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The Culture of *Makayaklo* in North Maluku Society

Teaching the Values of Building
Solidarity and Social Integration

BAKAR DJIBAT, SAIFUL DENI, AND ZUBAIR SAING

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The Culture of *Makayaklo* in North Maluku Society: Teaching the Values of Building Solidarity and Social Integration

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Abstract: This study was conducted to analyse the value in Makayaklo culture of efforts to build solidarity and social integration among the North Maluku people. Conscience, obliging humans in absolute terms, and formal behaviour are some of the main values in this culture, as they are the qualifications of a responsible person. The Makayaklo culture also highly values the principles of solidarity, which include helping others, cooperating, togetherness, simplicity, responsibility, improved reasoning, and empathy. Other values that are traditional and absolute include humility, strong belief in Islam, achieving a high position by working without undue influence, and gaining wealth through hard work. This study used a qualitative method with a multi-case study approach, which was intended to uncover and analyse the value of the Makayaklo tradition of building solidarity and socially integration among the North Maluku people. The results indicated that Makayaklo culture could be used as the primary reference for folklore, literature, and religion, which pass on the moral values required for character education. Further analysis showed that celebrations and partaking in them are the two most significant points of Makayaklo culture. Therefore, to sustain Makayaklo, preservation is needed by incorporating tradition into local content curriculum in basic education.

Keywords: Local Wisdom, Education Value, Social Solidarity, Social Integration, Sincerity

Introduction

Indonesia's national education system has been refined and adapted to keep pace with scientific and technological development as well as the nation's many socio-cultural ways of life. This has led to the enshrinement of educational principles based on national unity, integrity, patriotism, creativity, and skill. As a result of different habits, traditions, and cultures, peoples' experiences across societies vary, which has helped man to realise it is impossible to live alone. Hence, this is where culture functions as an adhesive between citizens. Culture is the legacy or norms, customs, rules, property, and habits of a particular set of people. In the Indonesian context, scholars have asserted that culture is open to change (Al-Sayyad 2013), and that perception is shaped by everything that is channeled or passed down from the past to the present (Djibat 2017). This means that culture is an exclusive social inheritance that meets the requirements of people living today, which creates active ties with present life. Every community has its own social and cultural system that distinguishes it from others (Lewis 2017; Djibat 2018). This includes the people of North Maluku, who have deeply rooted cultural practices and traditions passed down from their forefathers and still practiced to date. One of their traditions is the *Makayaklo* culture, which the North Maluku people use to build solidarity, social integration, and education (Bräuchler 2010).

The concept of social solidarity was a central theme of Emile Durkheim's (1961) sociological theories. Durkheim stated that social solidarity is the state of the relationship between individuals and groups based on moral feelings and beliefs shared and reinforced by shared emotional experiences. Solidarity emphasises a shared attachment of moral values and beliefs between individuals and groups. A tangible manifestation of mutual relations often births emotional experiences vital to the strengthening of inter-relationships (Ingersoll 2001; Carr 2005;

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Messer 1993). According to O'Neil (1981), social solidarity can also be interpreted as a form of care between groups or individuals shown through moral equality, collectivity, and beliefs bound by emotional experience (Johnson 1981; Faulconer and Williams 1985; Maynard and Clayman 1991). Social solidarity can occur due to various similarities in race, ethnicity, and connected desires to improve their immediate background through holistic development. That is why Ohmae Kenichi (1990) holds that social solidarity is also influenced by social interactions that take place due to cultural ties, caused by the emergence of community sentiment.

Through social solidarity, local traditional wisdom in the *Makayaklo* culture of the North Maluku people has been preserved over time. These traditions are still carried out to date in every celebration, including marriages, Hajj pilgrimages, circumcisions, death (grief), and other activities seen as functional by the community. These cultural practices have been handed down across generations, surviving though the community has been exposed to various advances and developments over time. This implies that globalisation has not destroyed existing traditions, despite multiple changes. However, information technology growth and the 5G generation have eroded tradition and culture, including in North Maluku. Therefore, this study focuses on the importance of the *Makayaklo* culture to the North Maluku people and the steps taken to preserve the culture.

Terms and Definitions

Makayaklo Tradition

The term *Makayaklo* (which means helping each other selflessly in the Makian language) is a tradition of the Makian people in North Maluku that is carried out at every celebration or ceremony as a perpetuation of local wisdom and symbol of kinship in the community. This tradition is a form of social education that has high value in social relations, which teaches solidarity, social integration, and togetherness.

