



Journal Homepage: - www.journalijar.com

INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI: 10.21474/IJAR01/12924

DOI URL: <http://dx.doi.org/10.21474/IJAR01/12924>



RESEARCH ARTICLE

INTERNALIZATION OF LOCAL CULTURE OF TERNATE, ERODED BY GLOBALIZATION TO STRENGTHEN THE CHARACTER OF THE NATION IN THE NEW NORMAL ERA (A LITERATURE REVIEW)

Irwan Djumat¹ and Subhan Hayun²

1. Khairun University, Ternate, Indonesia.
2. Pacific University of Morotai, Indonesia.

Manuscript Info

Manuscript History

Received: 25 March 2021
Final Accepted: 29 April 2021
Published: May 2021

Key words:-

Culture, Tara No Ate, Local Culture,
And National Character

Abstract

This research is a library research. The analysis used is content analysis that focuses on academic manuscripts in the form of books, articles, and writings in papers related to the internalization of Ternate's local culture which has been eroded by globalization to strengthen the character of the nation. Internalization according to Ihsan is an effort made by a person to insert values (local cultural values) into the soul of a person or group of people so that these values can be manifested in him. The internalization of the local Ternate culture takes place in three institutions that support each other, go hand in hand, and go hand in hand in the family, school and community. The internalization of local Ternate culture must take place continuously in people's lives with an emphasis on character aspects (attitudes, mindsets, and patterns of action), especially the nation's generation. Ternate's local cultural values are reflected in the values that exist in community life, including: greeting each other (*standard togor / sibinyafu*), reminding each other (*makuwaje*), paying attention / caring (*raw faduli*), mutual cooperation (*babari*), help each other (*lilian*), visit each other (*silaturrahim*), and respect each other (*baising*). The internalization of local Ternate culture in the New Normal Era is an effort to make Ternate people in general and especially the younger generation to become citizens who are polite, civilized and tolerant, and strong in facing various threats that come from outside (global culture). The cultural values of "Tara No Ate" (Ternate) which originate from the traditional social values of the Ternate community itself must become an integral part of the nation's culture that cannot be separated from various generations, so that the success of national character development must be based on local values. to create social harmony.

Copy Right, IJAR, 2021,. All rights reserved.

Introduction:-

President Sukarno (Soekarno) on one occasion has advised that the daunting task of Indonesia in the independence of the nation is bracing the generational character of the Indonesian nation. If the strengthening of the national character that we carry out does not work, our nation's generation will become a nation of coolies in their own

country (Soedarsono, 2009). Soekarno's message suggests that education is very important to build the character of the nation so that it can and can be taken into account in the global arena.

Today, the Indonesian nation is facing a social and national problem which is very worrying. At that time, our life, the Indonesian people, did not reflect what we aspired to do. The 1998 tragedy was a milestone in the beginning of reform and at the same time the end of the reign of the New Order era. The 1998 incident has its own euphoria which turns out to cause various problems left behind in the New Order era. Various acts of violence and violations of Human Rights (HAM), corruption, immoral acts, public distrust of law enforcement, various forms of dishonesty, a culture of violence, anarchism, etc. continue to decorate the life of the Indonesian nation (Sardiman AM, 2010: 148). Our national spirit has changed drastically, and in the eyes of the international community, this nation has lost the character that has been built for hundreds of years and even centuries.

Such conditions are exacerbated by local cultural values that are increasingly eroded by global culture. Living conditions like this according to Suswandari (2010: 30) have brought cultural disasters, Indonesian socio-cultural values that have been built for hundreds of years such as politeness and caring, mutual cooperation, mutual cooperation, national spirit, heroic spirit, determination and persistence as well as the hard work that was developed by our predecessor warriors feels bland in today's society and nation. We tend to be individualistic, and develop a culture of brutality and dishonesty which leads to dwarfing and blunting the core and meaning of humanity. According to Tilaar (2012: 1067; Wirawan, et.al: 2018: 16), local culture (local wisdom) is the first environment in the formation of a person's identity and determines the formation of a human person. Local wisdom contained in society is part of the culture of the community which cannot be separated from the language of the community. Local wisdom (local wisdom) passed down from generation to generation through stories from word of mouth to oral (Arif Noor, 2020: 38).

Entering the 21st century, it is felt that there has been a major transformation in various human aspects, both social aspects, economic aspects, political and cultural aspects which are driven by four major forces that synergize with each other, namely advances in science and technology, demographic change (population development), current globalization and the environment. For example, advances in communication technology and lower transportation costs have triggered globalization and created a global economy, global community, and local culture (Andriani, 2010: 79; Susilo & Sarkowi, 2018: 48). Globalization is a symptom of the spread of certain values and cultures throughout the world, so that it becomes a *world culture*. The development of cultural globalization took place intensively in the early 20th century with the development of communication technology. Contact through the media replaces physical contact as the main means of communication between younger nations. This causes the rapid development of cultural globalization, both in the fields of clothing (*fashion*), language, behavior, and others (Syukur, 2012: 18). The next cause is the loss or uprooting of the local culture which frames the character of the younger generation, including the younger generation in Ternate City.

