

## The Value of Education Character in The Legend Stories of The Ternate Community

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### ABSTRACT

*So far, the culture of North Maluku has not been studied or put in order, so the way it is thought that it would be lost to foreign influence, which is particularly strong in the 21st century, needs governments to make an effort to preserve. formal community which is currently the base of civilization, particularly the informal one Rather, really, given the depth of research, local culture will nurture and help to grow the national culture. Therefore, it must be consistently implemented in education, and accomplish national educational objectives due to the integration of local values. However, as this era's cultural significance is erodes, this as an issue that must be researched as a challenge emerges. It's implied that generations still have a concern for the group that must be rooted in the culture so that the next generation has the ability to fulfill the pledge that this ancestral heritage represents inheritize and formalize such as books and journals so that carry the traditions into the future can be passed on to future generations The data used in this analysis, is the source of the original data. The primary data for the study will be taken from this source, which is collected directly and instantly from the source itself. the aim of the goal is for research in Takome is to conclude that: It is anticipated that a production will be obtained, namely to verify the importance of character education in community legends in the city of Ternate, South District For the long-term preservation of publications, we will record their benefits and values in Ternate, and make them available for the generations to come. Compete in local and national events*

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### 1. Introduction

The regional cultural asset to be protected is the country's stockpile of myths, legends, or what's known as folklore. Thus, the practice becomes the common past of the culture here and now. Several traditions about the group exist, but they have not been thoroughly researched even though folklore is a rich source of oral traditions to uncover, maintain, and better understand the culture (Rahman & Letlora, 2018). That is why every society should set about investigating and updating its traditional legends. The creation of previous stories in the community can be represented as part of the region's properties, but this also means they have different uses (Mansyur & Suherman, 2020).

Around the same time, though, there has been a gradual human evolution that makes it difficult to achieve. Society is developing with modernization and the challenge of knowledge and advancement of technology, for example, includes factors such as VCD, internet, and video games, as well as the general disinterest in and disparagement of traditional stories (Rahman, 2017). As such, in reality, there are an infinite number of life-enhancing lessons of moral values in education.

Ternate has multiple cultures. This may suggest that the legend serves a significant supporting role in the society. These concepts are derived from the basic, cultural, and interpersonal values. Traditional phrases in the values from the legend in North Maluku have remained in the area of Ternate to this day. These legends link the society in different aspects of daily life both socially and culturally. The Value of Character Education in the Legend Stories of the Ternate Community in Takome Village, Ternate Island.

## 2. Literature Review

### 2.1 Definition of Value

Every human being certainly does something activity and actions to achieve his desired goals (Rahman, 2019). In fact, not a few people take every action to achieve their goals, be they good or bad actions. The most important thing is that he is able to achieve the goals hoped for. In this case, there needs to be a standard or yardstick to regulate human action. Between norms and values are interrelated, where in values there are norms and rules that serve as guidelines to determine the good or bad of an action taken by someone. However, before discussing the values that exist in society, organizations and education must first understand what values are. That way in the future we can identify the forms of value. (Suharjono, 2012)

To understand more deeply about an object, both real and intangible objects. That can be through knowing the characteristics of the object. So that we can distinguish between one object and another. When we know their characteristics, we can identify the types of objects. So it is with values. To understand and know in depth what value is like, it can be seen from its characteristics as follows:

- a. An abstract reality (it cannot be grasped through the five senses. But it exists). That value exists or is real in human life. For example, humans acknowledge beauty. However, beauty as value is abstract (invisibility). What can be sensed are objects that have that aesthetic value. For example, paintings or landscapes.
- b. Normative (which should be, ideal, should be, desired). Value is something that is expected (das solen) by humans. Value is something that is good for humans to aspire to. For example, all humans expect justice. Justice as a value is an alternative.
- c. Serves as a human driving force (as a motivator). Values make people inclined to take actions so that hopes are realized in their lives. Values make people inclined to take actions so that hopes are realized in their lives. The values that are expected by humans will encourage them to act. For example, students hope for intelligence. So students do various activities to be smart. Human activities are basically value driven or driven. (Herimanto & Winarno, 2010)

### 2.2 Defenition of Eductaion

In terms of and thinking about education, it is necessary to first know two terms that are almost the same in form and are often used in the world of education, namely *pedagogi* and *pedagogiek*. *Pedagogi* means education, while *paeda* means education. *Pedagogic* or educational science is investigating, reflecting on the symptoms of educational actions. This term comes from the word *Pedagogie* (Yunani) which means association with children. Meanwhile, who often uses the term *Payda-gogos* is a servant (bujang) in Ancient Greece, whose job is to deliver and pick up children to school. *Pedagogos* comes from the words *paedos* (child) and *agogos* (I guide, lead). (Dardiri, 2006)

### 2.3 Defenition of Character

Suyatno argues that character is unique-good values (knowing the value of goodness, wanting to do good and actually having a good life) which are embedded in oneself and are manifested in behavior. Character coherently emanates from the results of thought, exercise of the heart, taste and initiative, sports of a person or group of people. Character is a characteristic of a person or group of people who contain values, abilities, moral capacities, and resilience in facing difficulties and challenges. (Suyatno, 2010)

The development of national character is a collective-systematic effort of a nation-state to realize the life of the nation and its state in accordance with the basis and ideology, the constitution of state direction, and its collective potential in the context of a civilized national, regional and global life. All of this is to form a nation that is strong, competitive, has noble character, moral, virtuous, tolerant, cooperative, patriotic, dynamic development, science-oriented, all of which are imbued with faith and piety to God Almighty based on Pancasila.

