. The song's tone, which contains history, is created to produce a beautiful and melodious voice that can capture people's attention while also being felt to penetrate the heart. If there is a special occasion, such as a funeral, wedding, or the departure of Hajj,

the *Hull* tradition is usually performed in mosques or people's homes. The *Hull* tradition is also upheld by involving everyone, but primarily men. This tradition is thought to be capable of instilling in children the spirit of struggle, patriotism, optimism, resilience, toughness, *istiqomah*, and *ahlakul karimah* of the Prophet Muhammad, as well as forming good character for them to imitate the nature and character of the Prophet Muhammad.

Third, there is the custom of *haiiding Malaa/Maloo*. According to the language, the term *Haiiding Malaa/Maloo* derives from a Makian word with two syllables: *Haiiding*, which means cooling/calming, and *Malaa/Maloo*, which means village. As a result, *Haiiding Malaa/Maloo* translates as cool/calm the village. It is commonly referred to as rejecting *Balaa* in the Islamic religion (Islam), a ceremony performed to fend off, reject, or keep the village away from calamity, distress, catastrophe, or something that can harm the village and the people. This study discovered that the *Haiiding Malaa/Maloo* tradition is usually carried out in mosques, beginning with a visit to the sacred tombs in the village area, such as the Tomb of the *Wali*, *Joguru*, *Sangadji*, *Bobato* world, and *Bobato* hereafter, then to the mosque to hold the main event. The primary purpose of this peak event is to request Allah (God) to keep or save the village from disaster by reading related Qur'an verses. The men are fully involved in this peak event, while the women cook and provide dishes because the event concludes with *Tahlilan* and eating together in the mosque. As a result, the food served must be moderate, as it must be spent in the mosque; no one should be brought home; this is intended to convey the message that life should not be excessive or wasteful. According to the traditional philosophy of *Haiiding Malaa*, too much is the devil's work.

Fourth, the *Hawaiik Ssona* tradition is passed down from generation to generation among the Makian people. The word *Hawaiik Ssona* is derived from the Makian language. It consists of two syllables: *Hawaiik*, which means deliver, and *Ssona*, which means the person who has a position in the mosque/official at the mosque, whether *Modim/Marbot*, *Khatib*, or priest. It means that someone with Islamic religious knowledge prompted him to become a mosque official. The mosque officials were chosen based on their level of Islamic religious knowledge rather than their descent, clan, or position in the village government, as indicated by the embedding of robes on the person in question.

The inauguration ceremony was held at the mosque following Friday prayers, and the congregation was escorted to his home. It demonstrates how respectable people with religious knowledge are. For Makian people, anyone with an excess of Islamic religious knowledge (*ulama*) will have a higher degree than those with high knowledge but no religious knowledge, even if they are still young. For the Makian, humans' level, dignity, prestige, and honor are determined by whether or not they have religious knowledge, not by heredity, clan, rank, position, or anything else. Religious scholars will have a perfect place in the village, as God will raise several degrees of knowledgeable people from those who are not knowledgeable, as stated in the Qur'an. This tradition is passed down from generation to generation at specific points in time, and it has mutually strengthened the formation of traditional values in the Makian community up to the present day. The Makian community's traditional values can both preserve and strengthen cultural values.

This study also discovered that the original traditional values are still firmly held by the Makian people, indicating that there are still fundamental solid values and instrumental values. *Basic values* underpin behavior and manifest in instrumental values, which can be seen as a phenomenon of Makian society. Muhammad Husain, priest of the Al-Amin Kayu Merah Mosque in Ternate City (interview on March 15, 2021), explained that the four fundamental values are principles as unquestionable propositions. The instrumental value of their implementation is dynamic and contextual. The fundamental values of the tradition are as follows: first, obedience to the will of the elders, which gave birth to instrumental values such as obedience to Joguru, respect for Joguru, respect for elders, a spirit of friendship, kinship, And second, rejecting things that are contrary to Islamic teachings, which gave birth to instrumental values, and upholding the basic teachings of religion, such as dressing to cover nakedness, and maintaining morals.

Character Education Model of Makian People

Based on the structure and social processes in the Makian community, it is clear that the Makian people have an educational model capable of successfully passing down traditional values from generation to generation. According to Mochtar, Hi. Habib, a Makian community leader (interview on August 20, 2021), is evidenced by the Makian people's ability to maintain and strengthen their traditions. According to the findings of this study, the majority of the Makian community in North Maluku province exhibits a continuous pattern of cultural and traditional values being passed down to children, including one aspect of cultural values, namely the transmission of character values at all levels of society.