Through this literature research, it can provide a solution on how to internalize the local culture of Ternate in strengthening the national character which is reflected in the values that exist in the *customs of a person*

Research Methodology:-

Type of research is qualitative-interpretative library research (Gall, Gall, and Borg, 2003). The analysis used is content analysis that focuses on text (academic papers in the form of books, articles, and writings in papers), the main focus is on themes related to the topic (Mayring, 2000). The text data were collected and filtered from various written sources using the technique of "*purposively selected text sampling*" (Zhang & Wildemut, 2009). This analysis technique is also supported by literature reviews and research literature (Cooper, 1998; Evans and Kowanko, 2000). In order to obtain the true nature of various written texts in the literature, one must be able to think more deeply to get "*meaningfulness*" using the concept of Verstehen. (Waters, 1994: 31; Collins, 1997: 104).

The Study of Theory Internalization

Words Internalization in the Big Indonesian Dictionary (1989: 336) is defined as appreciation, deepening, in-depth mastery that takes place through coaching, guidance and so on. According to Ihsan (1997: 155), internalization is an effort made to insert values into the soul so that they become theirs. While Chaplin (2015: 256) says that internalization is the merging or unification of various attitudes, standards of behavior, opinions, and so on in the

personality of a person or group. Thus it can be concluded that internalization is the inculcation of goodness values continuously in a person until his life becomes meaningful for others.

The Concept of *Tara No Ate* and a Brief History of the City of Ternate

Word "Ternate" consists of three syllables, namely "*tara no* and *ate*", which if translated means to go down and attract him. This implies descending from the highlands to the lowlands or from Formadiayahi to Limau Jore-jore to lure immigrants to *settle* on the coast (this country) - that is, to settle in Ternate. The word "*tara*" also means downward (southward); this means that the location / position of the first Ternate City is in the southern part of the island of Ternate (Atjo, 2008: 148). It is written in history that Ternate City is one of the oldest cities in Indonesia, because the city of Ternate existed before the middle ages (11th century) and became the center of the largest Islamic empire in Eastern Indonesia with the title "*Jazirah al-Muluk*" (archipelago of kings) . *Jazirah al-Muluk* is a designation given by the Arabs. This city acts as a trading city and government center (Leirissa, 2003: 6; Rurai, 2010: 12-13; Mashad, 2011: 119-120). Ternate City is also an urban center in a social unit with a system or rules called adat law (adat istiadat). This city is an old town located in a coastal area, adjusted for geographical, strategic, economic and security reasons. Ternate City is a coastal city because of the role of sea transportation to facilitate the distribution of goods to and from Ternate. Ternate City has a sea port as a berth for merchant ships, PELNI, and inter-island passenger ships in the Maluku, North Maluku, Manado, and surrounding areas.

In the beginning, Ternate City was the center of government for North Maluku Regency, and Ambon was the provincial capital at that time. In the reform era, Maluku Province was divided into two provinces (Maluku Province with Ambon as the capital and North Maluku Province with a temporary capital in Ternate). Ternate City in its development was marked by the central government policy through the enactment of Law Number 11 of 1999 concerning the establishment of the Municipality of Ternate on April 27, 1999, upgraded its status from an Administrative City to a Municipality. This increase in status is inseparable from the development of this area in terms of governance, politics, economy, socio-culture and education.

In the book Kota Ternate in Figures (2010: 3-13), it is explained that the City of Ternate has been known as a region that produces spices, especially cloves and nutmeg since a long time ago. The results of these spices are the main attraction of Ternate City, so that many countries in Europe are trying to control the City of Ternate. The proof of this can be seen from a number of historical heritages in the city of Ternate, namely fortresses and the existence of clove trees (avo cloves) that are hundreds of years old. Ternate City is an archipelagic area surrounded by the sea, where geographically it is at the position of 0°- 2° North Latitude and 126°-128° East Longitude. The land area of Ternate City is 250.85 km², while the sea area is 5,547.55 km².

Ternate Culture in Social Science Theory

Ternate's local culture in strengthening the national character which is reflected in the values that exist in the customs of a person, including: greeting each other (*baku togor / sibinyafo*), reminding each other (*makuwaje*), paying attention/caring (*baku faduli*), mutual cooperation (*babari*), helping out (*lilian*), visiting (*maso kaluar/silaturrehahim*), and mutual respect (*baising*). When viewed in the daily life of the Ternate people, the influence of various cultures is very strong, the culture of Portuguese, Spanish, Arabic, Chinese and Malay, especially in the aspect of language. The Malay culture is very visible, it can be seen from the aspect of the language of the Ternate market which is absorbed by the Malay dialect. This has been said by Adnan Amal (2011; Djumat, 2013: 194) that the Ternate community is a mixed society of various ethnicities in Indonesia. Then the ones that most influenced the life of the people of Ternate were Portuguese culture, Dutch culture, Chinese culture, Arabic culture, and Malay culture. Among these various cultures, it is the Malay culture that has the most influence on the habits of the Ternate people in their daily interactions in addition to the Portuguese and Dutch cultures. Example: Portuguese, the term Sono (sleepy) from the word *Sonolento*, Kadera / Bangko (bench) from the word *Banco*, Cabinet from the word *Armario*, and others. Meanwhile the Dutch language is like *goot* (ditch, ditch, channel), *opstok* (inciting others to follow their opinion), *rond* (traveling) is like *ron gunung* (round the mountain) ". This means that there has been a mixture of cultures (ternate culture) from various cultures in the world, especially for aspects of the language of the Ternate market in daily interactions.

