

# Revealing The Education Values In *Sopik* Tradition Of Makian Island, North Maluku Province

Bakar Djibat

**Abstract:** This study aims to reveal and analyze the educational values contained in *Sopik* tradition of Makian Island community, North Maluku Province. This research is a qualitative research using a descriptive approach which is intended to explore and clarify the *Sopik* phenomenon on Makian island community of the North Maluku province, with describing a number of variables related to this problem. The phenomenon is education values contained in the *Sopik* tradition, then implemented in community social life so it is always sustainable and still implemented by every generation in the future, especially the parties who litigation that need a solution wisely. This study is not intended to test a particular hypothesis, but only describes the phenomenon as mentioned above, this is in line with the chosen approach by the author is a qualitative approach where not limited by a particular 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. The results finding that many values can be expressed and developed in education in Indonesia, by applying a number of local wisdom that developed in the community.

**Index Terms:** Social life tradition, local wisdom, future generation

## 1 Introduction

Cultural heritage and the values of local wisdom that developed for generations is a very rich source, even many people call it as basic capital in formation of identity and character of one nation. It is necessary to inventory, codify and revitalize the values of local wisdom by reviving and placing it in the present context. These values can be seen from traditions of various tribes in Indonesia (oral and written), such as culture gotong-royong, a culture of discipline, culture on time, willing to sacrifice, mutual respect, *Sopik*, tolerance, and much more. The history shows that, each ethnic and tribe in Indonesia has its own culture and local wisdom. A Batak tribe, for example, is famous for its firmness and openness, Java is synonymous with its subtlety, Madura has high self-esteem, Padang is famous for its trade, Buton is famous for its voyage, and other ethnic with its own culture. Particularly in North Maluku, the Tidore tribe is identical to the fisherman, Makian is famous for his hard work and tenacity, Ternate is famous for his tahlil, Tobelo Galela is famous for his tide, and much more. Moreover, each has a familiarity and friendliness with the natural environment that surrounds them. Local wisdom is certainly not appearing by itself, but the process is so long that eventually proved to contain many educational values that can be revealed and developed, it also contains good for society life in general. His testimony on this site makes local wisdom traditions, 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. 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 exists, and concise one with the other.

Value is something that is accepted and trusted. According to Bertens (2014: 139) [3], always has a positive connotation. However, in this study is not in general, but only limited education contained in the tradition of *Sopik* in Makian island community life in North Maluku Province. For the researcher, the first value has three characteristics, first; relationship to the subject that is, if there is no subject to trial, then there is no value. All people and all religions believe that it is corrupted and disaster on earth is the result of human cultivation, yet whether there is a human being or not on an island with an active volcano, is still erupting. That is why in order to assess as beautiful or unfortunate, the eruption of a mountain requires a subject to judge; second; how to appear in a practical context, where the subject wants to make something. With a purely theoretical approach, there will be no value; and third; values whose nature are added by the subject to properties possessed by the object. The value is not owned by the object itself. The same object for various subjects can cause different things. Andi M. Akhmar and Syarifuddin (2007) [2] say values are a broader disposition and are more fundamental. Value is deeper and therefore more stable than individual attitudes. More than that the value is considered as part of the individual personality that can color the personality of the group or the personality of the nation. Thus, values are more basic and stable as part of personality traits, attitudes are evaluative and rooted in values held and formed in relation to an object. Talking about the value of education contained in a tradition that lives and thrives in society cannot be separated from moral or ethical values. The moral value is the highest value. For Bertens (2014: 143-147) [3], moral values have several features, namely; (1) relating to responsible human personality, (2) relating to the conscience, (3) requiring the human to be absolutely non-negotiable, and (4) being formal. Brennan, Andrew. Lo, and Yeuk-See, (2012: 121) [4], said the moral value is also related to what should not be done because it relates to the principle of established morality. It refers also to Nababan, (2015: 5) [9] which defines value in the sense of good or right with regard to ethical or moral issues. Similarly, Sony Keraf, (2006: 162) [10] says ethics provides an understanding of morality, while morals provide the doctrine of decency or goodness. Some of the expert opinions above inspire us that the value of education contained in the tradition of *Sopik* can be applied directly or indirectly. It

