

**INTERNALIZATION OF THE VALUES OF RASAI CULTURAL
WISDOM IN KNITTING THE ATTITUDE OF TOLERANCE
AMONG SOCIAL GROUPS
(A Naturalistic Study on Tabanga Community in Ternate City)**

Syahril Muhammad¹, Rustam Hasim²

¹Lecturer of Civic Education in The Faculty of Teacher Training and Education
Khairun University – Ternate

Syahrilmuh2016@gmail.com

rustamhasyim@gmail.com

abstract

The internalization of the values of Rasai cultural wisdoms by Tabanga community in Ternate City is an effort to instil a sense of brotherhood towards others. This Rasai culture has been built not relying on the same blood, culture and religion. Rather, it relies on the recognition, appreciation, and mutual agreement among parties. This is an effort to minimize and avoid negative impacts of intolerant attitudes among social groups. This study focuses on the assimilation and adaptation processes among social groups with multicultural basis which characterize the people of Ternate. This study aims at analyzing the assimilation and adaptation processes among social groups through the internalization of the values of Rasai cultural wisdoms in Tabanga community in Ternate City; analyzing the inhibiting factors of the internalization of the values of Rasai cultural wisdoms in knitting the tolerance attitudes among social groups; and analyzing the impacts of Rasai culture of Tabanga community in Ternate City. This study applied ethnographic approach. The results of the study show that the assimilation and adaptation processes among social groups through the internalization of the values of Rasai cultural wisdoms in Tabanga community in Ternate City are able to knit the tolerance attitudes among social groups. This is evident in the embodiment of mutual cooperation attitudes and collaboration among social groups either among religious groups or among ethnic groups in Tabanga community of Ternate City. The inhibiting factors of the internalization of the values of Rasai cultural wisdoms in knitting the tolerance attitudes among social groups include the dominance of kinship, the low level of education achievement of the community, and not yet built a model of multicultural society-based attitude building in Tabanga community of Ternate City. The attitude of openness of Ternate community in responding the existence of Rasai culture is so strong. In addition, such culture is one of the instruments to strongly develop a peaceful civilization of the future of North Maluku.

Keywords: *Internalization, cultural wisdom of Rasai, tolerance, knitting*

INTRODUCTION

One problem that needs attention in the current era of globalization is the problem of national integration. The rapid flow of globalization has resulted in the erosion of

a sense of love for local culture which tends to be weaken. In order to keep the existence of local culture to remain strong, a multicultural society needs to be introduced and instilled a sense of local cultural love. In North Maluku there is one

cultural wisdom known as the culture of "brother rasai". Rasai's brother culture is an effort to instill a sense of brotherhood towards others. Where the brother's culture is built not on the basis of equality of blood, culture and religion, but through recognition, appreciation and mutual agreement between the two parties. This is part of an effort to minimize the negative impact of the attitude of acceleration between social groups. The value of Rasai's cultural wisdom is owned by every region in North Maluku in its manifestation seen from brotherhood recognition on the basis of the trust of the two parties. The religious culture of the apostles has been formed centuries ago, a long historical process of the formation of royal territories in Maluku Kie Raha.

The values of the wisdom of your cultural culture form a harmonious mutualistic relationship between diverse tribes, groups, religions and races. The basis of this mutual recognition of brotherhood attitudes builds a very high level of empathy. Therefore they try to treat each other in the best way even though they are of different religions and beliefs and tribes. The spirit of this apostle has been imprinted on them as a fellow who has been built for hundreds of years. But the sense of brotherhood remains fostered to this day. The value of local wisdom that is developed and believed to be a social glue that is often a reference in arranging relations between fellow religious communities. The values of cultural wisdom will be meaningful for social life if they are used as a reference and reference material in maintaining and creating harmonious social relations.

The Ternate community in Sulamadaha and Tabanga still cared for the cultural tradition of the "brothers and sisters", even though the two communities had different religious identities. These two groups of people have long mingled together in a cultural order known as the

culture of *brother rasai*. Where the culture of the apostle is born from the door of the womb of the tradition of the Ternate sultanate with the philosophy of "Jou Se Ngofa Ngare. This philosophy has strong social cohesion in building open civilization as a social capital movement in building awareness and trust in living together without identity turbulence.