What was stated by Adnan Amal, it seems that there has been a mixture of cultures in the community in Ternate. Among them are *first*, the colonization was not only done physically (colonized) but also culturally (cultural acculturation); *secondly*, the original cultural heritage of Ternate actually consists of a mixture of various cultures due to colonization or as a result of urbanization to and from Ternate. It can be said, that in the demographic aspect,

in fact the cultural richness and traditions of the Ternate people are supported by various cultures of migrants who come from various regions in Indonesia, not in the form of expanding the expansion of the cultural area, but more on the attractiveness of Ternate as the center of the kingdom in North Maluku. at that time with a variety of spices that were very popular (Djumat, 2013: 195).

Adnan Amal's opinion above can strengthen: (1) the opinion of Hall (1995: 441) that a cultural identity does not actually occur by itself without the influence of other cultures that exist outside a human society; (2) that the claim of the original Ternate culture did not exist because of the mixture of various cultures or cultures as mentioned above. However, in social life, especially in the Sultanate of Ternate, claims about Ternate culture are real, as is the case in *people's customs*. This means that in the aspect of tradition and wedding ceremonies, their symbols, and the languages of instruction in *custom, a person* uses the local language of Ternate more. Sociologically, the provisions in the *custom of a person Ternateism* show the characteristic of, which from generation to generation cannot be changed, but can be followed and carried out by certain communities who still adhere to these traditional values, such as the people in the center of the kingdom of Ternate. and those in North Ternate and Ternate Island.

However, the Ternate community from one ethnicity to another has several uniqueness, namely *first*, it has well-defined *boundaries* (such as Arab, Chinese, and Bugis-Makassar ethnicity) and some that cannot be identified. (such as several local ethnic groups: Makian, Sanana, Tidore, and others); *second*, having a culture that is coherent and mutually supportive; *third*, having a distinct distinctive identity; and *fourth*, there is also affiliation between one ethnic group and another. This at the same time supports the thesis of several theorists such as: (1) Malinowski (1944: 91-119) about each ethnic group has ethnographically clear boundaries, each group has a unified culture (terms of ethnography. *cultural homogeneity*), can be distinguished in kinship organizations, language, religion, economy, traditions, and patterns of relations between ethnic groups; (2) Barth (1988: 1) regarding ethnic groups is a population that biologically has the same cultural values and is aware of togetherness in a cultural form, forming its own communication and interaction networks, which are accepted by other groups and can be distinguished from other population groups; and (3) Ting-Toomey (1999: 30) about the emotional *significance of a person* to share (*sense of belonging*) or be affiliated with a certain culture. Affiliating to a certain culture does not mean being like the culture adopted by the community, especially local residents, but affiliation is more limited to adjusting to the existing conditions if the ethnic group is an immigrant or an urban community who comes to trade, as a civil servant and private. Or the ethnic immigrants marry with a local ethnicity, then become part of the ethnic group concerned.

This condition is in line with what was stated by Weber that social science needs an understanding (*verstehen- understanding*) about social action (Ritzer, 2000: 223). This means that in the context of intercultural encounters, human behavior is cultural communication behavior that can be seen as symbolic actions about how someone acts, communicates or socializes with others in everyday life.

Local wisdom possessed by the Ternate community as described above, on the one hand, has a positive impact on people's lives in general if interpreted and applied in social life. On the other hand, it will become a mere symbol if it is only used as a *sociological form plate* from a past life in Ternate. The noble values of the Ternate community exist in the *According Customs of a person*, to Atjo (2009: 29-54) especially in the inter-ethnic social life pattern which is kinship, kinship and maintains the values of mutual cooperation. According to him, the forms of mutual cooperation or help-to-work include:

1. *Babari*, is a form of mutual cooperation, cooperation to help build a house;
2. *Lilian*, is a form of mutual cooperation which is a preparation for the wedding day, in the form of cooking, decorating the bed, cleaning the house, borrowing cooking utensils (plates, cups, etc.). This can be seen in the following picture:



Figure 1:- Lilian at the funeral home to prepare for *Sone ma Dina*.

3. *Rorio*, is a form of help carried out by the community when there is a marriage, circumcision, grief, or building a house. Usually in the form of material in the form of money or rice, and the like.

The culture "*babari*" in the past was able to integrate different ethnicities, cultures and religions. There is a sure celebration of the community coming together to help a dignified family. The life of the people of Ternate in the past was very humble, respect for other people was very high, especially for immigrants. If there is an announcement at the mosque for community service, then join hands for both Muslims and Christians. Because of activities like this, so that one another gets to know each other. The community is very tolerant, their customs are highly respected, they must say "in front of people who are sitting, *tabea*" (excuse me) and the children really respect their parents. In today's global era, everything has changed: mutual cooperation is rarely done, people are easily offended, irritable, selfish, and have little respect for others. The culture of "*lilian*" is still maintained by the people of Ternate, because it maintains a sense of shame. This culture of shame is still upheld today because if it doesn't come in "*lilian*", then get ready not to be visited if you have a celebration. So there are social sanctions which are the moral and ethical considerations of society. This means that in social life, it is not considered as mere symbolism, but it has value and meaning (*meaning*) deep to regulate the discipline of interaction between one society to another. In it, communication takes place *face to face* (asking about family conditions, work, neighborhood life, children's education, etc.).

The local culture of Ternate can also be seen in microsocial perspective theory, which according to Sanderson (2010: 2) is to examine various patterns of thoughts and behavior that appear in relatively small-scale groups. In this case the emphasis is on various styles of verbal and nonverbal communication in social relationships *face to face*. The microsocial perspective according to Salim (2006: 115-116) has a strong enough relevance to give meaning to interaction patterns that occur at the level of relationships between individuals in small groups. The extent to which individuals create spaces for interaction with other individuals in their own group, and the extent to which individuals create spaces for interaction with individuals from different groups. Meanwhile, according to Henslin (2006: 103) that the microsocial perspective studies *face-to-face interaction* in terms of what people or individuals do when gathered.