#### a. The Value of Education Character

Basically, the value of character education is a value transfer process that has three goals. First, education aims to form humans who have a balance between cognitive and psychomotor abilities, on the one hand and effective abilities on the other. It can be interpreted that education will produce human beings with personalities, still upholding noble cultural values, and having national insight and attitudes and maintaining and cultivating their identity. . In this case the value transfer process is in the context of the civilizing process. (Samrin, 2016)

## b. The Nature of Character and Character Education

Education according to John Dewey is the process of building fundamental skills intellectually and emotionally towards nature and fellow humans. The purpose of education in this case is that the young generation as the successor to the older generation can live, understand, practice these values or norms by inheriting all the experiences, knowledge, abilities and skills that are the background of the values and norms of life and life. (Samrin, 2016)

Education is an institution or social institution that is presented to educate and enlighten human life properly. Education becomes a medium and a strategy for a culture for enlightenment, starting with individual enlightenment, then developing in society, and finally giving birth to a glorious civilization. Education should not only give birth to human beings who are smart in mind and skills, but also with fragile morals and behavior. Education should be used to do something useful and in line with moral, cultural and religious values.

In the beginning, it was explained that education is an orderly system. Therefore, as an orderly system, education has a function and a purpose. Regarding the function of education is the achievement of students who have spiritual piety, namely carrying out the commands of Allah Almighty and Rasulullah saw. (Sujana, 2019)