Local Wisdom

“Local wisdom,” a.k.a. tradition, is generally understood as knowledge, doctrine, habits, practices, etc. passed across generations, and includes methods of conveying knowledge, faith, and training. Local wisdom is a social habit carried from one generation to another through the process of socialisation (Garna 2008), which determines the values and morals of a society and defines what is considered right and wrong. The concept of local wisdom focuses on the worldview, belief systems, values, customs, and patterns of community thinking. Local wisdom is an explicit knowledge from time memorial that has evolved with the community and its environment through shared experiences gathered from different facets of life. This collective knowledge in the community has been systemically useful to enable various people to live together dynamically and peacefully. Local wisdom not only describes behaviour, it references the dynamics of a civilised society

As something derived from the past, local wisdom is not only interrelated with the issue of legitimacy, but also with the authority system. As a historical concept, local wisdom can be understood as a cultural paradigm that sees and gives meaning to reality. According to Djibat (2017), the process of forming local wisdom is actually a selection process, as it is seen as the setting of values and knowledge systems that determine the nature of a community. Wisdom gives identity awareness and connectedness. It is difficult to define and limit local wisdom in cultural and social discourses considering that it is related to text and context. However, experts define local wisdom (often interchanged with local culture) as a human effort through the use of our minds (cognition) to act and behave towards a thing, object, or event that occurs in a particular space. In general, local wisdom can be defined as native ideas that are full of good values and are embedded in and followed by community members (Saputra and Sharfina 2013).

Etymologically, the word “wisdom” is understood as the human ability to use one’s mind to achieve a particular result, object, or event. Although “local” specifically refers to a limited interaction space with a limited value system, it has been designed in such a way as to involve a pattern of relationships between humans and their physical environment. The designed interaction pattern is called the setting, which is an interactive space where a person can form face-to-face relationships within their environment. A life set that has been developed will directly produce values, as these values become the reference for behaviour.

Excerpts from an interview with Jacob Karim (a senior figure of the North Maluku) describe local wisdom as the set of values that dominates North Maluku society (Jacob Karim, interview, June 10, 2018). These values are regarded as the true way of life, as they refer to the daily conduct of the local community. Therefore, it was reasonable when Geertz (2008) stated that local wisdom is an entity that determines human dignity in society. This further implies that it contains elements of intelligence, creativity, and local knowledge, utilised by elites for developmental decisions regarding the community. This also corresponds with Tiezzi, Marchettini, and Rossini (2003)’s statement on the role of local wisdom in tradition and religion; namely, that the emergence of local wisdom in a society is the result of continuous trial and error and of various kinds of empirical and non-empirical knowledge, which are aesthetic or intuitive in nature. Observation of the North Maluku people for this study showed that local pearls of wisdom can be found in almost all places in the forms of songs, *Dolobolo*, proverbs, offerings, advice, slogans, and ancient books that are inherent in everyday behaviour. Local wisdom is usually reflected in people’s longstanding life habits and sustained in the values prevailing in community groups. These values become the basis of the society, engrained into integral day-to-day living through attitudes and behaviour. Local wisdom is best described a specific phenomenon, which holistically describes the characteristics of that society.

Social Solidarity

Solidarity is defined as togetherness, cohesiveness, empathy, sympathy, and tolerance. It was a central theme discussed by Durkheim (1961), and he described it as the origin of social order in society. Durkheim stated that the origin of the authority of morality was traced to something rather vague called “society.” He further created two related concepts for the explanation of social reality: “conscience collective” and “representations collective.” Collective awareness is a normative consensus that includes collective religious beliefs, similar to Marx’s concept of ideology without its relation to class. Durkheim also stated that overall normative beliefs, embraced along with the implications of social ties, form a particular system to regulate life and unity in a society. However, this collective awareness of intensity, rigidity, and abundance vary from one community to another. According to the results of this study, the collective picture of this tradition shows that solidarity is symbolic to the members of a community, as it creates oneness in mind. The holistic view of this tradition shows that the ways community members see themselves in their relationships affects them collectively. For this reason, the composite image is part of the contents of the collective consciousness, which is an entity that exists between people through metaphysical means and public reality. Hence, collective awareness contains all ideas shared by community members through mutual goals and intentions.