In *Babari*, *Lilian*, and *Rorio* cultures, if approached using Smith's analysis (2001: 58-59), there are several things to hold: **first**, relationships *face to face* contour encounters in everyday social life, as shown in Babari, Lilian. and rorio; **second**, creative, intellectual and insightful actors; **third**, social order emerges as a result of the abilities of actors who can manage every relationship of encounter; and **fourth**, to understand how society works, space is needed to interact. This means that what is stated in the custom *seatorang* is an integral part and is clear evidence of social relations that take place in the life of the people in Ternate.

Result and Discussion:-

Internalization of Local Culture of Ternate (*Tara No Ate*)

Culture that exists in the Indonesian nation, including local culture, is one of the elements that strengthen the national identity towards other nations in the world. So it is deemed necessary to raise awareness for the younger generation to better understand the culture they have (Setyaningrum, 2018), so that these cultural values are closely attached to the nation's generation. Local wisdom is a product of past culture that should be used as a guide for life. Even though it has local values, the value contained in it is very universal. This is reinforced by Tukijo's statement, namely that this nation is rich in local values that come from customs, culture, traditions that are internalized in the behavior of the people of a tribe or region (LKM Creative Team, 2011: 146: Hude, Febriyanti and Cece, 2019: 335 - 352). Like Gertz (2010: 112) that local wisdom is a norm that applies in a society whose truth is believed to be a reference in daily actions and behavior. Thus according to Hude, Febriyanti and Cece (2019: 338-339) that local cultural values that come from customs, culture and traditions will become the character of a generation in that society. This culture did not disappear, and even became extinct because it was replaced by a new, more modern culture. Examples of Ternate very familiar culture from generation to generation until now in the era of virus outbreaks corona (Covid-19) is culture *koro*. and culture *lilian* Both of these traditions have a *value system* that is very interesting to study and learn, and to maintain in order to remain lasting.

Koro Culture as a Tradition Inviting the Terms of Value

Life conditions in Ternate City generally still respect and still take part in the culture of "*koro*" (an invitation that is conveyed orally). *Koro* in Ternate means "invite or invite, *call for*" (Ahmad, 2012: 104). The method of conveying this invitation is to directly visit (visit/ *silaturrahim*) the person invited to his house, preceded by knocking on the door, giving greetings, then conveying the intent and purpose of someone's arrival in conveying the *Koro* invitation. Compared to the invitation sent via the HP-media *Short Message Service* (SMS), it is considered disrespectful, disrespectful, and / or uncultured. What people in Ternate want are ways that uphold cultural values, such as meeting in person (*face to face*) and conveying the intent and purpose of getting closer to one another (family values) - the values of friendship. This is where the ethical values, relationships, and politeness values are internalized.

The *KORO* Tradition cannot be separated from *Lilian* (helping each other to someone who has a celebration), usually done by women: helping to cook and or preparing everything needs for *tahlilan* events or oother with the invitation of *Koro*.. If the *lilian* is done during the day, then the *Tahlilan* by means of the *Koro* invitation is carried out at night according to the invitation that was delivered. In the celebration of the dead, this *koro* invitation is very valuable (meaningful). This condition reinforces the concept of "*value rationality*" developed by Weber (Ritzer & Goodman, 2008: 137). This means that the delivery of invitations (*koro*) by meeting in person is a form of awareness of ethical and aesthetic values. Like Weber, Shils (1981: 32) classifies traditional values like this that occur or exist in some Ternate society as "*tacit knowledge*" which is always strengthened through sustainable social actions, from one generation to the next. These social actions must uphold the ethical and aesthetic values that develop in the Ternate community, because everyone who is active in conveying the *Koro* invitation must dress neatly (long pants, shirt, and wearing a cap, and bring notes of invited names). , ranging from religious leaders, community leaders, educators, youth leaders, and others. Shils concluded, still based on Weber, that "*the ideal and ideal given by tradition*" which inspires the creation of social harmony in a particular community. This means that traditional values such as *koro* are not merely symbols but more than that they contain a moral message that the adherents of society (the older generation to the younger generation) want to convey, that courtesy, that ethics, that morals are an inseparable part of it.as *human beings human beings* (social beings who can think and have feelings) want to be respected and also respected.

Culture *Lilian's* as a Symbol of the Bonding of Modern Public Relations

As far as the eye can see on this small island of Ternate, the pulse of her life is very modern. Economic traffic, trade, education, the entry and exit of various kinds of people reflect that the face of Ternate is open and *welcome* to anyone to come to this small city. This condition indirectly enters the new cultural elements that are present to decorate the character of the Terante community, resulting in what is called a *blending society* or a mixed population of various ethnicities in Indonesia as suggested by Adnan Amal in the previous discussion.