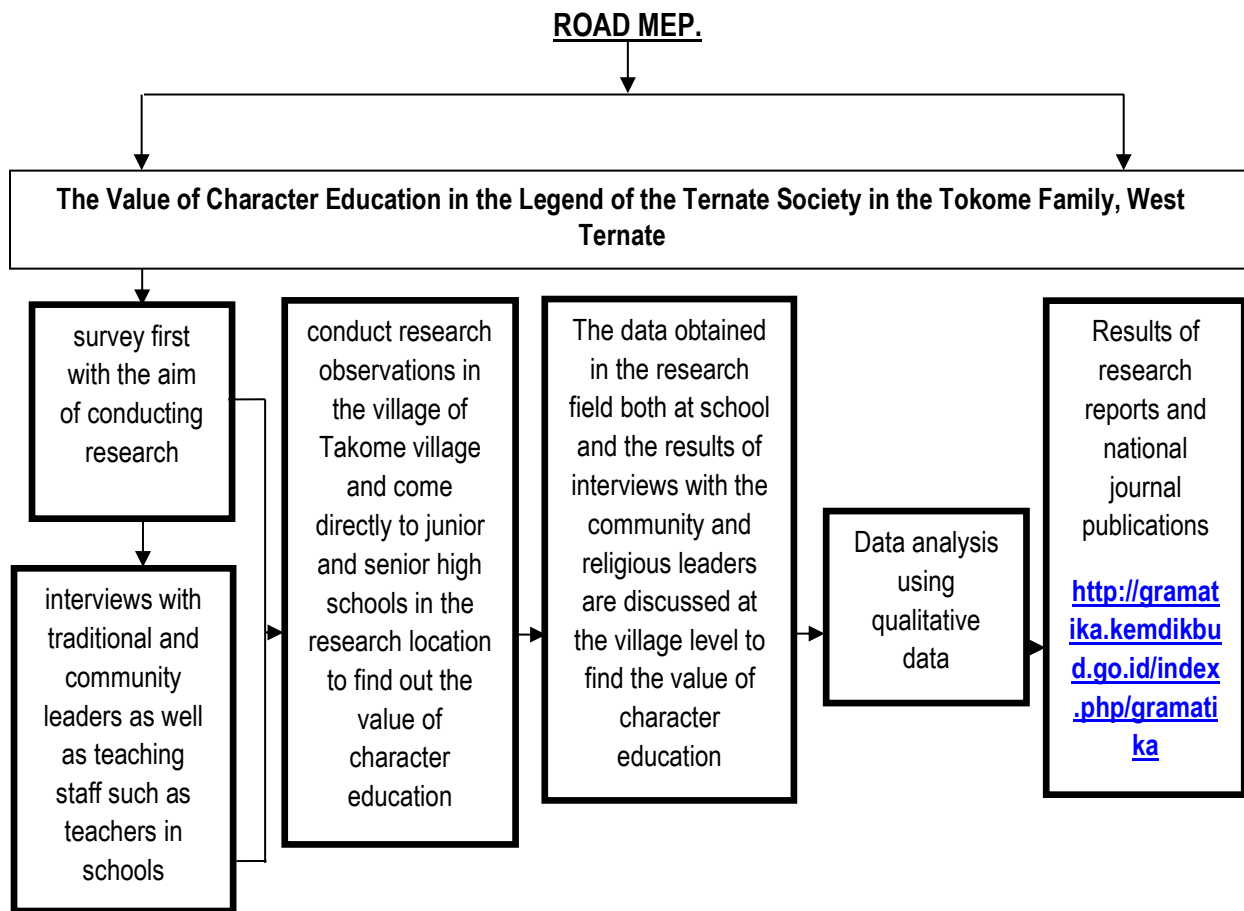


Figure 1. Research Road Map

## 3. Research Method

### 3.1 Location

This research is located in the West Ternate District with the reason that the District is the point of research on the Value of Character Education in the Legend of the Ternate community which develops in the midst of the life of the Ternate community more clearly the research location below:

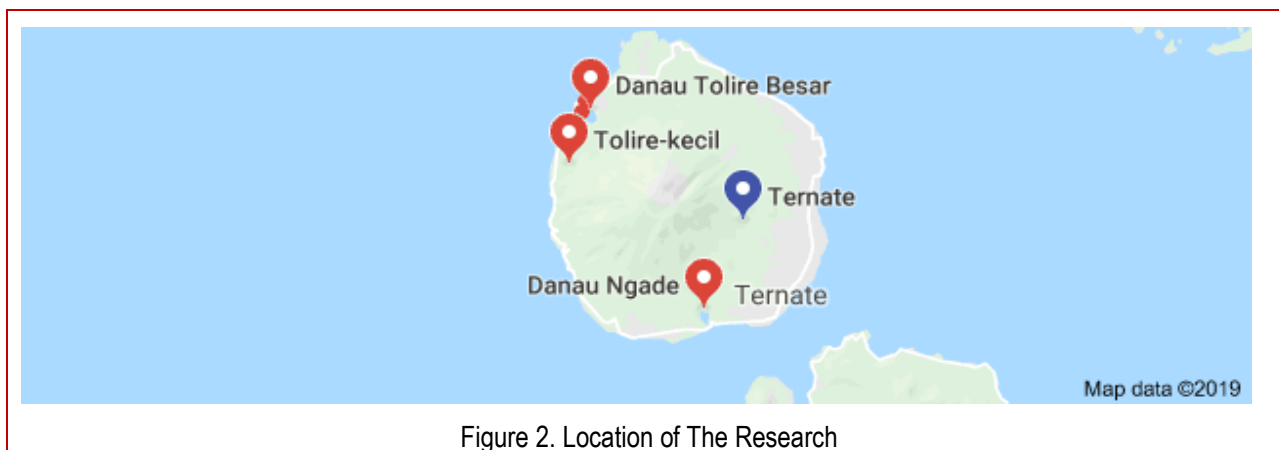


Figure 2. Location of The Research

### 3.2 Research Type

Moleong (2010) explained that qualitative research is a research activity with the aim of understanding the phenomena experienced by research subjects in the form of perceptions, motivations, behaviors, actions, holistically by means of narrative descriptions of a context. Sugiyono (2014) revealed that descriptive research is research that is intended to collect information about the status of a variable or theme, existing symptoms or circumstances, namely the state or symptom according to what it was at the time of the research. Related to this research, the theme of the value of character education in the story *Lengenda Masyarakat Tokome Kec. Ternate West* located in West Ternate District, with the reason that the district is the point of research on the Value of Character Education in the Legend of the Ternate community.

### 3.3 Source of Data

This study uses two types of data sources, namely primary data and secondary data. Primary data is data obtained and collected directly by researchers from the field through interviews with several informants, namely:

- a. West Ternate District Government
- b. Head of West Ternate Village
- c. The Sultanate of Ternate
- d. Public figure
- e. Traditional Figures

Data secondary are those used in this research collected from other sources as supporting primary data obtained through books or references or documents related to this research. Secondary data includes documents in the form of archives from village government and local community leaders

#### 3.3.1 Technique of Data Collection

Moleong (2010) explained that qualitative research is a research activity with the aim of understanding the phenomena experienced by research subjects in the form of perceptions, motivations, behaviors, actions, holistically by means of narrative descriptions of a context. Sugiyono (2014) revealed that descriptive research is research that is intended to collect information about the status of a variable or theme, existing symptoms or circumstances, namely the state or symptom according to what it is when the research is carried out. Related to this research

#### 3.3.2 Technique of Data Analysis

The data analysis techniques carried out from this brief study are as follows:

- a. Data that has been obtained from informants either through direct interviews that are non-formal or recorded, as well as from the results of observations are recorded on a separate sheet,
- b. The data obtained are then classified based on the aspects studied,
- c. Classify data according to research needs,

The flow in this research is as follows:

