

# Developing Education Through Value Internalization Of Hapolas Tradition In North Maluku

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**Abstract:** This study aims to analyze value internalization as an effort to develop education in North Maluku through Hapolas tradition. This is a qualitative research using a descriptive approach which is intended to explore and clarify the phenomenon of Hapolas in North Maluku province, especially South Halmahera regency, by describing a number of variables related to this problem. The research phenomenon is the effort of society to develop education through togetherness, kinship, cohesiveness, and cooperation, according to the philosophy of Hapolas tradition. The phenomenon is then implemented in social life so it is always sustainable and still implemented by every generation in the future. This research is not intended to test a particular hypothesis, but only describes the phenomenon as mentioned above, this is in line with the approach chosen by the author is qualitative where the author is not limited by a certain measuring instrument. Research data was collected through observation techniques, in-depth interviews, and documentation techniques. The data were analyzed using continuous interactive qualitative analysis technique. This research finding that developing more advanced education in North Maluku Province especially in South Halmahera regency is to internalize the values of togetherness, kinship, cohesiveness, and cooperation, as conceived in Hapolas tradition implementation.

**Index Terms:** Togetherness, kinship, cohesiveness, cooperation, education, local wisdom, Hapolas tradition.

## 1 INTRODUCTION

Development is basically a process and a planned effort aimed at the improvement and benefit of society injustice. That way absolutely requires the prerequisite of openness and willingness of all parties by accommodating the socio-cultural approach, education, economics, religion, and much more. However, in practice, it is often problematic when the development undertaken ignores the socio-cultural approach and the participation of local communities. The government not only carries out policies and forms a national culture, but also often drowns local wisdom that has grown and rooted in people's lives by imposing uniformity on behalf of unity. As a result, not only programs and objectives that are not achieved but even cause a lot of prolonged conflict and until now the excess is still felt including in North Maluku. Actually, the implementation of regional autonomy, on the one hand, is interpreted as an effort to rebuild local wisdom, one of them by continuing to carry out the Hapolas tradition especially for South Halmahera Regency community of North Maluku Province. However, it must be acknowledged by the growth of this locality spirit faced with a challenge with the swift flow of change and the strong impact of globalization. So, with the implementation of Hapolas tradition, is expected to be the situation answer. Indonesia is a country consisting of a diverse range of people, ethnic, social groups, beliefs, religions, and cultures that vary from region to region that enriches the cultural treasures. Each region has its own uniqueness or different local wisdom. In North Maluku for example, Tidore ethnic is famous for fishermen, Makian ethnic is identical with hard work, Ternate ethnic famous with Lilyan (giving selfless help), ethnic Togale famous with Bobango, and many more [1][2].

Moreover, each region also has a characteristic of intimacy and friendliness with the natural environment that surrounds them. The local wisdom certainly does not appear on its own, but it proceeds so long that it eventually proves to contain the values of togetherness, kinship, cohesiveness, and cooperation that are used to build an education that can be revealed and developed, it also contains the good for society life in general [3]. Making local wisdom a culture that is strongly attached to people's lives. That is, to some extent there are educational values that are firmly rooted in every aspect of this cultural locality. All are free from differences in intensity, containing the vision of a life of dignity, prosperity, and peace. In this framework of local wisdom, society existed, and consistent with one another [4]. People's diversity is a valuable asset and wealth, but there is still a negative impact as a result of the diversity [5]. Concrete examples that can be seen until now is still the emergence of conflict, either between villages, inter-religious or between tribes. The prominent case between villages is the conflict between the sub-district of Toboko and Mangga Dua sub-district in Ternate, the inter-ethnic confrontation between Madura and Dayak in Kalimantan. Religious differences became one of the triggers of conflict in Maluku and North Maluku. These two conflicts are partly the case of how a difference causes negative effects. When differences are addressed as disasters, people's lives are impossible to achieve unity. Differences of opinion also often cause negative effects if each party feels right in his mind [6]. That is why the cultural heritage and local wisdom value that developed for generations is a very rich source, even many people call it the basic capital in identity formation and character of one nation [7]. Therefore, inventory, codification, and revitalization of local wisdom values are needed by reviving and placing it in the present context. These values can be seen from the traditions of various ethnic groups in North Maluku (oral and written), such as culture gotong-royong, hapolas, makayaklo, bobango, culture queuing, culture punctual, willing to sacrifice, mutual respect, tolerance, again. The local wisdom certainly does not arise by itself but proceeds so long that it eventually proves to contain many educational values that can be revealed and developed, it also contains goodness for the life of society in general [8]. His