- Bakar Djibat is Associate Professor of Education Administration Muhammadiyah University of North Maluku, Indonesia, Email: [akadjibat@gmail.com](mailto:akadjibat@gmail.com)

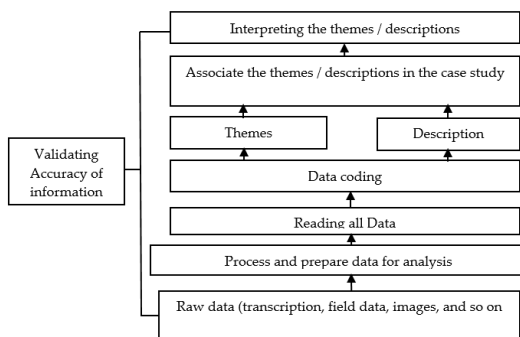
directly begins with the determination of behavior that is considered well as an effort indoctrination various content. The way to focus directly on the tradition through discussion, illustrate, and practice it. It indirectly begins by determining the desired behavior, but by creating situations that allow good behavior to be practiced. The overall experience of each child in society from different backgrounds is used to develop good behavior. Magnis Suseno F. (2008: 212) [8] argues that the value of education contained in a tradition is not only a single strategy, such as the doctrine or inheritance of parents, but must be comprehensive. A single strategy in the value of education is no longer compatible with the present situation let alone the nuanced doctrine. Role model also less effective to apply, because it's difficult to determine who is most appropriate to be an example. The comprehensive term used in this study covers many aspects. Comprehensive includes all issues relating to education value, the methods used for research must also be comprehensive, the value of education being studied should occur in the entire educational process, and must occur through life in society. Meanwhile, according to Djibat B., (2015) [11], to become a quality schools especially in Ternate City the value of local wisdom such as Joguru and Sangadji should be the main reference. The educational environment is a system consisting of many key factors and variables, such as in society, community, culture, community policy, politics, and the formalization of the curriculum and field of study. If in the event of a change, then let that change focus to create and maintain the environment of society in an effective multicultural condition. Every child should adapt to the multicultural society. The main goal is to change the learning and learning approach toward giving equal opportunity to every child. So nothing is sacrificed for the preservation of tradition. For that reason, groups within society must be peaceful, understand each other, and the differences, but still emphasize the common goal to instill the educational values embodied in every tradition, especially Sopik. Every child should be implanted lateral thinking, diversity, and uniqueness is appreciated. This means there must be a change of attitude, behavior, and values. When each child is in a different background, they must learn from each other, interact and communicate, so they can accept the difference between them as something that enriches them. The cultivation of educational values, as well as the value of honesty, trust, justice, truth, morals, role model, solidarity and others, is an idea to be achieved through hard struggle. Differences in caste, race, gender, and discrimination will remain, even if there has been a great effort to eliminate this problem. If prejudice and discrimination are reduced, it usually leads to another group or takes other forms. Since the purpose of cultivating the values of education contained in a trace including Sopik, should be done continuously to improve equality in education. Thoughts about the disclosure of educational values embodied in every tradition of Indonesian society, today have undergone a change when compared to the initial concept that emerged in the 1960s. Some traditions include educational values as a curriculum change, perhaps by adding new materials and perspectives. Some talk about classroom climate issues and the style of teaching used. Others focus on system and institutional issues such as departments, standardized tests, or funding incompatibilities between certain groups who receive more quota, while others are less attentive. Although many different concepts in the world of education include the inculcation of educational