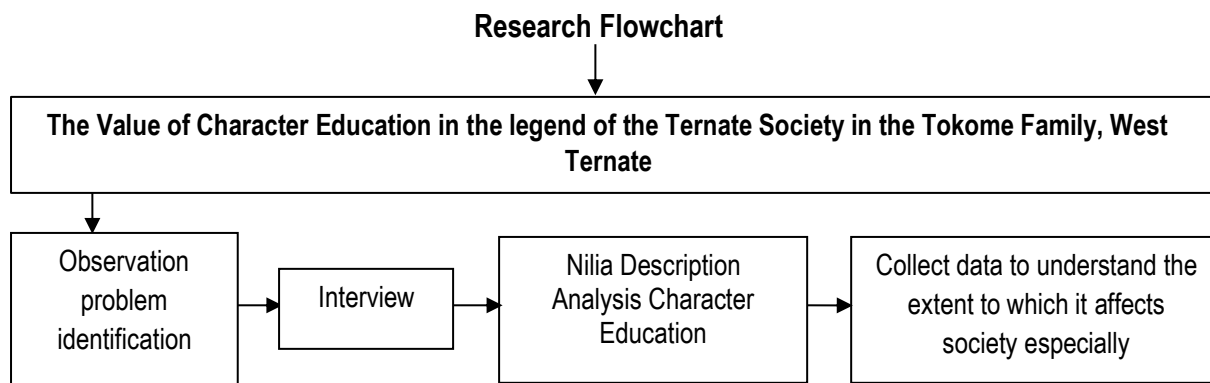


Figure 3. Technique of Data Analysis

### 3.4 Source of Data

The research data collected is about character education including the following values:

- a. Yatu religious, obedient attitudes and behaviors in carrying out the teachings of the religion they adhere to, being tolerant of the practice of other religions, and living in harmony with followers of other religions.
- b. Honesty, that is, Behavior that is based on efforts to make himself a person who can always be trusted in words, actions, and work.
- c. National values come from the cultural values that the nation possesses. The basic values of nationality flow from their source across hills, slopes, ravines and valleys to become a powerful flow of national spirit, which is able to penetrate and erode the rocks that hinder the ideals of nationality that the Indonesian nation wants to achieve. The value of social care, attitudes and actions that always want to provide help to others and society in need.
- d. The value of responsibility, namely, attitudes and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty

## 4. Result and Discussion

### 4.1 Results of the Value of Character Education in the Legend of the Ternate Society

#### 4.1.1 The Legend of Tolire Lake

Tolire is a lake that has a depth of about 100 meters with greenish water. Inside was a crocodile that was - + 5 meters long, with a red band around its neck. According to the legend of the people of North Maluku, crocodiles are sometimes imitated crocodiles. Therefore, there is a handler. If a person visits the large Tolire Lake and wants to see a crocodile, he can come down from the land and ask the handler for help. Then the handler will call the crocodile by giving eggs and fish. So, someone who saw a crocodile with a red tie around his neck would be able to talk to that crocodile.

Tolire is now a visiting place for anyone who wants to see its natural beauty. *Tolire Gam Jaha* or "tolire kampong tenggelam" is a curse of the gods. Previously, Tolire was a village that was safe and peaceful like other villages in the Sultanate of Ternate at that time. In general, the people of Tolire village have great respect for their ancestors. They often make offerings as a token of gratitude to the gods who have protected them from harm. Before the offerings or ceremonies begin, all the necessities associated with the ceremony have been prepared by the ceremony participants. They wore colorful clothes to add more excitement to the ceremony. The sound of gongs and drums accompanied the graceful dancers in displaying their skills. They don't forget the wine and wine.

Some of them were unconscious. The village head gallantly announced that during the ceremony (all night long) there were no violations that could upset the god. Night fell and the ceremony proceeded with wisdom. However, luck cannot be achieved, unfortunate cannot be denied, suddenly a catastrophe will occur which no one will ever forget, especially the people of North Maluku. Tuak and arak have taken control of each of them. The village head, who that night danced with his people, suddenly disappeared with his daughter. The beauty of her daughter is incomparable, her long hair is as long as a calf with a headband and shining clothes to make the village head, who is none other than the father who forgot the land because he was drunk. He did not know anymore that the girl who was being brought was his own son. As a result of this, there was a lot of calamity that befell humans who were sleeping soundly.

Among the inhabitants of the village was a mother who woke up at dawn because she was about to breastfeed her child. Suddenly the mother heard the crowing sound of kukuruyuk *tolire gam jaha* cock, which meant that her village would sink. This rooster crowing sound was heard again three times. After hearing this rooster crowing sound, a sudden dread dawned on him. Then he picked up his young son and fled from the village. Not long after, there was the roar of water and the crashing of loud rocks. He also realized that the village of Tolire would sink.

Before the village of Tolire drowned, the daughter of the village head wanted to run to the beach to save herself with the canoe belonging to the guests who were present at the offering banquet. However, just as the girl arrived at the shore, suddenly the ground in front of her broke and the surrounding water was flooded, forming a small tolire. The Tolire, which is roughly 50 meters from the sea, is 6-7 meters deep. It was at this depth that the village head girl was buried at the bottom of Tolire. This is a sign that Tolire drowning is a place of hoarding sinful humans. So, big Tolire is his parents with the sinful society that is there, while little Tolire is his daughter.