One of the elements that glue the social relations of the people in Ternate City is *Lilian's* culture. In everyday life, when there is a celebration, mothers often refer to it with the term "*Balilian*" in people who die (people die) or in people *kaweng* (marriage). At the funeral home, for example, when witnessing mothers, fathers, young people and

generally mourners doing activities helping each other with coconut shaving, rice filtering, cleaning fish, setting up tents, arranging chairs and tables, installing cables and lamps, building a cooking stove, preparing for funerals, and more. Referring to this explanation, "balilian" can be interpreted as helping work to lighten and speed up the completion of a job. *Lilian* is a noble job and this is part of social life activities because there is *face to face interaction* as stated by Henslin (2006: 103) and Smith (2001: 58-59). *Face to face interaction* in *balance*, there is intensive communication which is the key, because in it there is mutual admonition, reminding each other, caring, mutual cooperation, helping out, friendship, and mutual respect. This means that the people in Ternate City still prioritize feelings that are rarely found in big cities in Indonesia which are very individualistic, if there is a celebration everything is completely *catering*, ordered and ready to serve (it has lost the spirit of *diversity*). However, the culture is slowly becoming obsolete because such traditions are carried out when there is a moment, the local government does not teach them or include them in the curriculum of local content or *local wisdom*. The local curriculum is absolute because it can introduce the generation of heirs to the rich culture of North Maluku and especially the culture of Ternate.

The Culture is *Lilian* slowly being shifted by a culture *catering* that was born because of the necessities of life in modern times, so that services are *catering* used as an alternative to providing practical food. Without realizing it, the nature of pragmatism has begun to appear in the Ternate community, who used to need each other in their daily lives so they would no longer need each other. The term Ternate people say is money, telephone, we pay, and just take it right (everything is practical, comfortable, and hassle-free). *Catering* used to be used by people or the upper middle class who did not want to be a bother. As time has grown, *catering* has entered almost all circles who want practical and fast-paced things on the one hand, on the other hand, *catering* will destroy the order and values that have long been taught by the Ternate community by their ancestors. The next thing that will emerge is that *first*, social capital about caring for one another will slowly disappear; *second*, people are educated not to work hard, feel what is happening, and tend to be lazy; *Third*, there is a tendency to revitalize and make new innovations related to *lilian* in the practice of social life in society, particularly regarding mutual assistance; mutual cooperation with the presence of *catering*, but the culture *lilian* must not be uprooted from the traditional roots of the Ternate people who have been down to earth. In terms of work efficiency and time, services *catering* include easing the work of people who have a celebration, but the social value is reduced because the work of washing dishes together is eliminated (all elements of togetherness are actually eliminated), automatically the value of togetherness is also felt by people who present *balilian* (in *lilian*).

Seeing these phenomena and conditions (*koro* culture and culture *lilian*) as a breath of Ternate culture can survive in the global flow market in the new normal era, continuous internalization to strengthen the character of the nation is the key. This internalization process can be described as follows:

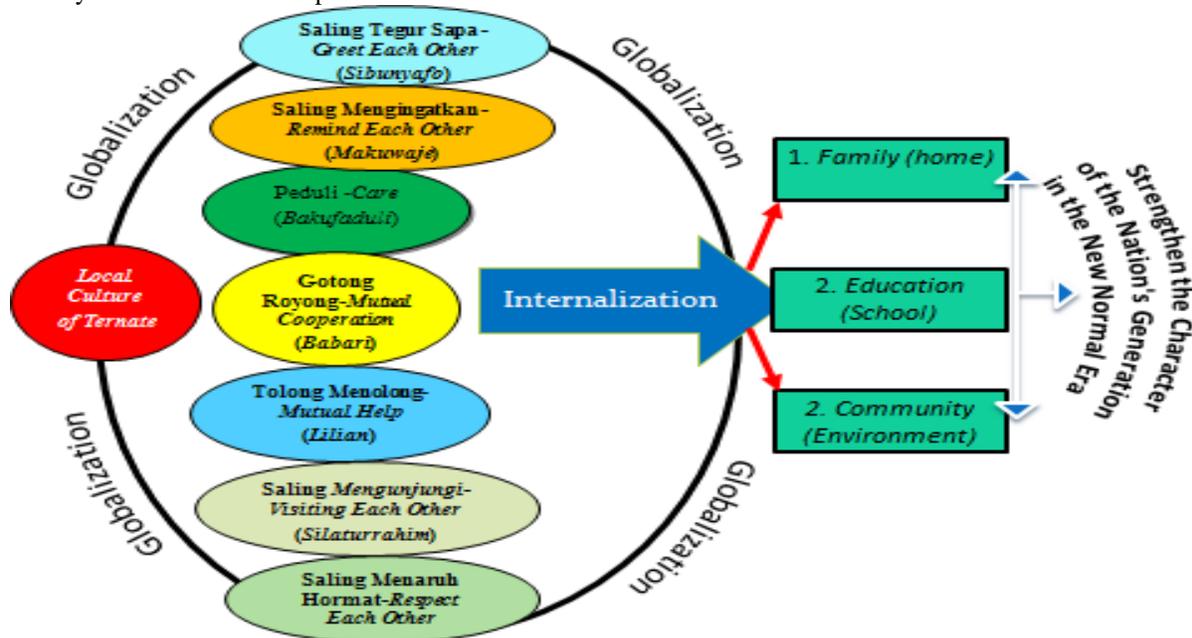


Figure 2:- The Process of Internalizing the Local Culture of Ternate.

In Strengthening National Character

When it is observed in the objectives of national education Article 3 of the Law on the National Education System that "the national education system functions to develop capabilities and shape national education, dignified national character and civilization in order to educate the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens, as well as being responsible (Article 3 of the Law on the National Education System).

According to Kalijernih (2010), character is understood as lasting moral qualities that exist or are not present in every individual which is expressed through patterns of behavior or actions that can be evaluated in various situations. Character is *The combination of qualities and personality that makes one person or thing different from others* (Hidayatullah, 2011). In the Poerwadarminta Dictionary, character is defined as character, disposition, psychological traits, morals or morals that differentiate a person from others. In the view of Purwasasmita (2010) it is called character if it has taken place and is attached to a person.