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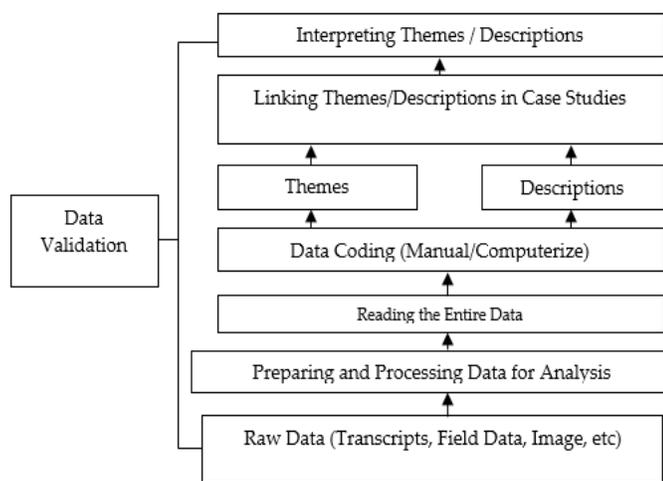
testimony on this side makes local wisdom a traditionalist culture, firmly attached to people's lives. That is, to some extent there are educational values that are firmly rooted in every aspect of this cultural locality. That is why all are free from differences in intensity, containing the vision of a life of dignity, prosperity, and peace [9]. In this framework of local wisdom also society exists, and consistency with one another. Togetherness, kinship, cohesion, and cooperation and unity will arise if there is a common goal, emotional similarity, and common needs. Therefore, to create a good condition and become a common need, must be built the same goal. If the goal has become a necessity then all components of the community will be united and combined to carry and succeed the goal [10]. The thing that matters now is how to build the goals that are Indonesia people needs as a whole, so with that goal, Indonesia becomes a strong and glorious country today and the future. Regional autonomy is an expression of dissatisfaction with the centralistic system that causes the region not to develop in accordance with its potential and capability. If not watch out will forget the national goals that have been built together a united community within the Unitary State of the Republic of Indonesia (NKRI). The goal should be the foundation of guidance on the young generation, especially through education so as not to deviate and become the target of development so that all components of the nation have a collective awareness to maintain the dignity of the nation. Therefore, in the education process, especially on learning formulation and implementation in school should be linked and emphasized on the target or achievement of national development goals. Local content as enrichment and preparation of students to know their respective areas should be directed to how to interpret and add value from local content that exists to support national interests and goals. Because if it is not directed to the national interest, it is feared that arrogance will arise as a source or trigger the emergence of sentiment between regions. The difference is the supreme gifts of God that must be managed and utilized as efficiently and effectively as possible for prosperity. Differences in society should not be interpreted as a differentiator and separator but as a unifying tool and a media of awareness that we must help each other and work together in building the region and nation [11]. Because no matter how small a community group or potential area, it will be useful and needed by other groups or regions [10]. Similarly, for whatever community groups or potential areas will still require a group or other areas. This shows that whatever the status and potential of the community will need each other and give each other benefits that need to be formed a mutually agreed objective as a binder of togetherness, kinship, cohesiveness, and cooperation in a peaceful and prosperous life. The formulation of the objectives to be achieved in the framework of unity and unity must be universal and comprehensive in equilibrium, fairness, and equity without harming or discrediting certain groups and are not temporary. The goal should be implemented by all people, especially the educators and the components that support it in behaving and behaving in the classroom or outside classroom teaching program. In ancient North Maluku many powerful and prosperous kings (heads of villages) were oriented to power and territory alone without involving and cooperating with kings or other groups and territories. That is why gradually they fall by foreign influences so that eventually submitted and occupied by the invaders. This shows that the importance of togetherness, kinship, cohesion, and cooperation are tied