#### 4.1.2 The Origin of Air Santosa

In ancient times, before the Sultanate of Ternate was founded, the area around the kingdom was very short of water. This confused the traditional elders and the people. They then went to the sultan for help. Receiving such reports, one of the sultans prayed for the help of Almighty God. Because of the sincerity and solemnity of his prayer, suddenly from the tip of the sultan's staff, water came out and formed a spring. The spring is named Ake Gandarusa or Ake Santosa, Ake means water, sentosa means peace Ake Sentosa means water of peace for every human servant. Air Sentosa is located at the foot of a hill called the jore-jore hill, which means that the busy hill of Air Sentosa is adjacent to the Sultan's Kedaton which is located on a hill called Kai Ma Ija or Bukit Mas Kawin. It is on the hill that the third palace or kedaton of the Sultan of Ternate stands. The palace facing the rising sun seems to be right in the belly of Mount Gamalama.

In the past, Sentosa water was neatly arranged, around it was a kind of tree called by the Ternate people with the name areca smell. Air Santosa was always guarded by royal officers because all royal staff at that time used the water for various purposes, especially for ablution. Water that is considered by the people of North Maluku to be the clearest water source. Even this water is believed to be a blessing. Not infrequently this sentosa water is carried by soldiers when fighting and until now there are still many people who keep this water in bottles. It is said that if there are enemies, the water in the bottles boils, as a sign that they will be attacked

#### 4.1.3 The Occurrence of Maitara Island

Tidore and the Kingdom of Ternate. The kingdom of Tidore or what was called Duko at that time was the ruler of the land and earth so that it had a slightly higher position than the kingdom of Ternate. According to the story, so that Mount Gamala will be higher than Mount Kie Matubu, there is no other way except to conquer Mount Kie Besi-Mara in cursing to increase the height of Mount Gamalam Ternate. In this connection, the gods or jinn (as guardians of Mount Gamalama) had a deliberation to be able to seize the summit of Mount Makian.

The decision that was taken was to hold activities by flying at night. In order to fly that night you can call the two-headed Garuda bird. To carry out the intention or intention at a predetermined time, with all the power of the gods or the jinn released the eagle to the top of Mount Kie-Besi, even though it was far away, the two-headed Garuda bird with all its capabilities and the god's trust in him still tried to fulfill it. his job well. All night long Garuda birds work to collect soil and stones to get down to the top of Gamalama. Just before dawn the work of the Garuda bird was finished. The bird immediately rushed home. However, when it was only a few moments for the Garuda bird to reach the top of the gamalam, dawn had broken. Then, The eagle could not help but let go of its boulders so that the pile of soil and stones below it from the top of Kie Besi fell into the sea between rum and redwood and became an island. The island is called the maitara island. In the language of bararti mai means stone in Ternate language tara means down. Maitara Island is located to the south of Ternate City, with its beautiful island shape, Maitara Island still exists today.

#### 4.2 Discussion

Oral literature in Ternate, although it is old and without an author, still has traditional characteristics until now it is still alive in the community. This literature is called oral literature because it is conveyed orally by word of mouth. Oral literature was created to meet the needs of the community who owns it and has a background and culture as well as environmental results which are the experience of the community. The owner of oral literature in Ternate functions as a good human character, as a means of community control, as a means of communication to establish kinship or kinship relationships, and as a means of entertainment. In addition, oral literature also functions as a tool to maintain language accuracy.

As a shaper of human character, oral literature was used in the past by parents to shape character to become a good human being. As a means of social control, oral literature is used to educate people so that people live in accordance with the prevailing norms in society because the contents of the stories conveyed provide clues about what is right and what is wrong. Kinship or kinship can also be conveyed through fairy tales which function as a means of communication with the aim of instilling and fostering a sense of brotherly love. In addition, oral satra can also instill a sense of love and respect for the ancestors. Meanwhile, as a means of consolation, spoken satra was used in the past by parents as a time barrier. In that case, it is not only posterity who is comforted, (Abdoel Djalal, 2013).

This habit is rarely accepted by the people of Ternate today, both in cities and in villages. From the results of interviews with several informants, it can be seen that fairy tales or folk tales that parents used to tell to their children and grandchildren are no longer the norm today (Fathu Rahman, 2017b). This is because (1) parents are too busy earning a living, farmers are no exception, because they have to meet the needs of their family including the cost of educating their children, (2) children's communication techniques today are more practical and can be achieved almost by Everyone, children prefer to read short stories that are included in magazines or books, listen to radio plays or parental advice. (Dero, 2015).