values embodied in a living and growing tradition in society, there are a number of shared ideas of all thought and are the basis for the cultivation of educational values in a tradition; 1) preparing each child to participate fully in a different background and intercultural community; 2) preparation of teachers to facilitate learning for every child effectively, regardless of cultural differences or similarities with him / her; 3) community participation in eliminating indifference in all its forms. First of all, by eliminating indifference in the community itself, then producing graduates who are conscious and socially and critically active.; 4) Education is centered on each child by taking into account the aspirations and experiences of each child; 5) Educators, activists, and others should take a more active role in reviewing all educational practices, including learning theories, teaching approaches, evaluation, community psychology and guidance, educational materials, and textbooks. Through this research, the researchers invite the people of Indonesia are deservedly returned to their identity through re-interpretation and reconstruction of noble values of their culture, including studying and expressing the values of education contained in the tradition of Sopik in Makian island community of North Maluku province which included local wisdom that must be continuously preserved. Within that framework, the effort that needs to be done is to invite every young generation to always reveal the substantive meaning of local wisdom of each region. For example, openness is developed and contextualized into honesty and a number of other derivative values. Subtlety is formulated as sincere hospitality. Self-esteem is put in the development effort of achievement, and so on. At the same time, the results of this reconstruction need to be earthed and disseminated into the whole society so that it becomes a solid identity of the nation, not just a particular ethnic or community identity. For that, a sincerity indeed needs to be used as a capital base for all elements of the nation. Sincerity to acknowledge their own weaknesses, and sincerity to get rid of egoism, greed, and willing to share with others as entities of the same nation. Elites in different regions need to be at the forefront, not in speech, but in concrete praxis to begin. Local wisdom that is dug, polished, packaged and well maintained can serve as an alternative to the guidelines for human life of Indonesia today and can be used to filter the new / foreign values so as not to conflict with the nation's personality and maintain harmony of human relationships with the Creator, And each other. And as a great nation the rightful owner and heir of a great culture, reflecting on the glass of the wisdom of the ancestors can help us find a solid position in this global arena. This condition is evocative of researchers to conduct research on efforts to express the values of education contained in Sopik tradition on Makian island community, North Maluku province.

## 2 METHODOLOGY OF RESEARCH

This research includes qualitative research using a case study approach that is intended to explore and reveal the values of education contained in Sopik tradition, by describing a number of variables related to the problem. This research takes place in four villages in Makian sub-district of South Halmahera Regency of North Maluku Province, which is still a village that still maintains and upholds the values of local wisdom especially Sopik tradition, namely Tahane, Soma, Samsuma, and Peleri. From the four villages it is expected to provide a detailed and holistic picture related to the required research

data. While the research period lasted for Eight months from December, 2016 until July, 2017. The subject setting is based on the research being undertaken and data required. In qualitative research with a case study approach, the selection of research subjects is very important, i.e. those who know and or case experience. Subjects in this study, can be detailed as follows; 1) Tahane Village, he chose this subject on the recommendation of the Makian District Head, also because this village is the oldest village on the island of Makian with a number of uniqueness. Until now this village still intact run, the tradition Sopik and recognized the village where the birth of this tradition. This village is also a village with a very religious nuance; 2) The village of Soma, he chose this subject apart from the recommendation of the Makian District Head, also because this village is a village that still holds the tradition and values of local wisdom, and even received an award from the Governor of North Maluku as a cultural village of the North Maluku province; 3) Samsuma Village selected this subject besides based on recommendation from Makian Sub-district Head, also because this village is the best and most abundant walnut producing village in North Maluku Province, even though all the villages in Makian island are producers of canaries. Until now this village still holds the tradition of local wisdom, values including Sopik; 4) Paleri Village, the subject of this sub-district was chosen based on the recommendation of the Makian sub-district chief, as well as the village being smaller in comparison to the previous three villages but still upholding the traditions and values of local wisdom, including Sopik. This village is also a place where the flow of hot ground water, which until now is still well maintained. This water is also believed by the community, especially the island of Makian can cure various diseases, especially skin diseases. The data collection of this research is done through observation, interview, and documentation to collect information and other factors that influence the efforts of preservation and inheritance of values referred to community. With these techniques will be obtained main data and additional data. Data analysis in this research using Creswell model (2013: 277) [5], because it is considered most complete and most up to date from various data analysis techniques in current study. There are six steps of data analysis used to illustrate linear and hierarchical constructs from bottom-up, but in this study, researchers see this approach more interactive; meaning that various stages are interconnected and not necessarily consistent with the arrangement, as seen on Figure 1.



