

Internalization of *Montolutusan* Values Providing Education on Remote IslandsNurfahmi Moligai¹, Arifin Sukung², Zulystiawati³

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Abstract: This study aims to reveal the internalization of *Montolutusan* values regarding educational management. The study examines 1) the values of *Pomenggonaan*, 2) the values of *Moloyos Doi Noa*, and 3) the values of *Bakonggukene*. This type of research is qualitative with a case study approach. Data is collected using interviews, observation, and documentation. Data analysis techniques used. The research results show that the internalization of values in *Montolutusan* positively impacts the provision of education in remote areas. Based on value *Pomenggonaan* The community unites to provide energy, thoughts, and materials to provide school facilities and infrastructure. The source of funds is entirely from the community. Value *Moloyos Doi Noa* people work (give energy) even though they do not get a *reward* (appreciation or wages), taking time to teach even with a small salary, and voluntarily providing funds/materials for school needs, as well as grades *Bakonggukene* being a community, donating land for school needs, maintaining school facilities and infrastructure, sending schools and inviting outside communities to send their children to the schools they run, and trying to get assistance from the local government.

Keywords: Internalization, *Montolutusan* Values

1. Introduction

Law Number 20 of 2003 concerning the National Education System guarantees equal opportunities to obtain education and evenly improves education quality. However, the fact is that remote areas in Indonesia have experienced a different quality of education than the people of the Banggai Islands Regency. Banggai Islands Regency is one of the remote areas in Indonesia, and this is supported by the Decree of the Minister of Education, Culture, Research and Technology of the Republic of Indonesia Number 160/P/2021 concerning Special Regions Based on Geographic Conditions. The development of education in the Banggai Islands is still challenging. One of the problems is that the number of children dropping out of school is still relatively high due to the difficulty in accessing educational facilities in several areas (long distances and unfavorable geographical conditions). The SD/MI school dropout rate reached 9.44 percent, and the SMP dropout rate reached 26.33 percent of the total SMP/MTs age population.

The Sampekonan hamlet community, one of the remote areas in Banggai Islands Regency, also needs help reaching educational facilities due to long distances and unfavorable geographical conditions. As stated by Yunus (2019), the Sampekonan hamlet still needs access to facilities such as internet or vehicles to reach the hamlet, which is still inland. Limited access to and availability of educational facilities and infrastructure for Sampekonan hamlet residents is one of the reasons why; after graduating from elementary school, they continue their studies at the junior high school level. Seeing this problem, the people of Sampekonan hamlet encouraged the establishment of a junior high school in their hamlet (Obormotindok.co.Id. Bangkep).

For the Banggai tribe, cooperation, or unity, is a form of implementing values in *Montolutusan*. *Montolutusan* is the philosophy and ideology of the Banggai Islands community, which is *mian seasea Banggai* (Banggai people/Banggai tribe). *Montolutusan* In the Banggai language, it means "brotherhood". *Montolutusan* as a means of unifying the Banggai tribe. The values contained in *Montolutusan*: 1) *Moloyos doi Temeneno*: teaching must humanize each other (honor, love, and nurture), inviting and calling on each other to obey the teachings of their respective religions and beliefs. 2) *Monikil doi Utus*: Tolerant, caring, and loving each other. 3) *Moloyos doi Kakabai*: Remind each other, give

advice on behavior, and always be honest in every job and responsibility. 4) *Monondok doi Bundu*: To achieve mutual success, prosperity, and justice, no one feels disadvantaged, hurt, betrayed, or safe in this world and the hereafter (Barry, 2017).

Gotong royong is an Indonesian culture that is slowly starting to be eroded by foreign cultures. In this era of globalization, Indonesian culture is gradually being eroded due to the large number of foreign cultures. The existence of technology that makes human work easier is also one of the factors that puts our culture at risk of being lost. For example, night patrols, which are usually carried out together, are no longer carried out and have been replaced by surveillance cameras, a culture of cooperation that is rarely found, and so on. A moral crisis has also hit the Indonesian state and nation due to the influence of science and technology and globalization. There has been a shift in the values in people's lives (Minarso & Najicha, 2022).