#### 4.2.1 Educational Values Contained in The Legendary Story of Ternate Community

##### a. Aspects of Religious Values

The majority of people living in the city of Ternate are Muslim, which is around 90%. The rest are followers of other religions, namely Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. In general, religions other than Islam are religions that come from immigrants. For example from Ambon, Minahasa, China and others. The spread of Islam in Ternate City was carried out by foreigners from Asia-Arab, Gujarat and China who worked as traders. In addition, Javanese and Malay traders who had embraced Islam were also spreaders of Islam in Maluku. In addition, the association and assimilation of local Muslim immigrants and indigenous people, followed by marriage, has also had an influence in the spread of Islam in Ternate.

In the religious values of the Ternate people it is also known as a pilgrimage. Pilgrimage in Ahlul Keramat or jere basically means that we ask Allah SWT according to the intention where the Sacred Ahlul or Jere during his life he was the chosen person of Allah who was given the level of Aolia. However, it should be remembered that the intention to go on a pilgrimage to the place of the Ahlul Bait. However, it should be noted that visiting the Ahlul Bait place is meaningless because you want to ask for something from them because it is classified as shirk due to the intention not because of Allah SWT. A person's intention is only because of Allah SWT alone so that we are free from shirk, namely asking other than Him.

In addition, there is also a religious activity known as the *Fere Kie Ritual*, which is the ritual of climbing Gamalama's mountain. The *Fere Kie ritual* is a form of cultural customary activity that is sacred to its location at the top of Mount Gamalam where pilgrims make a trip up the mountain and when they arrive at the top of Mount Gamalama they visit the jeramat at the top with the intention of *Ziara Keramat* or *Zere* and prayers to refuse reinforcements and prayers congrats. After the pilgrimage there are those who come down and some choose to spend the night, it is even better if they perform the five daily prayers at the top of the mountain besides that it is added with certain Sunat prayers and dzikir. In the morning, the armor will come back down and this is done when the mountain is in a conducive condition. (Karim & Hasim, 2018)

Religious values that contain moral messages for the Ternate community are in the form of imagery for the younger generation in order to continue to preserve the culture and local wisdom of Ternate such as the Tamsil for Ternate which contains the following:

*o rongga ragibun*

*To bolo ri nongoru fa ma moi-moi*

*Tego lafa susunyinga la fa sigiha nyinga himo-himo nga wowasu futu*

*Se wange sudo tagi fo madoto fo masusari Guru-guru lamo-lamo se nga wowaro demo kama sala ua sekali-kali i si ngose nga akal se nga se nga kira-kira demo podo ngalo moi i dadi dofu nga lafad se makna terlalu pandai Firman spo Hadis i sigici ngali aki kama tudu ua sangat kaahe adi ajaou nga larangan fo maroro ngudu ja yakin tike untung toma gam akhirat ria bolo takbur se an*

*malo nga dodoto se nga murid si karena Allah i sironga toma Lefo Amal Mukamal nage i durusu Guru nga sifar doka to sifato-fato pasa marua ge kare fo mawara fo madurusu ilmu fo coou fo madoto futu se wange fo marugi mailaha f fo tudubu ua.*

(Hi all, our names are ragihin brothers or sisters, we all sit down we remember and keep in our hearts the messages and teachings of our parents, don't forget that day and night teach us to go to study and look for great teachers who know their words are very true

They input into our minds and our opinion a word that means a long word or the meaning is too coherent in the Word and Hadith, they explain it means that the tongue is very clear, hold on to Allah's command, teach us to obey it and Allah's prohibition we avoid the belief of looking for profit in a happy afterlife in them are educated to their students because Allah is named in his book of good deeds who learns the nature of the Teacher as determined before we know that we study our knowledge)

#### **4.2.2 Aspects of The Value of Honesty**

In daily reality, not everyone acts based on social norms and values prevailing in society. Deviation occurs when a person or group of people does not comply with the norms or standards and values that have been standardized in society. In the Tolire Gam Jaha story, in the context of today's society, there is an element of violence in it which is considered to be a deviation made by people or community members who sometimes forget the standard norms, or consciously do so because they are influenced by external factors that exist within them.

Legend or folklore of Ternate toohas meaning for the younger generation in the city of Ternate in the future. In religious terms, there are lessons that can be taken as learning material or there is an educational meaning in it, as told by one of them. informant below which must be maintained for the sake of moral education. It can also be a character education learning through literature. A kind of liquor, when told to elementary school children that alcohol is not emphasized on incest cases, because they are still classified as children so they are not able to grasp the meaning of a word widely, later if they have entered adolescence or high school level or college students can extended to his incest. The aspects of the value of honesty in Ternated Society are written in the form of imagery as follows:

##### **Cing Se Cingare**

*It means that the indigenous people Ternate is aware of ethical, moral and values togetherness which is the basis of harmony living in society. For example, if there is someone who walks in front of that person am sitting. Then the one who walks will do a tribute by raising the second his hand while saying "suba Jou" means prostration for you. And who is respected*

#### **4.2.3 Social Care Value Aspects (Terante's Generation)**

It often occurs in the family environment because both parents do not care about religious teachings in stages, starting from the parents having to know the science of jima', the knowledge of forming an offspring, for example when the baby is in the womb for three months, five months, seven months and nine months religious rituals must be carried out, namely bathing the mother, when the baby is born, the separation of the placenta or dodomy by a shaman or midwife, they must understand and understand the secret of the placenta and the baby which is joined to the umbilical cord which will be separated after the baby is born, the baby is heard azan in the ear right and lqamah on the left ear, the naming of the placenta must be careful and understand very well the syntax, a baby boy two goats and a baby girl one goat, After the baby is four or four days old, the ritual comes out on the day of reading the Dada Nasi Kuning.