together in a common goal for mutual prosperity and prosperity in peace and mutual respect. Through this research, the value internalization of togetherness, kinship, cohesiveness and cooperation as an effort to develop education contained in Hapolas tradition, including reconstruction of other noble values of culture, especially in South Halmahera North Maluku province which includes local wisdom that must be continuously preserved. Within that framework, the effort that needs to be done is to invite everyone to always reveal the substantive meaning of local wisdom of each region. For example, the culture of building togetherness, kinship, cohesiveness, and cooperation and subtlety are formulated as sincere hospitality. Self-esteem is placed in the development effort of achievement, and so on. At the same time, the results of this research also need to be disseminated to the entire community so that it can be an Indonesian identity. For that sincerity to acknowledge the weakness of each self, and sincerity to let go of selfishness, greed, and willing to share with others as an entity of the same nation. The elite in various regions should be the front guard, not in speech, but in the concrete praxis to begin. The culture of Hapolas as a local wisdom that has been excavated, polished, packaged and preserved has to function as an alternative to the living guidance of Indonesian society and can be used to filter out new values so as not to conflict with the nation's personality and to maintain harmony of human relations with God, , and each other. This condition is what inspires researchers to conduct research on internalization of values of togetherness, kinship, cohesiveness, and cooperation as an effort to develop education in North Maluku through the Hapolas tradition.

## 2 RESEARCH METHODOLOGY

This research takes place in 3 (three) sub-districts of South Halmahera Regency of North Maluku Province which is a sub-district that still maintains and upholds local wisdom values especially the *Hapolas* tradition, namely Makian, Kayoa, and Bacan districts. The three districts are expected to provide a detailed and holistic picture related to the required research data. While the study period lasted for 8 (Eight) months from June 2017 until January 2018. The subject set is based on the research being undertaken and the required data. In qualitative research with multi-case study approach, the selection of research subjects is very important, ie those who know and or experience the case. Subjects in this study can be detailed as follows; 1) Makian Sub-district, selected this subject based on recommendations from the Rangamout South Halmahera, also because this district is recognized as a sub-district where the Hapolas tradition was born with a number of uniqueness. Until now, this sub-district community still intact runs the tradition of *Hapolas*. This sub-district is also a very religious sub-district in the South Halmahera regency; 2) Kayoa sub-district, this subject chosen in addition to the recommendations of the Regent of South Halmahera, also because this district is a multi-ethnic inhabited district, but still uphold the traditions and values of local wisdom, and even received an award from the Governor of North Maluku as a sub-district cultured provincial level of North Maluku; 3) Bacan Sub-district selected this subject apart from recommendation from South Halmahera Regent, also because this sub-district is the capital of South Halmahera Regency of North Maluku Province whose majority population is also multi ethnic, but dominated by Makian, Togale, and Buton ethnic. Until now this

district still holds the traditions and values of local wisdom including *Hapolas*. The data collection is done through observation, interview, and documentation to collect information about internalization of values of togetherness, kinship, cohesiveness and cooperation as an effort to build education in North Maluku through *Hapolas* tradition, and other factors that affect the efforts of preservation and inheritance of such values to the community. With these techniques will be obtained the main data and additional data. Words and actions in *Hapolas* implementation, as well as statements from Bobato Dunia (Village Head), Bobato Akhirat (Imam), Hatib, Modim, all members of the Shari'a Board, as well as community leaders from the three districts, the main data in this study. On the contrary, the document of *Hapolas* tradition implementation is additional data. The main data and additional data are sourced from the above-mentioned community activities in carrying out their respective duties and responsibilities. To obtain accurate data, used focused observation techniques, in-depth interviews, and documentation techniques. In the use of these three techniques, the researcher's position is also as a key instrument/key informant.



The data the analysis in this study used the Creswell model technique (2013: 277) [12], as it is considered the most complete and most up to date of the various data analysis techniques in the current study. There are 6 (six) steps of data analysis used to illustrate linear and hierarchical constructs from the bottom up, but in this study, this approach more interactive; meaning that the various stages are interconnected and not necessarily in accordance with the order, as shown in Figure 1.