Montolutusan encourages the community to participate in education in the Banggai Islands Regency. As happened with the people of Sampekonan Hamlet, who worked together to establish a junior high school level educational institution in their hamlet, this is a step to present a solution so that the nation's children in Sampekonan Hamlet can continue their studies at the junior high school level. This illustrates one form of participation and awareness of the Sampekonan hamlet community regarding the importance of education.

Maximum community involvement and participation are among the success criteria if there is higher education. Conversely, if education has an unsettling destiny, one of the reasons can be the lack of community involvement (Normina, 2016). Mas (2011) elucidates that the low level of education involvement in Indonesian society can be attributed to various variables, including the community's social, cultural, and geographical characteristics.

Since education produces a new, better generation for the country, it is a preventive alternative. Education is anticipated to improve the quality of the country's youth in several areas as a preventive measure, helping to lessen and decrease the causes of several national and cultural identity issues. It is understood that while the effects of education will not be immediately apparent, they will last a long period and significantly influence society. For example, material on the formation of a nation's character discusses cultural values that can be integrated into learning, such as religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, and love, homeland, appreciation of achievements, being friendly/communicative, loving peace, caring about the environment, and being responsible (Yuliana, 2013).

Providing the most opportunity for community involvement while incorporating content value culture (local policy) into the objectives and curriculum will help manage education more effectively. This implies that education becomes a cooperative endeavor in which people participate, and the knowledge of cultural value systems plays a part. In this context, participation manifests as the public and government collaboration in developing, maintaining, and planning school educational initiatives (Tanu, 2016). According to Suyata in Suharto (2005), community involvement or participation in education is nothing new in Indonesia. Private foundations, volunteer organizations, non-governmental organizations, and even individuals have all put it into practice. In light of the government's limited capacity to fulfill its duties, including providing high-quality education services, community involvement in ensuring the quality of education is deemed extremely crucial (Baharuddin et al., 2021).

The form of participation by the community is carried out in 2 forms: (1) physical participation and (2) non-physical participation—physical participation where, as a community, they are involved in school activities. Participation includes, for example, cooperation within the school environment and community participation at exhibitions of student work held by the school. Meanwhile, non-physical participation by the community in the education sector is an effort to empower the community in developing the education sector, which means involving the community in planning, implementing, and supervising education. Non-physical community participation can be in the form of contributions or ideas made through other suggestions in routine consultations between school administrators, community figures, and residents (Suking et al., 2023).

Given the aforementioned issues and justifications, the Banggai Islands' population must be able to uphold and apply Montolutusan principles in their daily lives for the region to grow sustainably and flourish, particularly in education. The social center of the Banggai Islands is Montolutusan. Researching the extent to which Montolutusan ideals have been assimilated into school management in the Banggai Islands district is therefore

crucial. This study brings to light the significance of Montolutusan to the Banggai Islands' people.

2. Method

This study was conducted at a school in the rural-urban boundary of the Banggai Islands district, a remote mountainous area. The local community always misses rain since road infrastructure and networks are still hard to access, and even water sources still need to be easily accessible. This work combines a case study methodology with a qualitative method. Researchers serve as both a primary means of meaning expression and gathering data. Three methods of gathering data were employed: documentation, observation, and interviews. Information was gathered from several sources, including the Sampekonan hamlet government, the community, the head of SMP Negeri 2 Peling, the head of the management committee, and teachers. The data analysis process includes condensation, presentation, and verification. To check the validity of the data, researchers extend observations and use triangulation of sources and techniques.