Congratulations prayers when a seven year old child is taught to read the Koran and prayer procedures until he is ten years old. When the child does not do this, both parents are obliged to provide light punishment. After that, when the



child is thirteen years old, the parents are obliged to bring their child to Jo Guru to be taught the science of his essence, namely the prayer of defecating and urinating and the intention of taking a small *hadats* and they are also taught other prayers such as eating prayers, sleep prayer, sleep prayer, intention to pray five times a day, Friday prayer, circumcision prayer and other things deemed necessary. When the child is seventeen years old, he is taught the intention of taking a big *hadats*, the intention of taking a bath in repentance, the intention of taking *takbiratul ihram*, the obligation prayer and other religious knowledge according to the correct procedure according to Islam.

The customs of a person left by our ancestors is an obligation for parents to teach their children. Parents must also send their children to elementary, junior high, high school, S1 to S2 and S3 levels if they are able. If the aforementioned provisions can be carried out by both parents, it is impossible for the children to do unscrupulous work, they will be obedient and *istiqamah* so that they enter the household level. This is repeated continuously which is a circle that binds each other until the end of time. All of these things are a process of human life as a *kamil* (perfect *makhluk*). The life of a *Sakina Mawaddah Warahmah* family like this was done by our ancestors in the past, even though they did not take formal education, let alone go to college, some even did not go to school but they reached the level of guardian and *karamah*. In this day and age people no longer care about this "Moral Teaching" so it is not surprising that the younger generation today have bad character because they are not well organized phase by phase so they experience moral degradation or moral destruction.

#### 4.2.4 Aspects of The Value of Hard Work

Humans as social beings cannot live alone, but need other people in various things, such as socializing, working, helping to help, community service, security, and others. As has been pointed out by *Kayam* since humans join a society, harmony seems to be a necessity. Why not, when the experience of teaching humans to live in a society is much more profitable, efficient, and effective than living a solitary life, alone. At that time, humans also learn to be tolerant and tolerant of others. When they know that to maintain their survival, cooperation with people who then bind themselves in a society, humans also learn to understand a pattern of cooperation that exists in that community relationship. (Hoed, 2011)

The Ternate community is also known to live in a society and have a high tolerance attitude with other people around them. The Ternate community has a cooperative pattern that is established to build a good relationship. These forms of cooperation are commonly known as *gotong royong*. The forms of mutual cooperation or help work known to the people of Ternate are (a) *bari* is a form of mutual cooperation in building houses, (b) *morong* is a form of mutual cooperation to complete work in the agricultural sector, (c) *oro-oro gia* is mutual cooperation in terms of opening new lands in rotation between several community members who have agreed beforehand, *Rorio*, or *balelean* is a collection of ternate people during a celebration such as a person getting married or circumcision, a *maningga*. Discipline is seen when customs or events are carried out in residents' homes and elders such as men have ordered their wives to attend the event which is addressed in the language or terms of the Ternate people referred to as *hapolas* or gathering, what they will do is at the celebration. Discipline forms in society when commemorating every harvest of cloves, nutmeg, or coconut. The impact of this discipline has become a cultural foundation in Ternate society, especially *Takome* village,

#### Baso Se Rasai

When you hear the term sitting equally low,  
or the same weight is carried as light as carried, then

That is what the community calls *baso as rasai*

Ternate. *Baso se rasai* means tolerance

spiritual, namely humane human attitude. Thing

this is stated in a folk poem:

*Ngoni doka dai lako*, you know *ma fara-fara*, *si*

*rubu-rubu yo mamoi-moi*, my *doka* is *rako moi*.

This means that we are like flowers growing and living

scattered, gathered in one hand,

like a series of flowers. The principles of meatball

The collaboration carried out jointly by the people in the Ternate area mentioned above is a form of mutual cooperation, which is a strategy in the pattern of living together and easing the burden of each job. The existence of this kind of cooperation is an evidence of the existence of harmony between people living in Ternate, especially those who still respect and practice the values of life, which are usually carried out by people in Ternate.

Ternate City is a city where most of its territory is in the form of a sea when viewed geographically so that its activities, both economically, socially, and others, always interact with the sea. Most of the people living in the coastal areas of Ternate City, especially in its sub-districts, depend on the fisheries sector, either as fishermen, fish sellers or traders, fish processors or fish breeders.