### 3 RESULTS AND DISCUSSIONS

The results of this study indicate that one of the efforts to build and improve education in North Maluku, is by internalizing the values of togetherness, kinship, cohesiveness, and cooperation through the *Hapolas* tradition, but this is very dependent on good intentions and clear alignments and assertive of all parties, especially legislative, executive/government (*Bobato* world), judiciary, especially education NGO, as well as community leaders. That is why the effort to disclose the values in the tradition is strongly influenced by the public response. The role of society, in this case, is the ability to influence everyone toward achieving

goals. A good community citizen can be seen from the performances that appear on all aspects that are owned. All citizens must have high responsibilities and directly build commitments and cooperate with all components of society in the internalization of the values mentioned above as an effort to build education in North Maluku. All villagers, especially the head of the village (*Bobato Dunia*) and Imam (*Bobato Akhirat*) and community leaders from these three sub-districts should be able to implement a number of values contained in the *Hapolas* tradition and other local wisdom according to the results of this study, all of which are intended to developing the character of society into a plenary. Thus, it is expected that all citizens can play a role as a force in moving their lives. In addition, they must understand their respective tasks and functions in an effort to express and develop the values of other local wisdom.

#### Hapolas Tradition

According to the language, the word "tradition" comes from the Latin "traditio", which means "passed on" or "habit", so tradition is something that has been done for a long time and is part of the life of a community, usually from a country, time, or religion. The most basic of the tradition is the information passed on from generation to generation both written and oral because, without this, a tradition will become extinct. Tradition is an inheritance or norm, customs, rules, treasures. That is why tradition is not something that cannot be changed. Tradition is anything that is transmitted or passed from the past to the present [1]. That is, tradition is a special social heritage that qualifies only that which survives in the present, which is still strong ties with today's life. The tradition was mixed with various human deeds and lifted in overall [12]. The man who makes, he who receives, he also rejects it or changes it. That is why culture is a story of human changes that always give new forms to existing cultural patterns. Tradition is the whole of material things and ideas that have come from the past but are still there today, not yet destroyed, not stroyed or forgotten. Here tradition only means inheritance, what is truly left of the past. Abdullah & Sharon (1988: 61) say, tradition means everything that is passed on or passed from the past to the present. Traditional criteria can be further limited by narrowing the scope. In this narrower sense, it can be said that the "Hapolas" tradition is part of a special social heritage in South Halmahera of North Maluku province that qualifies as a local wisdom that remains sustainable and survives to the present day. Thus, the tradition of *Hapolas* is a tradition or habit that describes the attitudes and behaviors of humans who have been in process for a long time and performed from generation to generation starting from the ancestors first and still going on until now. This tradition has been entrenched and becomes a source of morality and character of society. The *Hapolas* tradition has been done for a long time and is a part of people's lives. The most fundamental part of this *Hapolas* tradition is the information passed on from generation to generation both written and oral, because, without this, the *Hapolas* tradition may become extinct and disappear. In addition, this tradition can also be interpreted as a common habit to build a better-quality education, because togetherness, kinship, cohesion, and cooperation, need each other, a sense of solidarity and mutual help in society as the content of tradition *Hapolas* will automatically affect the action and reaction in the daily lives of community members. The word *Hapolas* according to the