3. Result

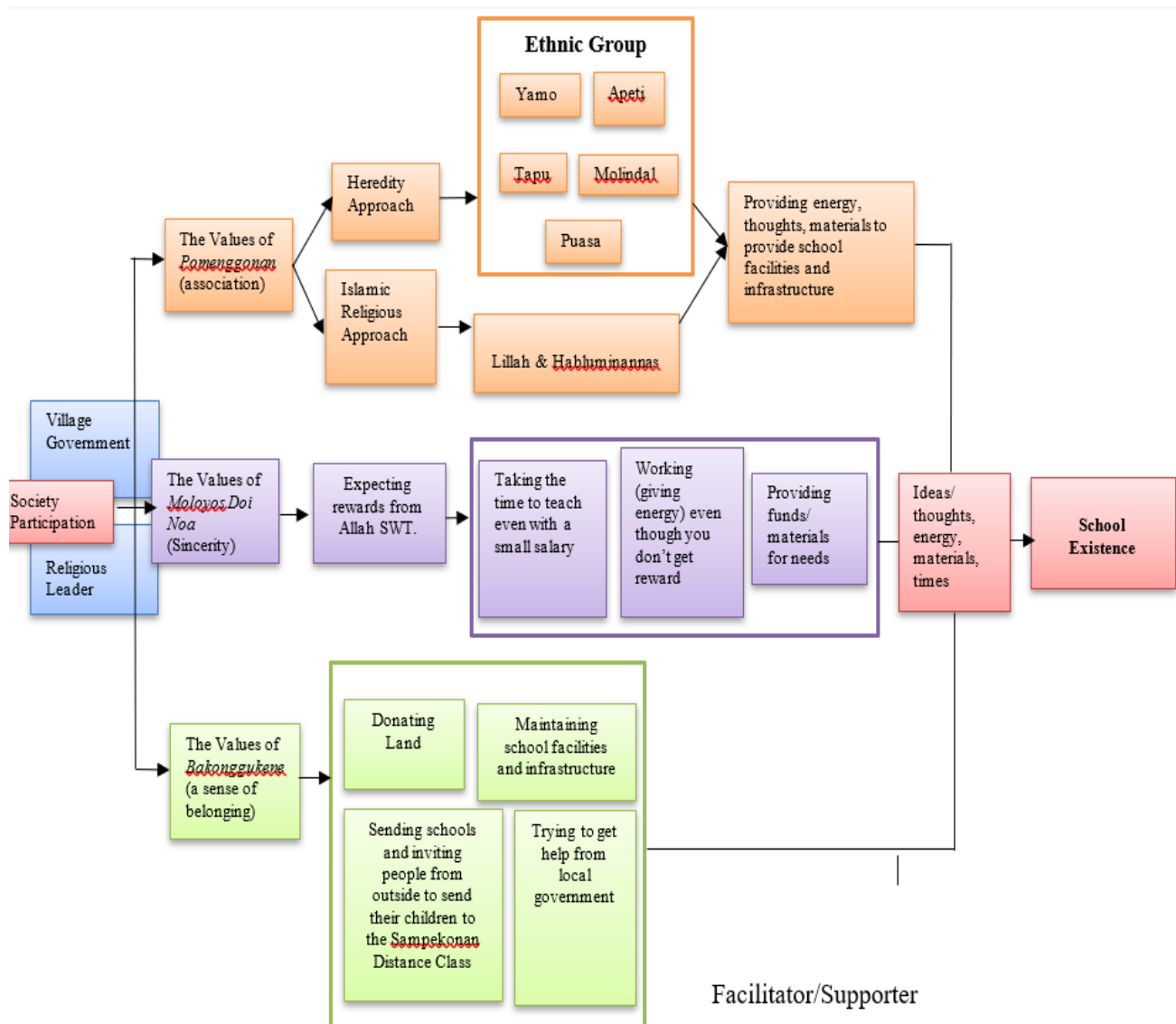


Figure 1. Summary of study result

3.1 The Society Values of *Pomenggonaan* (association)

Research findings on community participation in education management are based on Pomenggonaan values or a sense of unity, namely 1) The community unites to provide facilities and infrastructure for the Sampekonan Distance Class. The participation given is ideas/thoughts, energy, and materials. 2) A sense of unity is formed from the Islamic religious approach and the lineage approach. Through the Islamic religious approach, the community is willing to sacrifice and fight because of ALLAH Subhanahu Wata'ala and tries to maintain Habluminannas. The lineage approach is the Tapu, Apeti, Yamo, Molindal, and Puasa tribes so that through this path, the tribe unites and competes to complete the work given.