The source of cultural values is *Mamatuo Si* (elder), a community's understanding and belief as village elders that essentially refers to Islamic teachings influenced by the spirit of anti-Dutch colonialism during the struggle for Indonesian independence in the past. The will of "Mamatuo Si" manifests itself as taboos containing orders and prohibitions. The core value of taboos is to refuse things that will harm the religion and morals of the community known as *Hoosan*. The long-standing existence of taboos, prohibitions, and orders has given birth to cultural values and traditions in Makian society.

According to the findings of this study, these cultural and traditional values are preserved and passed down through three educational institutions: school, family, and traditional ceremonies (*Arwahan, Hull, Haiiding Malaa/Maloo, and Hawaikik Ssona*). These four educational institutions complement one another in passing on traditional values. Joguru is an essential component in transmitting traditional values, serving as a community teacher, protector, role model, mediator, motivator, controller, and problem solver for the Makian people's social structure and process as a whole.

Every traditional value inheritance is in the cultural environment according to the Makian community structure that has existed for a long time. According to socialization theory and cybernetic mechanisms, the inheritance of Makian cultural values and traditions includes content, processes, methods, and agents as elements that function in an integrated social system.

The contents include cultural values and traditions held dear by the Makian people, such as the will of *Mamatuo Si*. The *Mamatuo Si* will is passed down continuously in the community's cultural environment via school, family, and traditional ceremonies (*Arwahan, Hull, Haiiding Malaa/Maloo, and Hawaikik Ssona*). Traditions are institutionalized in Makian social systems through schools, families, and traditional ceremonies. While "Joguru" controls community behavior, this results from community members' internalization process. This control mechanism is part of the supervision in a social process integrated with all socialization agents' interaction processes.

Trial of the Makian Educational Model as a Model for Character Education in Schools

The findings of this study indicate that the Makian people's model of character education, as described in the preceding description, demonstrates that the inheritance of cultural and traditional values occurs in a social system, is integrated, and occurs continuously, and has succeeded in shaping the character of the community under the cultural values and traditions of their forefathers. Develop a character education model for schools so that it is effective and good at shaping students' character by the school's desired cultural values and traditions.

There are several issues that schools must address, as follows. A school as a community is a community group in which its citizens regularly interact, giving rise to its cultural values and traditions and becoming a cultural environment. Based on the condition of the school, it is necessary to determine which cultural and traditional values will be used as the foundation for developing character as an educational tool in schools. Schools have organized activity units that include curricular activities, extracurricular activities, social interactions, and other controlled activities in the school environment because they are carried out repeatedly for a long time. The principal, teachers, employees, and students comprise the school community. Principals and teachers are school figures, while students are school residents. As a result, each actor in the school environment has a status and a role that must be played well.

Based on some of the findings discussed above, the authors can create a character education model based on local culture that follows the pattern shown below. Character values are influenced by the cultural environment, school, family, and community. Cultural values and traditions can be used as teaching materials for character education through guidelines, examples, prohibitions, orders, and obligations for all students. Long-term implementation of guidelines, examples, prohibitions, obligations, and orders in schools, families, and communities will birth cultural values and traditions, transforming schools into communities with their cultural environment.

School character values can be inherited through integrated, integrated, and institutional curricular and extracurricular activities, and the school can be created as a kind of "cultural ceremony" version. Teachers and principals serve as role models, parents, educators, protectors, and controllers of schools' social structures and processes. This type of role for principals and teachers will determine the effectiveness of character education in schools. All inputs, processes, and outputs must occur in a school environment that persists over time in cybernetic mechanisms.

The Trial of a Moral Education Model Based on Local Cultural Wisdom Results

In this study, the components of the character education model were tested in several elementary schools in Makian with two types of respondent groups:

- 1) Principal respondents, teachers, supervisors, and Joguru; and
- 2) Student respondents.

The components examined for the respondent group (1) are as follows: student character profile, (d) character learning materials, (e) integration of curricular and extracurricular programs at school, (f) principals' and teachers' positions and roles, and (g) impact of implementing the tradition-based character education model in schools. Meanwhile, the respondent group (2) consists of the following characteristics:

- (a) Students' ability to understand the character,
- (b) Student learning motivation,
- (c) Student persistence in following character lessons,
- (d) Student learning activities, and
- (e) Student tendencies to apply ethical behavior in everyday life.