**Figure 1.** Data analysis in qualitative research (After Creswell, 2013)

### 3 RESULTS AND DISCUSSIONS

Efforts to uncover education values contained in Sopik tradition is very dependent on good intentions and alignments of government, especially Bobato Dunia (Village Head), Bobato Akhira (Priest), Hatib, Modim, Syara'a, community leaders, and youth leaders. That is why effort to express education values in Sopik tradition is greatly influenced by community's response. The role of society in this case is the ability to influence everyone toward achievement of goals. A good community citizen can be seen from performances that appear in all aspects that are owned. All citizens must have higher responsibilities and directly build commitment and cooperate with all community components in the effort to uncover and develop education values in Sopik tradition. All villagers, especially village head, priest, and community leaders from the four villages must be able to implement a number of values contained in Sopik tradition and other local wisdom according to results of this study, among others; the value of honesty, the value of trust, the value of justice, the value of truth, moral values, and role model values are all intended to develop the character of society to be plenary. All citizens must also have potential to create visions and translate them into missions and act as a force in mobilizing people's lives. In addition, it also understands duties and functions of each in an effort to express and develop the values of other local wisdom. Explanation of some values contained in Sopik tradition according to findings of this study are as follows.

#### a. Sopik tradition

According to the language, the word "tradition" comes from the Latin "tradition", which means "passed on" or "habit", so tradition is something that has been done for a long time and is part of community life, 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 can become extinct. Tradition is an inheritance or norm, customs, rules, treasures. That way tradition is not something that cannot be changed. Gunggung Seno Aji, (2003: 115) [6] says tradition is mixed with a variety of human actions and lifted in its entirety. 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 come from the past, but are still there today, not yet destroyed, not destroyed or forgotten. Here tradition only means inheritance, what is truly left of the past. As Jatna Supriatna, (2008: 12) [7] says, tradition means everything that is transmitted 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 tradition of Sopik is part of Makian's special social heritage in the province of North Maluku that qualifies as a local wisdom that has survived to present day. Thus, Sopik tradition is a tradition or habit that describes attitudes and behavior of people who have been in process for a long time and carried on for generations, especially people on Makian island starting from ancestors first and still going on until now. This tradition has been entrenched and become a source in morality and character of society. The tradition of Sopik has been done for a long time and became part of life of Makian island. The most fundamental part of this Sopik tradition is the information passed on from generation to generation both written and oral,