The positive contribution from the value of the local wisdom of the apostle's culture is to creep the intolerance between social groups in realizing social resilience (inter-religious tolerance) as part of the manifestation of the values of local wisdom in North Maluku. But on the other hand, indigenous communities at the local level are confronted with the emergence of the primordialism and fanaticism between religious, ethnic and ethnic groups. As a result of a shift in the values of local wisdom in terms of realizing social resilience it undermines the culture of kinship in living together between social communities (Gafur, A.G,2005).

The main study in this study is related to the social resilience of the Ternate community through the penetration of the cultural values of "brother rasai" inherited from generation to generation. The Tabanga and Sulamadaha Ternate communities hold fast to the customs of the Ternate Sultanate by adopting the philosophy of "Jou Se Ngofa Ngare. This philosophy is also embraced by the Tabanga community as part of their view of life that has long been awakened through the doors of the Ternate sultanate's hereditary hereditary.

This study focuses on several key issues, namely: (1) to analyze the process of intermingling and adaptation between social groups through the internalization of the cultural values of "brother rasai" in the Tabanga community in Ternate City, (2) to analyze the inhibiting factors of internalization of values cultural wisdom of "brother rasai" in creeping the

intolerance between social groups and (3) to analyze the cultural impact of your religion on social integration?

THEORITICAL REVIEW

Intermingling and adaptation between social groups through local culture

Intermingling between social groups through local culture as stated by Dadang that there is a positive correlation of local culture (brother rasai) creates open social relations. This happens because the value of local wisdom is interpreted by different groups of social backgrounds born of trust through the historical flow of the early birth of civilization and the traditions of kingdoms in North Maluku. The cultural wisdom values of "brother rasai" have meaning if they remain a reference in overcoming every dynamic of social life. This is in line with the opinion of De Vos G & Ross Roeanucci L (in Syafrudin, 2015) proposed a theoretical framework that the intermingling between groups of people with different social status can eliminate the characteristics of group and personal identity. This means that relationships between tribes, religions, languages and nations in a pluralistic society can eliminate the cultural boundaries of ethnic groups.

Cultural characteristics of a particular social group including ethnic groups may dissolve into the dominant culture that is used as a reference frame for the community concerned. This opinion differs from Barth's empirical research on the nature of a culture, stating that cultural boundaries can survive even though tribes mingle. Inter-ethnic differences are not determined by the absence of assimilation, contact and exchange of information, but are more likely to be caused by the existence of a social process of separation and unification. Differences in categories can still be maintained despite the

exchange of roles and membership among ethnic units in one's journey.

Inhibiting Factors in Internalization of Local Cultural Wisdom Values

The internationalization process of the value of local wisdom is done through activities that are local by means of habituation, learning and coaching. The values of local wisdom found in the community include religious attitudes, kinship, confidence and courage. The benefits of the rasai culture are as a means of strengthening friendship, increasing a sense of pride in regional culture, active in the process of social activities, a means of self-actualization. The inhibiting factor of internalization of the value of local cultural wisdom, according to Nasotion (2009) is the lack of public awareness in maintaining the value of local wisdom, lack of supporting infrastructure. In addition, according to Dadang (2015) there are several aspects of internalization of the values of local cultural wisdom, including (1) the still strong dominance of ancestral traditions, (2) the still low level of public education achievement and (3) the lack of a multicultural-based community attitude formation model.

Impact of Brother Rasai Culture on Social Integration

Rasai's brother culture is a culture of Ternate people that can only function well if it is interpreted properly as it is by the adherents. As a cultural system, understanding of the culture of the brotherhood has an impact on the implementation of the forms of your culture in the life of the local community.

The meaning of your culture is identical to the meaning of truth and good living together based on the history of Ternate society. Truth and goodness for the local community are expressed through

behavior that is not contrary to the customs of your culture, the rasai as part of the social tradition is interpreted as a culture that contains truth.

Cultural wealth such as the brother's culture can function to create social integration in the Ternate community. Ralph Linton, social integration is a process of progressive development in order to realize perfect conformity together to realize universal conformity. While Kotoyo defined social integration as an illustration of the intermingling of citizens into a whole and unified entity into a single social unit.