The findings of this study suggest that the school's culture, family, and community in which the school is located can be viewed as a condition that can affect the effectiveness of character education in schools. The majority of the informants interviewed believed that students' character should follow the culture of the school, family, and community. Meanwhile, the mechanism for developing character values must be carried out by bottom-up schools that include parents, school committees, and local community leaders. Muhammad Samiun, teacher and community leader in Samsuma village, Makian Island (interview on July 17, 2021), believes that character education is not only the responsibility of one or several subjects but of all subjects; it is also the responsibility of all teachers. That is why Rudin Musa, a teacher and community leader in Ploly village, sees the need to integrate curricular and extracurricular programs in school character education (interview May 22, 2021). According to informants, the role of school principals and teachers is critical to the success of character education in schools. According to informants, schools require central figures for students. As a result, principals and teachers must fulfill four roles:

- (1) As role models,
- (2) As substitutes for parents in schools,
- (3) As protectors, and
- (4) Controllers and controllers.

The Effects of Moral Education Based on Local Cultural Wisdom

Following the trial implementation of the tradition-based character education model, a harmonious relationship existed between several elementary schools being tested and the *Jogurus*. It began with developing the *Hull* tradition, which was used as the local content

subject to be taught in class V. The first step was to find one Joguru willing to teach *Hull* in class V. Among the reasons Joguru was willing to teach in class, V was:

- (1) The material taught is a tradition that has developed in the Makian people's village and environment, and
- (2) The existence of conditions that are mutually open and require each other between the school and Joguru.

Implementing the character education model for students encourages students to learn enthusiastically and enjoy participating in the "Hull" lesson. This study also discovered an improvement in the quality and meaning of character education, which will encourage students' attitudes and behavior toward applying character in everyday life.

It must be admitted that measuring the results of student character education is problematic because it takes time, and we frequently feel deceived by the attitudes and behavior of students at school, who frequently display falsehoods. However, positive indicators of a tendency toward applying student character can be seen during the educational process.

Using this character education model can also help strengthen and develop Makian traditions. Tradition is strengthened because it is passed down from generation to generation through a more structured educational process. Then, by being taught local content subjects in schools, traditions will be developed following the demands of the times. This model responds to the factors that contribute to character education failure.

This research also discovered that moral education for Makian people in schools, as seen in the villages of Dauri, Soma, and Ploly, demonstrates the following:

- a) With a limited number of hours, one subject can either stand alone or be integrated into other subjects;
- b) The teacher has not been professionally prepared;
- c) The existence of character subjects is regarded as unimportant because it has no bearing on student graduation;
- d) This takes place in part because character education in schools has so far only occurred in the classroom and is independent of the school's overall activities;
- e) One teacher bears the responsibility for character, while the other teachers do not feel responsible for the child's character;
- f) Approaches, methods, media, and character development materials were not adequately prepared;
- g) Character development has not been taken seriously and is not optimal;
- h) Character learning is evaluated in the same way as other subjects, with a focus on the cognitive aspect, despite the fact that the affective and psychomotor aspects should be prioritized;

- i) So far, the sources of value as teaching materials for character education have been top-down;
- j) So far, character education has been implemented outside of the context of the cultural environment.

CONCLUSION OF THE FIELD STUDY

According to patron-client theory, the Makian depicts a strong patron-client relationship between Joguru and the community. The Makian people are fiercely protective of traditions that are closely related to Islamic religious beliefs and rituals, such as

- (1) *Arwahan*,
- (2) *Hull*,
- (3) *Haiding Malaa/Maloo*, and
- (4) *Hawaikik Ssona*.

The *Hull* and *Arwahan* traditions are the two that have the most influence on the Makian community's life. People believe that the value of the blessing is more significant when the *Hull* and *Arwahan* traditions are followed than when the *Haiding Malaa/Maloo* and *Hawaikik Ssona* traditions are followed. The Makian people have developed a model for effectively passing down traditional values to all levels of society.

Conclusion of the Trial Results of the School-Based Tradition-Based Character Education Model

1. The character education model based on local cultural wisdom influences students' attitudes and behavioral tendencies.
2. Character education based on local cultural wisdom implemented in schools positively impacts the following: a) Relationships between the school and the community have improved. Increasing schools' ability to implement autonomy, particularly in developing school-specific content; b) Students' understanding of character education is being expanded. Strengthen and develop traditions because they are passed down through the educational process using more systematic, measurable, and time-adapted pedagogical and academic approaches.

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