Character is a way of thinking and behaving that characterizes each individual to live and work together, both within the sphere of family, society, nation and state. Psychologically and *socio-cultural*, character building within the individual is a function of the entire potential of the human individual (cognitive, affective, cognitive, and psychomotor) in the context of interaction *socio-cultural* (in the family, educational unit, and society) and lasts a lifetime. The character configuration in the context of the totality of the psychological and processes *socio-cultural* can be grouped into *spiritual and emotional development, intellectual development, exercise and kinesthetic development, and affective and creativity development* (Ministry of National Education, 2010). *Exercising the heart* with regard to feelings, attitudes and beliefs / beliefs produce honest and responsible characters. *Thinking* with regard to the process of reasoning to seek and use knowledge critically, creatively, and innovatively to produce an intelligent person. *Exercise* is concerned with the process of perception, readiness, imitation, manipulation, and the creation of new activities accompanied by sportsmanship resulting in a clean, healthy, and attractive attitude. *Cultivation of taste and initiative* with regard to the will and creativity that is reflected in caring, image, and the creation of newness produces care and creativity.

To strengthen the character of the Indonesian nation according to Kaelan (2011), it should be based on the foundation of the nation's philosophy. The Indonesian nation has determined the way of life of the nation and state based on the basic philosophy of the state, namely Pancasila. As the basis of the state, Pancasila is not a preference, but is already an objective reality of the Indonesian nation and state which has the basis of juridical, philosophical, political, historical, and cultural legitimacy.

In this condition, an institution that is very supportive of internalizing local cultural values to strengthen the character of each individual in society is continuous learning in the family, community, and school environment as stated by Berger (1994: 23). This continuous learning process takes place in a person since primary education, not only in school but is centered in the family, so that when in society he becomes a person who is superior in ethics and morals. Thus, education in the family cannot be separated from education in the community and in schools. This can be described as follows:

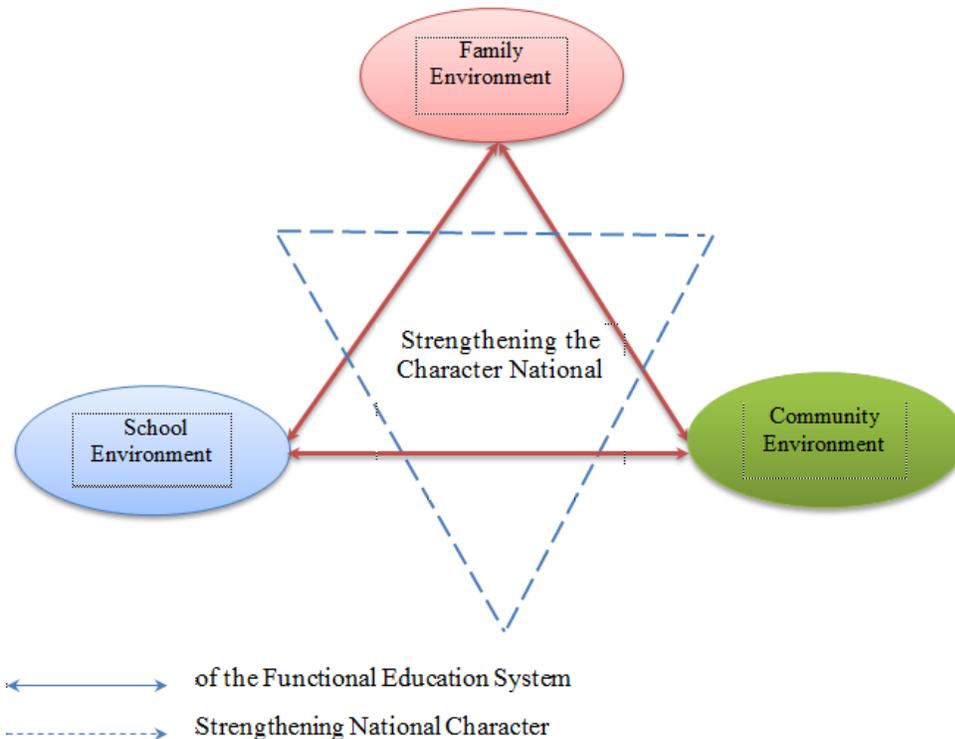


Figure 3:- Three Education Systems to Strengthen the Nation's Character

Picture above shows that the family, school and community are a functional unit in strengthening the character of the nation's generation. This can be explained as follows:

Family Environment

Is the first and most important environment for a child (the nation's generation), therefore the role of the family, especially parents, is very dominant in influencing a child's life. Parents have the obligation to provide religious education, moral and ethical education, manners and courtesy, as well as value education to a child (nation's generation). Value transfers occur from parents to children when both spend time together at home in their spare time, so that there is a real personal relationship experienced by the child. Values such as helping out, helping, polite, mutual respect, and reminding each other of youth are internalized if instilled from an early age by parents at home (family at home). It is stated by Ahmadi and Uhbiati (1991: 162) that the family is a small form of society consisting of several individuals who are bound by an offspring, namely the unity between father, mother, and child which is a small unit of community unity. In it, an educational process takes place, especially the cultivation of ethical and moral values for the family, especially in the child.