Based on the above opinion, it can be seen that social integration emphasizes the process of community development, the intermingling of different citizens, adjustments between the different elements of society, until finally reaching a unity or unity of society. In other words, intergration as a process and outcome of social life is a tool that aims to establish a normal homogeneous state, if the homogeneity is achieved then the survival of the community will be achieved. This is in line with the opinion of Dadang (2015) that "The values of local wisdom are meaningful to social life when they become references and reference material in maintaining and creating harmonious social relations".

Starting from this opinion it appears that there is a positive correlation of local wisdom creating open social relations between social groups even though they differ in identity. The value of local wisdom is thus interpreted as a community group that has different social backgrounds as social capital born of mutual trust. Koentjaraningrat (1998) said that kinship is one of the fundamental principles for grouping each person into social groups, roles, categories, and differences. This opinion suggests that the culture of kinship is still quite strong in the community. The kinship bond creates a

stronger duty among related people than among strangers. Therefore, a cultural value system usually serves as the highest guideline for human behavior.

RESEARCH METHODS

This study applies an ethnographic approach with naturalistic qualitative study methods. Crewell (1998) said qualitative research is a research process to understand based on the tradition of research methodologies that investigate social or human problems. Researchers create complex images that are holistic, analyze words, report views of informants in detail and conduct research in natural settings.

The source of information for this research is the cultural observer, community leaders and traditional leaders, chosen because they can provide sufficiently accurate information. Which is the key informant in this study is the researcher himself (Miller, David, 2002). The collection of data and information in this study was obtained through observation techniques, in-depth interviews, literature studies and documentation studies.

RESEARCH RESULT DISCUSSION

Intermingling and adaptation between social groups through local culture

The development of the Ternate community from the beginning, had a view in adat and culture inherited from generation to generation from the door of the womb of the sultanate had a fairly strong value of social glue. The door to the womb referred to in this concept is the values of the wisdom of the cultural life of a common life that existed from the beginning where the Ternate community was formed.

In its development, the wisdom of this kinship culture was given by the

Ternate people in the social dimension known as the culture of "brother rasai". This culture was practiced by Ternate people from the past until now. This is in line with the opinion obtained by the informants that "the values of cultural wisdom" brother rasai "have been practiced between communities through an open agreement (open consensus). From the agreement each community carries the responsibility and consistency to develop kinship attitudes as social capital. Besides that, other informants also said that "the values of the wisdom of your culture can be developed by people who have different socio-cultural and religious backgrounds. The culture of your church has been believed by the community as a social glue that is often a reference in arranging relationships and intolerance among fellow religious people. This can be strengthened by the opinion of Dadang (2015) saying that "The values of local wisdom will be meaningful for social life if it can be a reference and reference material in maintaining and creating harmonious social relations".

Starting from the empirical facts and opinions disguised by Dadang it appears, that there is a positive correlation of local culture (brother rasai) creating open social relations between social groups despite different identities. This happens because the value of local wisdom is interpreted by different groups of social backgrounds as social capital born from shared beliefs through the historical process of the early birth of civilization and the traditions of kingdoms in North Maluku. The cultural wisdom values of "brother rasai" will have meaning if they remain a reference in overcoming any dynamics of social life in addressing various differences that are vulnerable to conflict (Andaya Leonard Y, 1984).

The culture of "*apostasy*" was born along with the occurrence of social interaction which was marked by the

process of meeting between groups based on similarities in the area but different in cultural and religious spaces. From the perspective of local culture, interactions occur between different social groups that process according to the spirit and outlook on life held by each group as a consensus on living together. This is in line with the findings of the study that "the process of assimilation and adaptation of social groups begins with cooperation and mutual cooperation in meeting the needs of living together, which is known as the culture of" *Babari* "by the Ternate people. From this babari culture, communication and interaction are open to members of the local kinship group known as the "brother of Rasai" culture.

The findings above, in line with the opinion of Burke (2001) say that "the process of assimilation of traditional beliefs contains a large amount of empirical data related to phenomena, processes and history of changes in the social environment so that it has implications for the attitudes and behavior of community members by promoting mutual trust" . This means that traditional beliefs are seen as local cultural wisdom (indigenous knowledge), and are a source of empirical information and important knowledge for the community. The same thing with Brown (2000) "the wisdom of fraternal culture is a collection of knowledge of ways of thinking that are rooted in the culture of an ethnicity, which is the result of a long period of encounter. From the opinion of Brown and the findings above, if they are integrated, it seems a generalization that "social resilience and intolerance between social groups are realized, when local cultural values become a view of life for society. Besides that, the formation of social resilience is also determined by consensus and collective agreements based on social relations born from the process of meeting between members of social groups.