The waters of Ternate Island and its surroundings have various types of fish, such as bubara, krama, tude, nguaro (julung), ow (kombong) and others, bringing income to the population. The types of fishing boats known are sema-sema boats, fonai boats and lepa-lepa boats. An arbitrary boat made of logs and given an outrigger. Fonai boats are made of hardwood planks with an average length of 7-8 m, while lepa-lepa boats are made of wooden sticks without outriggers. People catch fish in various ways, including using hooks, lai-lai, trawl, jubi-jubi, igi (bubu), and poison (bori bobatu) (interview with, Abbas Ibrahim, Takome Community Adat Leader,

Apart from being a fisherman, the city of Ternate is also known to have fertile land so that the livelihoods of some residents also depend on the agricultural sector, namely food crop agriculture and plantations. The food crop that is a favorite of the Ternate people is the sago tree. The products of the sago tree are then processed into flour and then processed again into food known as papeda, a type of food that is like porridge and is more similar to glue. In addition, sago flour is burned then the result is like bread. Usually the people of Ternate call sago lempeng. Another thing is sago flour is used as a base for traditional Ternate cakes such as sinole and bagea.

The products of the Ternate community plantations are fruits, such as durian, banana, salak, pineapple, mango, coconut, and cinnamon plants. Then, the most famous from the colonial era was the clove plant, which was the main source of trade for European society in ancient times. Currently, clove plants are still the main source of income for the people of Ternate, who have fertile land planted with clove trees.

#### **4.2.5 Aspects of Educational Value or Tolerance**

The value of tolerance will be seen in society when a wedding celebration or at a party together, which for the Ternate community this tradition does not always have a negative impact. Baronggeng parties are used as a means of community gathering to celebrate a wedding celebration, a democratic party, or other celebration. Usually, families, relatives, or friends who carry out a celebration together with this party are here to enliven the atmosphere and become a means for the Ternate people to gather with each other who rarely meet in their daily activities. Together they celebrate and work together to help each other for a celebration or work together to smooth the implementation of the event. This can be seen in the following interview excerpt "at the party, the people in the village usually provide food and hold parties together. Various ronggengs were also performed, such as ronggeng Gala and Tide.(Dero, 2015)

It can be seen from the above statement that the means of joining this party are a sign to maintain or strengthen the ties of brotherhood. Although sometimes in this event the losses incurred such as fights often occur and even say that they have exceeded the limit. It is stated that a sign that has reached reality, which plays a role in forming hyperreality. The world of hyperreality, in this case, is a world that is beyond, created by the use of hyper-signs and signaling systems that go beyond the description of reality. So, together with the party here as a reality for gathering and a means of maintaining and strengthening the ties of brotherhood as something that is represented. Although it cannot be equated with the reality that happened, there were always fights at the event.

#### **Grief Se Love**

Grief to love contains the meaning of reminiscing  
or share in the suffering experienced by  
someone. Grief as love that has been implanted  
since long time ago, it contains moral values and messages  
and has a high enough religious meaning  
especially for the harmony of society

are Muslims.

This message is expressed in a poem eli-eli  
sosou, I remember Madero's demo, afa mara, try my sala demo  
right. Some examples of customary law products  
which can be practiced equally well by the circle  
the palace and the wider community outside the palace  
other than those mentioned above are inherited customs  
their ancestors are joko kaha, kololi kie, and fere kie

Can the author say that why the Malays in Makassar have been very successful in cooperating with Makassar people, because the king of Makassar was never asked to compromise by both the Portuguese and the Dutch. Person Portuguese and Dutch were never given opportunity to intervene in things the kingdom of Makassar. So there are so many the role of the Malays in Makassar is very large. King Makassar also provides economic tasks, education politics and trade to people Malay. And so is the relationship between the Malays with the kingdom of Makassar. Therefore information about the Malays in the form of data written very much. Besides that community of people Even today, there are still Malays in Makassar. This does not apply in the kingdom Sultanate of Ternate. Hence data and information written about the Malay people in Ternate very limited. Almost, the data and evidence are in the form of buildings or any place where the Malay people live

The preservation of folklore is an effort to maintain the integrity of the nation's culture in the midst of modernization. By knowing your own culture, it will certainly add to our insight into the culture and traditions that are assets and will further strengthen the identity and national identity. Likewise with the preservation of folklore in Ternate City. Relevant agencies are serious about taking on the responsibility of cultural revitalization by continuing to explore folk stories and tell them back to the children in Ternate City, North Maluku at this time.

As stated by Haji Abubakar, he admits that rewriting stories from oral sources into interesting written stories is not an easy thing. Many problems arise, not to mention that if the author is not good at interpreting the lessons of the story, he added that without increasing and reproducing books and research on culture that can be used for children, culture and tradition will slowly disappear.

## 5. Conclusion

As part of the Level II area of North Maluku, Ternate Island is inhabited by 84,251 inhabitants, whose livelihoods are farming and fishing. The natural environment plays a role in the lives and lives of community members. The natural environment also influences the physical condition and nature of people's thinking. Of course, the way of thinking of the past society is not the same as the way of thinking of today's society, which lives in an all-modern nature due to the times, science and advanced technology. Ideas or ideas conveyed by the community in the past were very simple orally. These ideas or ideas are expressed through an interesting fairy tale or story with the aim of educating and informing the origin of an object or place.

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