because without it, the tradition of Sopik may become extinct. In addition, this tradition can also be interpreted as a common habit in Makian island community that will automatically affect the actions and reactions in daily life of community members on the island. The word Sopik according to the language comes from Makian language itself, which consists of two syllables, the word "Shop" which means "diving, but not using a dive tool" or into water or "soaking into deep water", and the word "Ik" which means "take a shower using a cleaning tool". For the Makian, the commonly used cleanser is "Lang in" (a kind of wood taken from the bark). The whole bath philosophy using this cleaning tool is basis of Sopik tradition birth. These tradition that has been practiced by Makian people for a long time. Initially this tradition was implemented with the intention of settling a case or dispute involving the disputing parties (e.g., a dispute over ownership of goods) that could not be resolved through the usual legal means of settlement. The settlement process begins in a kinship. If the family cannot be completed, it will be under the government in this case starting from neighboring groups (RT) level. If from the RT can not be completed, it will be upgraded to citizens group level. If at the RW level also cannot be completed, it will be upgraded to Village level. If the village level also still can not be completed, then the next step below to the district by involving the judge. If there is a decision at sub-district level involving the judge in settlement of this case, there is still a party who feels aggrieved, then the last step taken is to propose the implementation of Sopik, then case is returned to the village to be implemented Sopik. In the implementation of this Sopik, all persons in dispute shall not be directly involved in the Sopik ceremony, each of the parties to the dispute shall have a representative, so there is a system of delegation of authority. Those who represent the parties to the dispute, there should be no blood relation or family relationship, should other people who have no interest in this matter, here comes the value of trust. It would be nice if the parties to the dispute do not know each other. It is intended to avoid the use of black magic in the implementation of Sopik. The ceremony begins when the Bobato Akhira (Priest) reads several verses of the Qur'an witnessed by the Bobato Dunia (Village Head) and all the people present, including the parties to the dispute and his deputy who will dive or get into the water. When the Qur'anic verses are recited, two persons representing the disputed parties enter into the water, in the water already provided a large Stone to be held by the diver. In this process, if the actual party, not the owner of the disputed item will be immediately noticed, because the diver who represents it will get very heavy obstacles in the water, for example, in the form of out of breath, sand and small stones in the bottom of the water will into the nostrils, the mouth, and the anus, even according to the experience of "Muksin Hadad" who once represented the disputing parties to dive, he saw the great shark who was about to pounce on him, finally he appeared and quickly got out of the water and lost in this case. While the actual party owner of the goods, will be comfortable and there is no obstacle whatsoever in the water, but both do not use the dive tool. According to the experience of "Sahwi Djafar" who once represented the disputing parties to dive, he did not feel anything in the water, no different from sitting on land. About 40 minutes he was in the water, until someone followed him into the water telling him that his opponent had appeared and the representative had declared he was not the legal owner of the disputed item, and claimed to be defeated, the new "Sahwi

Dafar" came along. The results of this study indicate that, educational values that can be revealed from the tradition of Sopik is among others; Value of honesty, trust value, fair value, truth value, moral value, and role model value.

#### **b. The value of honesty**

The findings of this study indicate that the value of honesty is very strong in the implementation of the traditional Sopik. The values of honesty contained in the tradition of Sopik can be used as a means of building the character of every child. Why not, for the Makian community, Sopik is a place where children find honesty and simplicity. Through the execution of this tradition, children learn about honesty, 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 learn about democracy, honesty, and love. The results of this study have also shown Sopik is a means of humanizing the human nature of noble character and noble character. Everyone acknowledges that water as the primary means of execution of the Sopik tradition is a means to purify. For the Makian community, there is no other means capable of cleaning the body as a whole, except water. Besides, for the litigants, if it is stuck in the heart of a little lie, it will be revealed when the Sopik takes place. It is characterized by the many obstacles that are found in the water when diving. In the broader context, according to the findings of this research, the tradition of Sopik 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 better grades, but more important is the extent to build and instill the values of honesty in everyday life. So then children are expected to be children who have the character, discipline, independence, honest and always try to improve his ability. Building an honest culture in the community is very important and broad. It is considered very important because it is in direct contact with children, especially in the educational process, when the process that the tradition of honesty can be instilled. A simple example of building a tradition of honesty to children is when the Sopik ceremony is held, where the litigants must be truthful from the start, if they do not want their lies and falsehoods to be known, because Sopik is able to uncover them all. The message Sopik is delivered with a simple religious language, which can be understood by all people and done istiqomah and never stop conveying moral messages, so in the end it manifests that honesty. The values of honesty expressed in the tradition of Sopik according to the findings of this research at least serve as; 1) the function of socialization, children learn to follow the behavior of adults, honest adults become the place 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. Sopik as a means of functioning to maintain and develop social arrangements and social control into a pattern of model for the community; 2) cultural preservation function. Sopik is a local wisdom that must be preserved and sustained as an effort to utilize local resources for the benefit of the community; 3) education function and social change. The tradition of Sopik in addition to functioning as an effort to instill honesty, values, can also provide ease and provide a boost for the ongoing social change.