language is derived from the Makian language of North Maluku province, consisting of two syllables, the word "Ha" meaning "me" which in Indonesian is the prefix of every verb, then gets the insert "m" which becomes "mem", for example the word "help" is basically "auxiliary" which gets the prefix "me" and the insert "m", besides the word "open" with the base "open", "close" with the base word "close", and so on. All of the prefixes mentioned above serve to strengthen the next syllable. That is why in the word *Hapolas*, the next syllable is the word 'Polas' which according to the word also comes from Makian local language meaning "pay". If these two syllables are combined, it will be the word *Hapolas* which means "Pay". According to the results of this study, at first, the *Hapolas* tradition was carried out when there were family members who died, and according to the North Maluku custom in general, if any family member died, the abandoned family would cost a lot for having to carry out a celebration of *Tahlil* with the intention of pray the corpse, in the morning and evening every day for the first 10 (ten) days, and will be held again on the day to 20, 40, 44, day 100 and so on. The amount of costs will increase in *Tahlil* celebration on odd days (days 3, 5, 7, and 9), as the number of people invited to attend the celebration increases, especially on the 7th and 9th days, remembering everyone in the village or the sub-district will be invited and eat at the place of the dead. The number of people who follow the implementation of *tahlil* celebration on the 9th day is uncertain, depending on the number of its inhabitants, can reach thousands of people. Food required in the implementation of this celebration is not small, the automatic cost is also not small. To cultivate and create togetherness, kinship, cohesiveness, and cooperation as well as the philosophy of *Hapolas* tradition, all the staple food stalls in the village where people died must be indebted, and most importantly, the amount of debt each staple must be the same, whether rice, sugar, tea, coffee, cigarettes, salt, kerosene, etc., just what is needed. This study also found the burden or debt of basic foods, not the responsibility of the family of the deceased, but the responsibility of all members of the community in the village. The process of repayment of debt or payment carried out on the tenth day after death. While the payment mechanism must first be submitted the amount of debt by each kiosk owner and summed up by the committee appointed, then announced to the public. Each person will deposit money according to his ability, no coercion and pressure from anyone, in this case, everyone willingly deposits, because, in the mind of each person, this situation will rotate to everyone. That is why solidarity and sense of togetherness, kinship, cohesiveness, and cooperation are very visible in this regard. The process of depositing or payment is what Makian language called *Hapolas*, and the implementation of this *Hapolas* must take place in the house where the deceased cannot be moved elsewhere. At the time of this *Hapolas* procession, the funeral home will become a sort of impromptu market due to a busy buying and selling process, what will be sold and bought there, from groceries, souvenirs, will be sold. The aim is to improve the economic level of the people, also to become a vehicle for *friendship* and to develop a sense of togetherness, kinship, cohesiveness, and cooperation and to entertain the family members of his family who died. This study also found the *Hapolas* tradition is the most effective solution to reduce the sadness of a family who died one of his family members, especially those who died it is the father or mother. In its development according to research

findings, the *Hapolas* tradition is not only carried out when there are people who died as described above but has already penetrated to other circumstances. Currently, especially the Makian ethnic, the *Hapolas* tradition is also carried out on families who temporarily send their children to school. If there are certain families whose children are still in primary education or have no children, then he will sincerely help families whose children have gone to higher education without being asked. What is interesting in the implementation of *Hapolas* tradition in this world of education is, in the heart of a temporarily assisted family, considers this a kind of investment or debt of a family whose child is still small or still schooling in primary education, or even has no children yet cost a lot, whereas helpful families never expect rewards or backlinks. The findings of this study also show that the *Hapolas* tradition has been implemented in the world of education, especially in children educating, it is proven especially Makian ethnic, the education level is advanced compared to other ethnic groups in North Maluku province. Jacob Karim (one of the Makian ethnic leaders) said that for Makian people, no one can succeed in education if there is no support from various parties, both morally and materially, especially those domiciled in the same village. Because the basic philosophy of *Hapolas* tradition is togetherness, kinship, cohesiveness, and cooperation, mutual help, and mutual burdens. Other findings in this study also show that the implementation of the *Hapolas* tradition is very helpful to families who are economically disadvantaged. That is why the special island of Makian which is the birthplace of this *Hapolas* tradition, almost certainly no family that no graduate Higher Education. The study also found many families whose entire family members are graduates of Higher Education, let's call it the family of Husen Syaban in Makian sub-district with 6 children, Din Hi family. Yusup in Kayoa sub-district with 4 children, Arifin Dodow family in Bacan with 7 children, Sudin Djumadil family in Makian sub-district with 6 children, and many more families whose entire family members are University graduates. This study also finds the *Hapolas* tradition in addition to covering the affairs of grief and education, especially the education of children, but has covered all aspects of life, including marriage, build houses, gardening, boat making, wood beams from the forest as building materials, and many again. Anyway, what costs a lot and involves a lot of people, definitely using the *Hapolas* tradition. *Hapolas* is considered the best solution to solve all problems in society. The findings of this study also show that the value of togetherness, kinship, cohesiveness, and cooperation is very strong in the implementation of the *Hapolas* tradition. The values contained in this tradition can be used as a means of building the character of each child. Imagine, for the people of South Halmahera, *Hapolas* is a place where children find a sense of solidarity and simplicity. Through the execution of this tradition also, children learn about togetherness, kinship, cohesiveness, and cooperation, learn about ethics and morals, learn to be themselves, learn to love each other, learn to share each other, and learn sincerely. Children get protection from fraud, lies, lies, where they also learn about democracy, because *Hapolas* also teaches us, by us, and for us, from society, by society, and for society, including love. In the broader context, according to the findings of this research, the *Hapolas* tradition in the process of child's education becomes vital, if then interpreted integrally by society. Because one of the keys to the success of the educational process is not only seen from the aspect of the