3.2 The Society Values of *Moloyos Doi Noa* (Sincerely)

Research findings on community engagement in educational governance, anchored in the Moloyos doi Noa principle, or the value of sincerity, reveal: 1) The community actively contributes resources, including time, labor, intellectual effort, and materials, often by dedicating time to teach for minimal compensation, working without expecting direct rewards, and donating resources for educational facilities. 2) Community members' efforts and sacrifices are not perceived as burdens but as endeavors to attain spiritual fulfillment and rewards from Allah Subhanahu Wata'ala.

3.3 The Society Values of *Bakonggukene* (a sense of belonging)

The study's findings on community participation in managing education, underpinned by the concept of Bakonggukene—essentially a profound sense of belonging and ownership—demonstrate the significance of such participation through the sustained existence of the school. Community efforts manifest in several key actions: 1) The provision of land by community members to construct school buildings, illustrating a tangible commitment to educational infrastructure. 2) Active involvement in the upkeep of school facilities and infrastructure, ensuring a conducive learning environment. 3) The engagement of community members in the educational process, not only by enrolling their children in the Sampekonan Remote Class but also by encouraging wider community involvement by including their extended family networks.

4. Discussion

4.1 The Society Values of *Pomenggonaan* (association)

Pomenggonaan Community's (unity) values towards education management make the community unite to provide facilities and infrastructure for the Sampekonan Distance Class. With the unity of the community, various problems in establishing the Sampekonan Distance Class can be resolved. Communities help each other and work together to respect differences of opinion so that problems can be resolved in a friendly manner. As taught in philosophy and ideology by Mian Seasea Banggai, *Montolutusan*, the Banggai people must have an attitude of *Monikil doi Utus* (close, familiar to others). *Monikil doi Utus* contains the meaning that the Seasea-Banggai Tribe has long respected the diversity of humanity, including ethnic, cultural, and linguistic diversity, respecting human values, and viewing all humans as the same, equal, and needing each other. Sharpen each other, love and nurture each other, and be familiar and close (*on moniker*), both between the ethnic groups *Seasea-Banggai* or with other ethnic groups that inhabit the country *Seasea-Banggai* (Barry, 2017).

The description above explains that *Montolutusan* upholds the value of unity, as Hudaidah (in Ari et al., 2023) stated that a sense of oneness and unity in a country is essential for the sustainability and progress of the nation. This allows community groups to live in harmony and respect each other so that people do not need to worry about problems arising due to ethnic or cultural differences, as is happening in Indonesia today.

Montolutusan gives birth to a culture of cooperation, mutual respect, and solving problems in a family manner so that we can maintain the values of unity and integrity of the Banggai community. Implementing values in *Montolutusanis* is the same as implementing the value of unity, the third principle of Pancasila, which is the philosophy and ideology of the Indonesian nation that have been evaluated by globalization and the development of science and technology. The only difference is that *Montolutusan* is the philosophy and ideology of the Banggai

people, while Pancasila is the philosophy and ideology of the Indonesian people. *Montolutusan*, or the philosophy or ideology of *Mian Seasea - Banggai* (Banggai people/tri tribe), issues moral guidance in vertical and horizontal behavior. *Montolutusan* is a view of life, and *Seasea-Bangga* contains teachings about insight, essence, origin, purpose, value, and meaning of life for *Respond*, both individually and socially (Barry, 2017).

Two approaches have been taken to maintain unity in the Sampekonan hamlet community: the descent or tribal approach and the Islamic religious approach. In the Sampekonan hamlet community, the descent or tribal approach is an approach taken by a leader in the community where the leader divides groups of workers based on descent or ethnicity so that the group can complete the work that the goal can be achieved. As the explanation above shows, the hereditary approach is the organization or division of tasks in the management function. Organizing is assigning tasks, allocating resources, and coordinating work activities (Robiansyah & Kadafi, 2021).