### c. The value of trust

The results of this study indicate the value of beliefs contained in the tradition of Sopik, can be used as social capital as a glue between members of the community who work together to build a superior community. Imagine, the value of the faith contained in this tradition allows people to organize themselves into an innovative institution. The value of belief in the Sopik tradition can be used as a mediator for effective community formation. This study also found the value of trust to be a binding community. In a society that is still 'low-trust' institutional bond / institutions are bound by membership in the family, the tradition of Sopik becomes the solution. Because in family ties, trust does not matter. Family members are part of themselves. While in multi ethnic groups, trust among the same ethnic members is easier to develop than among ethnic groups. Based on the findings of this study, when there is a delegation of authority to the representatives of each of the litigants at the ceremony of Sopik, at the same time there is a full mutual trust between one another. This means that confidence or self-confidence about the ability that has made a person will avoid situations that he believes will go beyond his ability to overcome problems, and involve themselves in situations believed to be handled. Usually the doubts that arise in a person to try something or even choose not to try it. But in the tradition of Sopik if a person has faith and confidence in his strong ability will help others to be steadfast in the face of failure in challenging situations. Confidence and self-confidence in his ability will produce feelings or emotions in anticipation of action. When this is adopted into the world of education, a child will succeed in doing the task will arise a sense of positive or confidence. Conversely, if he is doubtful of his ability and think will fail, then it will arise a sense of negativity, worry and fear. Through the implementation of Sopik, everyone should be able to motivate the children that they must be able and successful in performing the task and instill a sense of positivity and confidence in the ability it has. The results of this study also concluded that the progress of education of a region will be more advanced if the community has a higher level of trust, especially to the positive values contained in a local wisdom. This means trust correlates with educational progress. The value of trust is a capital that must be owned by one region in order to perform well, which will ultimately provide benefits for all communities. Efforts to build trust as a capital to build the region, must be done all the components. To do this requires a shared vision. Make everyone aware that diversity is a source of strength. Only with togetherness all desire will come true.

### d. The value of justice

In the implementation of the Sopik tradition, justice is a key word. To know the meaning of justice more deeply in Sopik tradition, then according to findings of this research, justice can be understood through four basic understandings. First, justice contains a sense of balance or balance, not limp. Second, justice contains the meaning of equality and the absence of discrimination in any form. So one of the expressions that someone has acted just as if he treats everyone equally. Third, the notion of justice 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 rights of the rightful, and violations of the rights of people who are not eligible. Fourth, God's justice, in

the form of His mercy in bestowing mercy on something or someone at the level of his ability to accept his own existence and his growth towards perfection. Among the four types of justice contained in the tradition of Sopik according to the findings of this study, according to researchers, who are very close to the principle of social justice is the second and third sense. This means that every village has the same rights and can not obtain discriminatory treatment, and receives attention both to his personal rights and the fulfillment of his rights. Thus, if examined in more depth, the Sopik tradition has a full obligation to make quality of education services supported by various components that meet national standards, whether related to education content standard, education, process, graduate competence, educator 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 appraisal standards are applied in order to meet content standards and graduate competence, while other standards have not been met, such as education facilities, educational standards, educator standards, and education personnel have not been met. This is a good challenge for people, especially main island community to be able to formulate all standards followed by movement to implement it with full responsibility. The delay to complete all standards, will only prolong and multiply educational issues, which are already loaded with other problems. The study also found that fair treatment is everyone's dream. People expect fair leadership, whether the village head, or priest, and higher leaders. The value of justice in Sopik tradition is also synonymous with justice in Pancasila state philosophy, namely just and civilized humanity, and social justice for all Indonesians. Fair in the tradition of Sopik is a word that is widely written in holy book of the Qur'an, and should be a necessity that can not be negotiable. But until now injustice is still a prominent phenomenon in Indonesia. For example, injustice in legal treatment, people with power are more likely to be untouchable than those who have no power.