success of a student get good grades, but more important is the extent to build and instill the values of togetherness, kinship, cohesiveness, and cooperation in everyday life. So, then children are expected to be children who have high solidarity, discipline, independence, honest and always try to improve his ability. Building a culture of togetherness, kinship, cohesiveness, and cooperation in the community is very important and widespread. Considered very important because in direct contact with children especially in process of education, when a process that is a tradition of solidarity can be instilled. A simple example of building a sense of togetherness, kinship, cohesiveness, and cooperation with children is when the *Hapolas* tradition exists, in which all members of the community must sincerely provide assistance to the needy. In addition to the values of togetherness, kinship, cohesiveness, and cooperation revealed in the *Hapolas* tradition, there are also other values, which fit the findings of this study are as follows; 1) The value of friendship, children learn to follow the behavior of adults, adults who friendship become places where children imitate, follow and do. It is part of the struggle of his life. Everything learned is useful and has a direct effect on everyday life. *Hapolas* as a means of building togetherness, kinship, cohesiveness, and cooperation and justice function to maintain and develop social arrangements and social controls that become a model for the community; 2) The value of cultural preservation. The *Hapolas* tradition is a local wisdom that must be preserved and sustained as an effort to utilize local resources for the benefit of the community; 3) The value of education and social change. The *Hapolas* tradition of in addition to functioning as an effort to instill the values of togetherness, kinship, cohesion, and cooperation and solidarity, can also provide ease and provide the impetus for the ongoing social change. In the implementation of the *Hapolas* tradition, togetherness, kinship, cohesiveness, and cooperation are keywords. Therefore, to know the meaning of the words above more deeply in the *Hapolas* tradition, then according to the findings of this research, togetherness, kinship, cohesiveness, and cooperation can be understood through four basic understandings. First, togetherness, kinship, cohesiveness, and cooperation contain a sense of balance or balance, not limping. Second, togetherness, kinship, cohesiveness, and cooperation imply the meaning of equality and the absence of discrimination of any kind in society. So, one of the intentions of expression that a person has acted more solid is if he treats everyone equally. Third, the notion of togetherness, kinship, cohesion, and cooperation is incomplete if we do not pay attention to its meaning as giving attention to personal rights and giving rights to who is entitled. That is why, according to the results of this research can be said tyranny is the deprivation of the right of the rightful, and violation of the rights of unauthorized persons. It means that every citizen must have the same rights and should not obtain discriminatory treatment and get attention both with respect to personal rights and the fulfillment of his rights. Thus, if examined in more depth, the *Hapolas* tradition in the world of education contains full obligation to seek the realization of quality educational services supported by various components that meet national standards, both related to education content standards, education process, graduate competence, educators and education personnel, educational facilities and infrastructure, education management, educational funding, and educational assessment standards. Thus, to realize education services that