Inhibiting Factors Internalization of Brother Rasai's Cultural Wisdom Value

Based on the findings indicate that the inhibiting factors of the culture of the apostle in creeping the intolerance between social groups in the Tabanga Ternate community are several aspects including (1) the still strong dominance of the ancestral family tradition, (2) the low level of public education achievement and (3) not the establishment of a multicultural-based community attitude development model.

The kinship tradition is a common feature of Indonesian society which is one of the factors which clogs the intolerance movement between social groups. This is in accordance with the opinion of Koentjaraningrat (1998), that the tradition of kinship is part of the pattern of life of a society. Where kinship is one of the fundamental principles for grouping each person into social groups, roles, categories, and differences. Family relationships can be presented in real terms (mother, brother, grandfather) or abstractly according to kinship level. This opinion in accordance with the findings of the field provides evidence that the culture of kinship is still quite strong among the Ternate community, because their views are still overwhelmed by the spirit of homogeneous closeness from aspects of culture, religion, ethnicity, ethnicity and language. This happens because kinship ties create obligations among related people that are stronger than among strangers.

Education is a very powerful factor to change people from their views which captures that social integration can be formed through understanding and awareness of the importance of living together even in social differences. Education influences the behavior of the community in the management of the

social system that includes the cultural and traditional systems that apply in society. This is in accordance with the results of the interviews obtained which stated that awareness of living together can be determined by the acceptance of cultural values shared by the community. This is in line with the opinion of Wallace, Ruth A., (1986) that human behavior exists that can not be directly seen and there are those that can be directly seen from the outside. Behavior that cannot be directly seen from the outside is called closed behavior. Thinking and imagining are examples of closed behavior. While behavior that can be directly seen from the outside is called open behavior. This open behavior is a behavior that appears from the outside as a manifestation of the interaction of a person or individual based on a sufficient level of knowledge and understanding of social life.

For the people of Ternate in crawling social life based on the culture of "Jou Se Ngofa Ngare" as a model and pattern of personality coaching through the formation of multi-ethnic villages such as Tabanga village, Chinese village, Sarani village, Arab village, Jawa Fala, Makassar village, Koloncucu and Tabam. Settlement patterns like this as a social capital and cultural capital formed through the historical ties of the Ternate sultanate in the past. This is part of social practices that have long blended the seeds of living together and together in the spirit of *mori moi ngone future* (Soelarto,B.1980). The meaning is different but still one. This is in line with Gidden's opinion by proposing the Theory of Structuring ". This theory sees the relationship between actors (actions) and structures in the form of dualistic relations. This dualism occurs in "repeated social practices and patterned across space and time". Social practice can be in the form of habits or traditions that take place in society. This opinion can be interpreted that cultural value orientation

among the community is part of the consequences of the dynamics of community culture. Elements of community culture and tradition need to be preserved, such as devotion, loyalty and propriety. From this view it can be interpreted that cultural wisdom has the power and coherence in creating social stability in creeping peace and civilization towards civil society. Through these cultural spaces created social traditions that trust each other between cultural supporters by reflecting an open attitude, in the sense of mutually reinforcing even though they are different in religion, language, ethnicity and culture. This social climate can be practiced by Ternate people in relation to fellow brothers and sisters as part of their group. This means that the culture of the apostle is as a model and pattern of community life in creeping social integration and intolerance between religious communities. This view is in line with Philpott (2003) that tradition and culture give a mosaic of the character of Indonesian society's life ". This view is reinforced by the opinion of Geertz (in Ahimsa, 2015) that a community with a culture and tradition system that has binding power can be a source of behavioral reference for the community supporting culture and tradition itself. Both of these opinions are directly proportional to the social practices that took place in the Tabanga Ternate community. This means that the cultural wisdom system of your church has a charmer strong enough to build a diverse tradition between social groups in the future. Where a system of cultural wisdom like this is a strong foundation for sustaining a social building of community communities based on differences in religion, ethnicity, ethnicity and language. The fascination of your culture is as part of the effort to support social building and intolerance between social groups, both at