### e. The value of truth

This study found that one of attempts to find truth is to carry out Sopik tradition. According to Bobato village of Samsuma village in Makian island said, for the people of Makian province of North Maluku, Sopik is the most powerful way to tell the truth is right and wrong is wrong. Humans always try to find the truth. If humanity understands and understands the truth, then the nature of deep inner rooting will be compelled to execute that truth. In Sopik tradition, according to confession of Bobato akhirat Peleri village in Makian island, the value of truth contained in this tradition, in accordance with teachings of Islam that says that; every truth must prevail, even if it is covered or defeated, and every error must be defeated, although it is won; in education word, according to teachings of this tradition according to findings of this research also, that the nature of truth is very important and very instrumental in search for truth. Every truth must be absorbed by the truth itself and certainty of that knowledge, from essence of truth is an object that is constantly studied by human beings, because the nature of this truth human beings will experience inner contrast of psychological conflict. Several ways are taken to obtain the truth, among others, by carrying out Sopik tradition, because in this tradition people use rationality (common

sense) to understand disputed issues and through empirical experiences from time to time. The experiences gained by community through implementation of Sopik tradition produce principles which pass through rational reasoning, the events prevailing in nature can be understood. According to Bobato Soma in Makian island, several times following the implementation of Sopik ceremony, it can be concluded that discussing of truth will not be endless. Because truth, it is flexibility, means to be degraded by new culture. While, the absolute truth is truth which is from God (Allah SWT). Therefore, in addition to implementation of Sopik tradition, people are also encouraged to use last truth-finding ratio, which is truth that comes from revelation. In Sopik tradition according to the findings of this study, it can also be concluded that truth, can be obtained through sensory knowledge, knowledge of reason, and intuitive knowledge, as well as knowledge of authoritative belief or knowledge. What is right is not necessarily true for others. Therefore, we need a measure or criterion of truth. These truth criteria can be obtained by means of healthy thinking. Because healthy thinking that can be used as a tool to gain knowledge. That is why for Makian island, the process of seeking truth through Sopik tradition is a very noble activity. Truth can be said to be true if it is proved and believed that something is true. But it must be remembered that truth we call science is not the essential truth. The truth will someday change with other truths that are more true. But if we want to examine further content of truth values in Sopik tradition, we will know that science is a relative truth. And finally we will find absolute truth that is beyond our reach. The truth that comes from revelation.

#### **f. The moral value**

The findings of this study indicate that moral values contained in Sopik tradition is highest value of having four main characteristics, namely relating to responsible person, relating to conscience, obliging humans in an absolute and non-negotiable, and formal. Moral values also relate to what should not be done because they relate to principle of established morality. The moral values contained in Sopik tradition are, among other things, simple life as it is, compassion, responsibility, developing reasoning, leaving love of others, humble, not arrogant, obedient worship by running the religious Shari'a and abandoning the ban, achieve a good position by working without knowing a reward wherever he is, get treasure by working hard, and study science that is beneficial to life of world and hereafter. Such values are absolute and non-negotiable moral values, and are formal. In the world of education, moral values in Sopik tradition can be used as the main reference in learning of local content, and culture of North Maluku, because in this tradition contains moral values that can be used as educational material of character. According to moral values in this tradition, the educational process can be formulated as a humanization process rooted in moral and religious values, which takes place both within the private, family, community, and nation, present and future environments. That is why to form a new community, especially on Makian Island, the civil society that deride of God (Allah SWT). Certainly requires a new paradigm. The old paradigm is inadequate and may not even be worth it anymore. 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 Sopik tradition also concluded that a closed, centralized society, which kills