Furthermore, Durkheim (1961) divided social solidarity into two groups: mechanical and organic solidarity. Durkheim used the terms mechanical and biological solidarity to analyse society as a whole, not organisations in a society. Mechanical solidarity is based on a collective consciousness (conscience), which refers to the totality of shared beliefs and sentiments that can exist in the same community. Solidarity depends on individuals who share the same traits and adopt the same normative beliefs and patterns. Therefore, individuality and personality do not solely transform, as they are continuously paralysed by immense pressure for affirmation. Therefore, Durkheim concluded that the clearest indicator for mechanical solidarity is the scope and severity of repressive laws. Before the onset of the *Makayaklo* tradition, common law that

had been handed down from traditional leaders defined every behaviour as something evil, which threatens the traditional collective consciousness. Hence, people who go against these customs are usually severely punished or shunned by the community, as they are seen as deterrents to the social order. Often times, the punishment does not reflect the violation, nor does it affect the sentence of the crime. Instead, the punishment must reflect the collective anger that arises against the nature of the person who deviates from the collective consciousness.

Mechanical solidarity is based on a high level of homogeneity in trust and sentiment. However, such uniformity is only possible if the division of labour is very minimal. As the division of labour deepens, this allows for increasing differences among individuals. The emergence of this individual-level difference is, however, feared by some members of the community, as it can challenge the collective consciousness, which poses danger to the social order. Indeed, the increase in functional interdependence often leads to autonomy. This is in line with Munawar Ahmad's (Makian community figure) statement that "it is the individual division of labour that continues to take on roles that were once filled with collective consciousness" (Munawar Ahmad, interview, May 24, 2018). Munawar Ahmad also emphasised that the strength of solidarity rooted in restitutive laws compared to the *Makayaklo* tradition was different in purpose. This repressive traditional law expresses anger at violators, while restitutive law serves to maintain the intricate pattern of interdependence between various specialised groups in the society. Hence, punishment for violations under each rule of law differed greatly. In an organic system, the collective anger of a society arising from deviant behaviour is less likely because the collective consciousness is not so strong. As a result, punishment meted out is more rational, as it is adjusted based on the severity of the violation, while still protecting the survival of the intricate pattern of interdependence underlying social solidarity. This pattern of restitution is often seen in land ownership laws, contract laws, trade laws, and administrative regulations and procedures.

Social Integration

Etymologically, integration comes from the Latin word *integrare*, which means giving a place in a whole. From the verb, the noun integrity is formed, which means unity. The term integration therefore means combining some aspects into a single and unified unit. Social inclusion is a mode of unified co-existence of various cultural system units of ethnic and sociological groups in order to relate and cooperate based on the same fundamental ideologies. This unit exists as a norm to carry out higher socio-cultural functions without harming traits-characteristics of diversity. Integration is divided into two parts: static and dynamic integration. Static integration is the state of unity between different ethnic groups and social groups, where each group has a suitable place in socio-cultural structures, all functioning at a new and higher level for a relatively long period. Dynamic integration is defined as the state of unity of some ethnic groups and social groups along with their socio-cultural system within a structure that has implementable functions, which can be adjusted to changing circumstances and conditions to achieve common goals.

According to the functional approach, society is a state of integration in regards to norms and values. Durkheim (1961) deems normative integration necessary to impose tangible standards related to various human behaviours across different situations, and to realise a high level of compliance between the norms and the actual practice of citizens. All of this supports the idea of the functional approach as an agreement or consensus, which serves as the principles of social integration in society. However, the conflict approach ensures that the policy of social inclusion is not a consensus concerning value, but more about conflict, constellation, and coercion. In South Africa, for example, citizens feel life is filled with friction and pressure for people of colour, as the factors that drive social integration are political coercion and economic interdependence.

Research Methods

This study used a qualitative method with a multi-case approach, which was intended to uncover and analyse the value of education within the culture of *Makayaklo* for building solidarity and socially integrating the North Maluku people.

Time and Location of Research

The study lasted for eight months, spanning from February to September 2018. Three regencies/cities in North Maluku province were selected as the study locations: South Halmahera Regency, Ternate City, and Tidore Islands City. The selection was based on information about the regencies/cities, which still uphold local culture and wisdom of the *Makayaklo* culture. The selected three regencies/cities were rigorously researched to provide a detailed and holistic picture of the research data needed.