The Islamic religious approach is that the community is always advised on the lecture method before or after praying so that Islamic values are still applied in the daily life of the Sampekonan hamlet community. So, the struggle and sacrifice in managing education in Sampekonan Hamlet is not a burden but is done solely because of Allah SWT (*Lillah*). The community provides materials, ideas, and energy for education management without expecting a reply from the management or local government. All of this is done because they hope for a reward from Allah SWT or what we usually call sincerity. According to Imam Al-Ghazali, what is meant by sincerity in asking for reward is the intention to seek benefits in the afterlife with good deeds." That is, only wanting the benefits of the afterlife through good deeds. The benefit of being sincere in expecting a reward from Allah is that all the good deeds done will be accepted by Allah and get a double reward (Hidayah et al. 2023).

Apart from expecting a response from Allah SWT, the people of Sampekonan Hamlet also maintain good relations between themselves (*habluminannas*). By taking care of *habluminannas*, the community will easily cooperate and help each other so that a strong sense of unity is created in the community. In the Qur'an, there is no specific verse that discusses unity. However, there are some verses related to associations, such as QS. Al-Nisa's verse 1 means: "O people, fear your Lord, who has created you from a single person, and from him God created his wife; and from both of them God raised many men and women. And fear God by (using) whose name you ask each other, and maintaining friendly relations. Indeed, God always takes care of you and watches over you." (QS. al-Nisa 4:1).

In contrast to previous research conducted by Wiratno, the approach or efforts made by schools to encourage community participation, especially parents, according to the results of his research, are: 1) offering sanctions to people who do not want to participate, either in the form of penalties, fines, or losses that violators must suffer; (2) offering prizes to those who want to participate; (3) persuading that community participation in school education will benefit the community itself, both in the short and long term; (4) encouraging the public to participate through a series of activities; (5) linking community participation with better school services; (6) using community figures who have a large audience to participate in school activities, so that many people become their followers and also participate in educational activities implemented in the school; (7) connecting community involvement in school activities with their interests. In this case, the community must be convinced that many of their interests are well served if they participate in educational activities at school, and (8) make the community aware of the need to participate in various school activities to realize their aspirations (Wiranto, 2016).

From the research findings and the theory above, unity in society is essential to achieving goals. The existence of unity can solve existing problems without causing conflict, and needs in society can be met so that goals can be achieved. Maintaining and strengthening unity in society is necessary to maintain the cultural values in that society, such as Islamic values for Muslim people. Islam explains that when faith has reached people's hearts, they will try to contribute or participate as much as possible, even if they are not rewarded. They only expect a reward from Allah SWT (*lillah*). They will also try to maintain good relations with each other (*habluminannas*) to create strong unity within the community group.

4.2 The Society Values of *Moloyos Doi Noa* (Sincerely)

The values of *Moloyos doi Noa* are to make the people of Sampekonan hamlet voluntarily provide energy, thoughts, materials, and time to procure facilities and infrastructure and make efforts so that the education process can run

in Sampekonan hamlet. People do not expect a *reward* from anyone, whether the government or school administrators. All of this was done with sincerity. A sincere person will try to do his deeds as best as possible because he understands that this worship is dedicated to his God. Sulman & Hamzah (in Dhaisani & Rahmania, 2022) mean that a sincere person will be consistent in his behavior, especially if the goodness of his behavior is praised or not praised or even reviled. His heart will remain calm because he only wants judgment from Allah Subhanahu wa Ta'ala. Sincerity is the central aspect of having a noble character because sincerity will motivate a person to do good deeds, desire Allah's approval, obey His commands, and receive a reward of enjoyment in the afterlife. (Dhaisani & Rahmania, 2022).