Family education must be prioritized and maximized to instill religious values, social values, and character values in life. Parents must be figures and role models in the family; provide the best example in association with the wider community; relationship with neighbors of different religions and ethnicities. Parents seek sufficient time for children at home. Parents teach children discipline, respect for others, respect for neighbors, help neighbors, participate in environmental activities around their home, and in a wider social environment. Parents assume duties as educators, nurturers, mentors, coaches, as teachers, and as leaders for their children. This means that the first environment that plays a very important role in the development of character education is the family (Djumat, 2013: 267).

School Environment

Is a formal educational institution that has a systemic program in carrying out guidance, teaching and training to children (the nation's generation) so that they develop according to their potential optimally in terms of physical, psychological (intellectual and emotional), social, and moral spiritual aspects. (Ma'ruf Nur. 2017: 38).

Schools can be used as laboratories for the development of character values for the nation's generation. The values of social care, mutual cooperation, and mutual respect will be easier to practice if the nation's generation lives in a school environment with various kinds of people (different religions, cultures, languages and customs). This is possible because the school has an educational curriculum, teachers with various disciplines and expertise, students with various ethnic, cultural, linguistic and religious backgrounds can interact peacefully. In schools, a complex interaction process takes place from each teacher, students as the nation's generation, and other school equipment, so that schools can also be said to be the smallest examples of life in a society. The process of interaction in schools is better known as the teaching-learning process. In school, students are prepared to enter the world of wider community life with various various challenges. The teaching and learning process will always be a process of interaction between humans, namely students as the learning party and the teacher as the teaching party, where this process takes place at school.

Community Environment

The community environment referred to here is the overall potential for social interactions that occur in society that contributes to shaping the character of a child (the nation's generation). According to Yusuf (2008: 50-51) that in society, a child (generation of the nation) interacts with his peers (*peer group*) or other community members, if his friends display behavior that is in accordance with religious values (noble character / good character) then the child (the nation's generation) tends to have noble character. On the other hand, if his friends show moral depravity, then the child (the nation's generation) tends to be influenced to behave like his friend.

Education in society is more directed at the examples given by influential community leaders and religious figures who have a concern for people's lives. Advice and advice from figures like this can create a strong calm, tranquility and togetherness in society. Exemplary(*role model*) is the key factor of education in the community, because the community is a community that is very complex, consisting of various ethnic and religious as well as a different character. This is where the internalization of cultural values, including the local culture of Ternate, can take place, the community can judge which generations of people in Ternate truly preserve traditional values, and which have imitated modern culture.

These three educational environments constitute one functional social system as intended by Merton in his *middle range theory*. This means that these three environments provide mutual benefit, mutual need, mutual support, and interdependence for personal development and a child's life for the future. Family education cannot stand alone, without being supported by education in the community (social environment), as well as education in schools.

Conclusion:-

No matter how strong the global culture comes, it hits the nation's generation, if the local culture is taught in the community or institutionalized, then the cultural values will last throughout the ages. Through three educational environments that work together between families, schools and communities to instill the local cultural values of Ternate, it will make the nation's generation more civilized. Internalization of local culture to strengthen the character of the nation is mandatory. The emphasis is on character aspects (attitudes, patterns of thought, and patterns of action), especially the nation's generation. Ternate's local cultural values are reflected in the values that exist in community life, including: greeting each other (standard togor / *sibinyafo*), reminding each other (*makuwaje*), paying attention / caring (*raw faduli*), mutual cooperation (*babari*), help each other (*lilian*), visit each other (*silaturrahim*), and respect each other (*baising*). If these values are continuously taught, the nation's generation will become ethical, civilized, moral and tolerant of fellow human beings, when, wherever and in whatever era that generation is, when this local cultural value is only a symbol, then the generation the nation will become a *loss generation*.

References:-

1. Abdullah, Burhanuddin. (2008). "Noblesse Oblige Strengthens the Spirit of the Age, Towards the Resurrection of the State Economy: Indonesian Context, Socio Humanika, Journal of Social Science and Humanity Education, vol. 1. No. 1, May, pp: 69-78. DOI: <https://doi.org/10.2121/sosiohumanika.v1i1.328>.
2. Ahmad, Mahdi. (2021). Ternate-Indonesian-English Dictionary. Bandung: UPI Press.
3. Andriani, Dwi Esti. (2010). 21st Century Teacher Professional Development Through Effective Mentoring Programs. Journal of Educational management, FIP UNY Yogyakarta. Volume. 6. No.2, pp. 43-50.