the local level at the regional and national levels

CONCLUSION

The process of intermingling and adaptation between social groups through the internalization of the values of cultural wisdom "brother rasai" in the Tabanga community in the city of Ternate can bind the intolerance attitude between social groups. From the perspective of local culture, interaction occurs between different social groups, the process according to the spirit and outlook on life held by each group as a consensus on living together. This can be seen from the realization of mutual cooperation and cooperation between social groups, both between religious communities and between ethnic groups and ethnic groups in the Tabanga community in Ternate City. Inhibiting factors of internalizing the values of cultural wisdom "brother rasai" in binding the intolerance between social groups is remaining the strong dominance of kinship traditions in the descent and the still low level of achievement of public education and the not yet built model of multicultural-based community attitude formation. The behavior of accepting the values of multicultural culture can be directly proportional to the achievement of the level of public education. This means that the better the level of public education is, the better the community's understanding of the values of multicultural culture prevailing in society. On the contrary, the lower the level of achievement of public education can hamper the process of internalizing the cultural values of living together.

The impact of *brother rasai* culture on the race against social integration between social groups in the Tabanga community can be seen from the strong attitude of the openness of the Ternate community in responding to the

existence of *brother rasai*'s culture. This is also one of the strongest instruments for building a civilization of the future peace of North Maluku.

DAFTAR PUSTAKA

- Andaya Leonard Y. (1989). "*Cultural State Formation Eastern Indonesia*". *Southeast Asia in The Early Modern Era*. London: Cornell University Press.
- Ahimsa-Putra, H.S. (2001), *Strukturalisme Levi-Strauss Mitos dan Karya Sastra*. Yogyakarta: Galang Press.
- Ahimsa-Putra, (2015)' *Budaya Bangsa, Jati Diri Dan Integrasi Nasional: Sebuah Toeri*. Jurnal Sejarah dan Nilai Budaya. Jejak Nusantara.
- Burke, P (2001). *Sejarah dan Teori Sosial*. Jakarta: Yayasan Obor Indonesia.
- Brown, (2000). *Budaya Politik dalam Adam Kuper dan Jessica Kuper. Ensiklopedia Ilmu-Ilmu Sosial*. Edisi Kedua. Diterjemahkan oleh Haris Munandar dkk, Jakarta: PT Raja Grafindo Persada.
- Creswell, John W. (1998). *Research Design Qualitative & Quantitative Approaches*. London: SAGE Publications.
- Dadang Suparjan, (2015). *Pengantar Ilmu Sosial: Sebuah Kajian Pendekatan Struktural*. PT. Bumi Aksara: Jakarta.
- Guba, Egon G & Yvonna S. Lincoln. (1985). *Naturalistic Inquiry*. London: Sage Publication.
- Gafur, A.G (2005). *Memahami Kultur Maluku Utara dan Nilai Identitas Bangsa*, (Editor) Sukardi Syamsudin. Ternate: HPMT.
- Hasyim, Muhammad, Kusariwni, Prasuri, Kaharuddin. 2020. *Humanities & Social Sciences Reviews*. Vol 8, (3), pp 381-391
- Karim. Kodrat, Hi., Hasim, Rustam. 2018. Penggunaan Bahasa Ternate dalam Sastra Lisan dan Acara Ritual Keagamaan. *Jurnal Ilmu Budaya*, Vol. 7 (1), pp. 166-175.
- Koentjaraningrat,(1985). *Kebudayaan Mentalitas dan Pembangunan*. Jakarta:Gramedia.
- Millar David, [2002]. *Political Theory dalam Adam Kuper dan Jessica Kuper. Ensiklopedia Ilmu-Ilmu Sosial*. Edisi Kedua. Diterjemahkan oleh Haris Munandar dkk, Jakarta: PT Raja Grafindo Persada.
- Philpott, S. (2003). *Rethinking Indonesia : Postcolonial Theory, Authoritarianisme and Identity*. Nuruddin dkk (penerjemah). Yogyakarta: LKiS.
- Soelarto, B. (1980). *Tradisi Ternate dan Sekitarnya*. Jakarta: Departemen Pendidikan dan Kebudayaan RI.
- Saifuddin, A.F. (2015). *Antropologi Kontemporer: Suatu Pengantar Kritis Mengenai Paradigma*. Jakarta: Kencana.
- Wallace, Ruth A., (1986). *Contemporary Sociological Theory: Continuining the Clasical Tradisional*. New Yerk: Prentice Hall.