The values of *Montolutusan* became the personality traits and characteristics of the ethnic group *Seasea-Banggai* in general. One of them is the character *Moloyos Doi Temeneno* (being devoted to God), which contains the meaning that the Seasea-Banggai Tribe has long been aware of and believes that there is the perfect substance among other substances in this life, which is *the first cause*, namely the first and leading cause of the emergence of other causes, he is the substance called "*Temeneno*" (God), namely the source of life in the universe, belief in the existence of this God, shown in the firm attitude of carrying out religious rituals based on religious teachings and the beliefs that one adheres to consistently. The values of religiosity manifest in an attitude of awareness of the existence of accountability towards God from all our behavior in this life (Barry, 2017).

The struggles and sacrifices given by the community are not a burden but an effort to obtain grace from Allah SWT. Gisy's research (in Dhaisani & Rahmania, 2022) found a significant influence between sincerity and professionalism in research subjects. There is sincerity, willingness, and pleasure in an attitude of sincerity. A person will live a life of happiness and sadness.

Based on findings in the field and supported by the theory above, it can be concluded that sincerity (intentioned because of Allah) is the most essential thing every individual (Muslim) must have in life, both in society and in organizations. Sincerity can care for mental health so that the person will have peace despite many problems. Apart from that, sincerity can increase potential and make individuals contribute/participate optimally. This will positively impact the environment, both within society and within the organization where he works. A sincere person will work sincerely; the primary purpose of his work is not to hope for *reward* but to get closer to Allah Subhanahu Wata'ala.

4.3 The Society Values of *Bakonggukene* (a sense of belonging)

The values of *Bakonggukene* (the owner) make the community donate their land for the construction of school buildings, maintain school facilities and infrastructure, send school, invite people from outside to send their children to the school, and try to get assistance from the local government so that the existence of the school is still present in the community. The community provides maximum material, energy, and time for the management of education in their village so that the goals can be achieved well. As *I am talking*, (good) is a value of philosophy and ideology in the *Montolutusan* nation of *Banggai*. So, people trying to do their best to achieve work has become a characteristic of the *Banggai* people. *Monondok doi Bundu* (good final achievement) means that the Seasea-Banggai Tribe believes that devotion to God Almighty and mutual respect for fellow human beings, because of awareness of social and divine responsibility in behavior, both as individual leaders and as individuals in society or groups, will lead to an achievement with a good ending. Not only in the context of national and state life in terms of development, prosperity, and justice (world) but also the context of life hereafter (Barry, 2017).

A person who works with values and a sense of belonging has a high drive to carry out their career work, always tries to achieve the best possible achievements, and always plans to be involved in their group; in this way, a fun and more positive environment will be created for everyone. *A sense of belonging* within individuals can foster togetherness, attention, and a desire to share, increase participation and work engagement, make teamwork more efficient, and create a conducive work environment (Maria et al., 2023). A sense of belonging is as essential as food, shelter, and physical security for improving long-term health and survival (Allen et al, 2021).

From the research findings and supported by the theory above, a sense of belonging in society is a factor that influences someone to participate in or contribute to their group. A sense of belonging (*sense of belonging*) is present in a healthy environment. This positively impacts a person's mentality because he feels appreciated, needed, and

not ostracized, so he will be motivated to maintain and develop his group, both community groups and organizations.

5. Conclusion

Internalization of values *Montolutusan* in the management of education at SMP Negeri 2 Peling Tengah, namely values *Pomenggonaan* (unity), makes the community procure facilities and infrastructure independently so that the source of procurement comes entirely from the Sampekonan hamlet community. The values of *Moloyas Doi Noa* made the Sampekonan hamlet community voluntarily provide energy, time, materials, and ideas for managing education without expectations of *rewards* from the government or managers. The values of *Bakonggukene* As part of the Sampekonan hamlet community, they donated land for the needs of the Sampekonan Distance Class, maintained school facilities and infrastructure, sent schools, and invited people from outside to send their children to the Sampekonan Distance Class, and tried to get assistance from the local government.

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