meet national standards is not easy, so there is still a prolonged polemic when applied assessment standards in order to meet the standards of content and competence of graduates, while other standards have not been met, such as educational facilities and educational standards and educator standards and education personnel have not been met. The findings of this study indicate that the values of togetherness, kinship, cohesiveness, and cooperation contained in the *Hapolas* tradition are the highest values by having four main features, namely relating to the responsible person, in relation to the conscience, obliging the members of society in absolute terms, and is formal. The value of togetherness, kinship, cohesiveness, and cooperation is also related to what should not be done because it relates to the principle of established morality. The values of togetherness, kinship, cohesiveness, and cooperation embodied in the *Hapolas* tradition are, among others, simple life, what it is, compassion, responsibility, develop mind, live in love with others, humble, not arrogant, by practicing the religious law and abandoning the prohibition, achieving a good position by working selflessly wherever he is, obtaining wealth by working hard, and studying the useful life of the world and the hereafter. In the world of education, the value of togetherness, kinship, cohesiveness and cooperation in the *Hapolas* tradition can be used as the main reference in learning Local Content, and Culture of North Maluku, because in the *Hapolas* tradition contains moral values that can be used as educational material. Harun Saun (a community leader of Hidayat village Bacan district) said, in accordance with the values of togetherness, kinship, cohesiveness, and cooperation in the *Hapolas* tradition, the educational process can be formulated as a humanization process rooted in moral and religious values, both in the personal, family, community and nation, present and future environments. That is why to form a new community, especially in the district of South Halmahera North Maluku province, the civil society that God blessed, of course, require a new paradigm. The old paradigm is inadequate and may not even be worth it. A religious and democratic society certainly requires a variety of educational praxis that can foster a religious and democratic individual and society as well. The *Hapolas* tradition in this study also concludes that a closed, centralized society, which kills the initiative of human thinking and away from the moral and religious values of Islam, in particular, as the community religion of South Halmahera district of North Maluku province is not a desirable education. Basically, the new educational paradigm should be able to develop the behavior that answers internal and global challenges while maintaining a strong belief in God.

#### 4 CONCLUSIONS

Local wisdom is often referred to as local wisdom, local knowledge or local genius. In general, local wisdom is defined as a view of life and knowledge as well as various life strategies tangible on the activities undertaken by the community of one village or region in answering various problems in meeting their needs covering all aspects of life such as religion, education, law, science, economics, technology, social organization, language and art. Can also be a tradition or a motto of life. Positive values of local wisdom are the potential and basic capital in the formation of identity and character of one village, region or even nation. It requires inventory, codification, revitalization, and internalization of local wisdom values by reviving and placing it in the present

context. The tradition of "Hapolas" is a tradition or custom of the people of the province of North Maluku, especially South Halmahera district that describes the attitude and behavior of people who process for a long time and carried out from generation to generation from ancestors past and still going on until now. This tradition has been entrenched and becomes a source of building togetherness, kinship, cohesiveness, and cooperation, morality, and character in society. *Hapolas* has been done for a long time and became part of the life of South Halmahera people of North Maluku province. The most fundamental part of this *Hapolas* tradition is that information is passed on from generation to generation both written and oral, because, without it, the *Hapolas* tradition may be eroded by the times and eventually extinct. In addition, this tradition can also be interpreted as a common habit in South Halmahera community that will automatically affect the actions and reactions in daily life in society. The value of togetherness, kinship, cohesiveness, and cooperation is the potential of children even though macros come from different cultural, economic, and religious backgrounds and influence their way of life, but the *Hapolas* tradition is a rule which became a grip in interacting with others in the life of society. Educational values that can be taken from the *Hapolas* tradition is among others; a value of togetherness, kinship, cohesiveness, and cooperation, justice value, and exemplary value. These values must be shared with each other so that there will be a state of mutual respect, tolerance, and respect for differences and similarities in common life. It should also be a guide for students in school. By upholding the values of prevailing local wisdom such as the *Hapolas* tradition, all citizens succeeded in making local wisdom a nation's priceless treasure. With the preservation of every local wisdom in the community, it will definitely make a significant contribution to the progress of the region. With the disclosure of the educational values embodied in a he *Hapolas* tradition, it will affect the way of life, the way of thinking, and the way of behaving in every person embodied in plural society.

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