4. Arif Noor, Fu'ad. (2020). Local Wisdom Based Education Management. Early Horizons. Journal of Early Childhood Education. Vol. II, No. 1, pp. 37-50. DOI: [10.17509 / cd.v1i1i1.20030](https://doi.org/10.17509/cd.v1i1i1.20030).
5. Atjo, Rusli Andi. (2008). Historical Heritage in Ternate Island. Jakarta: Cikoro Printing.
6. Atjo, Rusli Andi. (2009). Ternate People and their Culture. Jakarta: Cikoro Printing.
7. Barth, Fredrik. (1969). "Introduction". In Fredrik Barth (Eds). Ethnic Group and Boundaries: The Social Organization of Cultural Difference. Boston: Litle, Brown & Co.
8. Barth, Fredrik. (1988). Ethnic Groups and Their Boundaries. Jakarta: University of Indonesia.
9. Chaney, David. (1996). Lifestyle. London: Routledge.
10. Chaplin, J. P. (2005). Complete Psychology Dictionary. Jakarta: Raja Grafindo Perkasa.
11. Djumat, Irwan. (2013). Shifting of Multicultural Values in Social Relations between Three Ethnic Communities in Post-Conflict Ternate City. Dissertation. Not published. Post-based School of the Indonesian University of Education.
12. Featherston, Mike. (1990). "Global Culture: An Introduction", in Featherston, Mike. (Ed.) Global Culture: Nationalism, Globalization and Modernity. London: Sage Publication Ltd. Fromm,
13. Erich. (1987). Having and Being – About the Two Modes of Existence (translation of F. Soesilohardo). Jakarta: LP3ES.
14. Gall, M.D., Gall, S.P., & Borg, W.R. (2003). Educational Research: An Introduction. Boston: Pearson Education, Inc.
15. Hall, Stuart. (1995). Critical Dialogues in Cultural Studies. London: Routledge Publisher.
16. Haricahyono. (1995). Dimensions of Moral Education. Semarang: IKIP Negeri Semarang Press.
17. Henslin, James M. (2006). Sociology with a Grounded Approach. Volume I Sixth Edition. Jakarta: Erlangga.
18. Ihsan, Fuad. (1997). Education Basics. Jakarta: Rineka Cipta. Kaelan. (2011). "Political Ethics in the Life of the Nation and State of Indonesia". Paper presented in Pentaloka Doswar throughout Central Java and Yogyakarta at the State Defense Dodik of the Regional Military Command IV / Diponegoro Magelang, April 12, 2011.
19. Kalidjernih, F.K. (2010). "Situationism: Reflection for Character Education in Indonesia", was conveyed in the Seminar on the Actualization of Character Education held by the UPI SPs Civics Study Program, 15 November 2010.
20. Malinowski, Bronislaw K. (1944). A Scientific Theory of Culture. New York: The University of North Carolina Press.
21. Ma'ruf Nur, Priliansyah. (2017). Internalization of the Values of Islamic Religious Education through the Extracurricular Spiritual Islam (Rohis) for the Formation of Muslim Personality for Students of SMA Negeri 1 Banjarnegara. Thesis not published. Faculty of Tarbiyah and Teacher Training, Walisongo State Islamic University. Semarang.
22. Purwasasmita, M. (2010). "Interpreting the Concept of Intelligent Nature and the Wisdom of Local Cultural Values in National Character Education", in the Proceedings of the Seminar on Actualization of Character Education, Bandung: Widya Aksara Press.
23. Ritzer, George. (2000). Modern Sociological Theory. New York, USA: The Mc Graww-Hill Companies, Inc.
24. Ritzer, George & Goodman, Douglas J. (2008). Sociological Theory: From Classical Sociological Theory to Recent Developments of Postmodern Social Theory. Yogyakarta: Wacan Creation.
25. Ryan, Kevin & Bohlin, K. E. (2003). Building Character in Schools: Practical Ways to Bring Moral Intruction to Life. San Francisco: Jossey Bass. <https://www.wiley.com/en-us/9780787962449>
26. Salim, Agus. (2006). Ethnic Stratification of Micro-Sociology Study of Javanese and Chinese Ethnic Interactions. Yogyakarta: Tiara Discourse.
27. Sanderson, Stephen K. (2010). Sociology Macro: An Approach To Social Reality (second edition). Jakarta: Raja Grafindo Persada.
28. Sardiman AM. (2010). "Revitalizing the Role of Social Studies Learning in the Formation of National Character", Horizons of Education Scientific Education Journal. Th.XXIX, Special Edition of UNY's Anniversary. pp. 147-160. DOI: <https://doi.org/10.21831/cp.v1i3.242>.
29. Setyaningrum, Naomi D. B. (2018). Local Culture in the Global Era. Expression of Arts, Journal of Science and Art. available online atv:<https://journal.isi-pandangpanjang.ac.id/index.php/ekspresi>.
30. Shils, Edward. (1981). Tradition. Chicago: The University of Chicago Press.
31. Smith, Philip. (2001). Cultural Theory: An Introduction. Oxford & Massachusetts: Blackwell Publishers.
32. Soedarsono, H. Soemarno. (2009). Character Delivered the Nation from Dark to Light. Jakarta: Kompas Gramedia.

33. Susilo, Agus & Sarkowi. (2018). The Role of 21st Century History Teachers in Facing the Challenges of Globalization Flow. *Historia: Journal of Historical Educators and Researchers*, Vol. II, No. 1, pp. 43-50. DOI: <https://doi.org/10.17509/historia.v2i1.11206>
34. Suswandari. (2010). Historical Education Paradigm in Facing Future Challenges. *Cakrawala Pendidikan (Educational Scientific Journal)*, Th.XXIX, No. 1, Yogyakarta: ISPI-LPM UNY, pp. 27-42. DOI:<https://doi.org/10.21831/cp.v1i1.216>
35. Tilaar, H. A. R. (2012). *National Education Keleidoscope*: Jakarta: Kompas Media Nusantara.
36. Ting-Toomey, Stella. (1999). *Communicating Across Cultures*. New York: The Guilford Publications, Inc.
37. Wirawan, Gandung, Hilmiah, A. S & Ibrahim H. M. Iqbal. (2018). Development of a Learning Model Based on the Values of Patrol Music as an Effort to Improve Students' Understanding of the Local Culture of Jember Regency. *Journal of Historia* Volume 6. No.1, pp. 15-28. DOI: 10.24127 / hj.v6i1.1082
38. Yusuf, Syamsu. (2008). *Psychology of Religious Learning*. Bandung: Maestro.