the initiative of human thinking and away from the moral and religious values of Islam, especially as community religion of Makian island is not a desirable education. Basically, new educational paradigm should be able to develop behavior that answers internal and global challenges while maintaining a strong belief in God (Allah SWT) and Shari'a. The paradigm according Bobato akhirat Peleri village, must lead to birth of a united, democratic and religious region in accordance with his will as a manifestation of human function caliphate on earth. Therefore, conclusion of this study can also be said that implementation of education with a dry curriculum of moral values and religion should be changed and adjusted to democratic educational demands. Similarly, in face of competitive and innovative global life, educational process must be able to develop the ability to compete, to develop innovative attitudes, and always improve quality. Thus the new educational paradigm is not deadening diversity, but developing diversity leading to creation of a united society above diversity.

#### **g. The value of being a role model**

Role model in the Sopik tradition are adult actions that deal with litigants who can be imitated or followed by children, so that person followed is called by example. Role model value is defined in the tradition of Sopik is an example that can be used as an instrument of Islamic education, which is a good example, in religious language commonly called "Uswatun Hasanah". The tradition of Sopik teaches that role model method (Uswah) is an educational method that is applied by giving good examples in form of real behavior, especially worship and morals. For Makian people, role model influence on formation of the child's personality. That is why the Sopik tradition teaches parents that in educating their children do not deny his words, besides that since he knew the religion he has been suggested to look for role models in living this life, role model according to Sopik traditionis on Prophet Muhammad SAW, as it is contained in the Qur'anic verse: In fact, it is in the Messenger of God that is a good example for you, that is, for those who expect God's grace and coming of resurrection day, and he calls Allah's asthma (Qur'an Surah al-Ahzab 21) [1]. Sopik tradition taught, if education is through example, then Prophet Muhammad occupies number one position to emulate, then another figure that also becomes very important, both at home, school and community. Who is the central figure at home? Who is the central figure in school? And who is the central figure in society? Because in the stages of growth and learning, the characteristic of a person who is a role model for children and youth is very important. This study also found, the more perfect an adult who became an example for children, the level of acceptance and sustainability also more and more. Behavior of children on Makian island in North Maluku province, they are very fond of people behavior they are embracing and are happy to try to shape themselves as the person they are. This is evident in all the villages studied. Role model in Sopik tradition, most convincingly succeeds in preparing and shaping child in moral, spiritual and social. This is because parents and teachers are the best examples in child's view, which they will imitate in their actions, and their manners, whether consciously or not, are even imprinted in psyche and feel of a picture especially the teacher, whether in speech or deed, or spiritual, known or unknown. By giving a good attitude or example of child, teacher and parents will get a noble reply. Role model is something very principled in Sopik

tradition as in education. Role model process of education is like a body without soul. According to teachings of Sopik, instinct is an instinct that is strong and rooted in human beings. This instinct will be strengthened through seeing. That is why during Sopik ceremony, children are given a special place to see, even given freedom to engage directly.

#### 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 a variety of tangible life strategies on activities undertaken by 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 potential and basic capital in formation of identity and character of one village, region or even nation. It is necessary to inventory, codify and revitalize the values of local wisdom by reviving and placing it in the present context. The tradition of Sopik is a tradition or custom of Makian island community of North Maluku province that describes attitude and behavior of human who processed in a long time and performed from generation to generation starting from ancestors and still ongoing until now. This tradition has been entrenched and become a source in morality and character of society. Sopik has been done for a long time and became part of Makian island community life of the North Maluku province. The most fundamental part of this Sopik tradition is information passed on from generation to generation both written and oral, because without it, the tradition of Sopik may become extinct. Besides this tradition can also be interpreted as a common habit in community of Makian island which will automatically affect actions and reactions in daily life of people on the island. The value of diversity is a fact that there is in children who are macro derived from different cultural backgrounds and affect way of life embodied at micro level in classroom. That is why Sopik is a rule that becomes a grip in interacting with others in life of society. The values of education that can be taken from Sopik tradition is among others; Value of honesty, trust value, fairness value, truth value, moral value, and being a role model. 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.

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