Research Subject

Subject selection was focused solely on the research parameters and data needed from the participants. In regards to the qualitative research, a multi-case study approach was adopted, selecting research subjects who have experience with the *Makayaklo* tradition. Based on recommendations from the Head of the Education and Culture Office of North Maluku Province, the following sites were selected: 1) South Halmahera Regency: the district is recognised as the birthplace of *Makayaklo* culture with some uniqueness. Notably, to date, the people of this district still practice *Makayaklo*; 2) Tidore Island City: this city is an Island inhabited by multi-ethnic groups from North Maluku, but still in touch with the culture and values of local wisdom, earning them an award from the Governor of North Maluku as a very cultured city in 2013; 3) Ternate City: Ternate is a North Maluku Province island whose population is also multi-ethnic, but dominated by ethnic Ternate, Makian, and Tidore. These three ethnic groups constitute the largest ethnic groups among the North Maluku, who to date still practice the culture and values of North Maluku's local wisdom, including *Makayaklo*.

Procedures, Instruments, and Data Collection

Data was collected through observation, interviews, and documentation to uncover and analyse the value of education in the culture of *Makayaklo* as an effort to build solidarity and socially integrate the North Maluku community. The research was focused on description of variables related to the problem and efforts of the community in regards to preservation and cultural inheritance. For this study, primary data and additional data were obtained. Primary data consisted of words and actions in the implementation of the *Makayaklo* culture, as well as statements from traditional elders and community leaders from the three regencies/cities, while additional data focused on cultural implementation documents on *Makayaklo*.

Primary and additional data were sourced from the community activities mentioned above, in regards to their respective duties and responsibilities. To obtain accurate data, researchers used focused observation, in-depth interviews, and documentation techniques. Applying these three techniques, the position of the researcher was as a principal informant instrument, recording field notes and observation sheets. The researchers utilised unstructured and semi-structured questions to uncover details about implementation of the *Makayaklo* culture in the three districts/cities. Furthermore, the researchers were directly involved in diverse roles ranging from non-participants to full participants. For example, in July 2018, they witnessed the implementation of *Makayaklo* culture for a married couple who will perform the Hajj, in Gita village, Oba Subdistrict, Tidore Islands City. Similarly, in Ternate, they were involved in wedding ceremonies

in Kayumerah village, Ternate City in July 2018. During this field experience of the *Makayaklo* culture, investigators also conducted face-to-face interviews with the key participants of the events. The interviews were aimed at indigenous elders and community leaders from the three regencies/cities, which were a source of primary data in this study. The interview instrument was composed of questions to uncover the functions of each element, as mentioned earlier. During the research process, investigators also collected the documents needed in order to record the types of cultural practices that are still sustainable from the three districts/cities as a means of building more quality education. All this was done to maintain the integrity and authenticity of and preserve the local wisdom in each district/research target city.

Data Analysis

Data from this study was analysed using qualitative analysis following Creswell’s (2013) method because it was considered to be the most scientifically efficient amidst other various data analysis software. There are six steps used to illustrate linear and hierarchical models; however, for this study, the author utilised an interactive approach. This further implied that various stages were interconnected, requiring no accordance to structured arrangements (as seen in Figure 1).

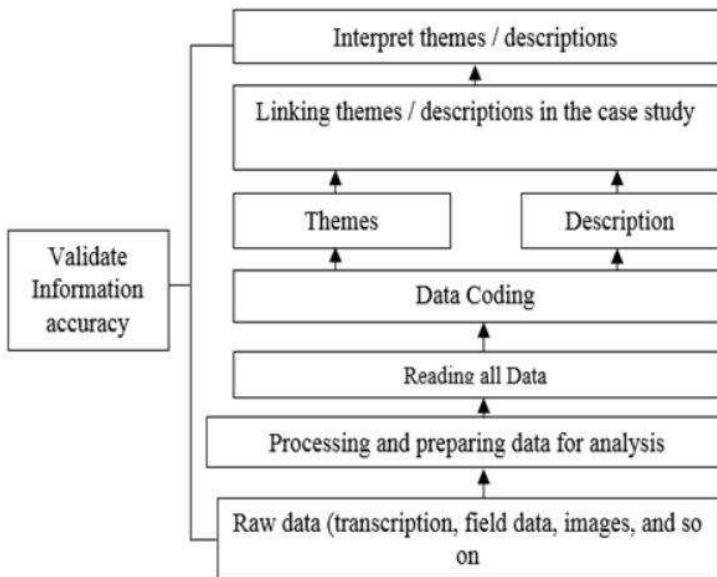


Figure 1: Data Analysis in Qualitative Research
 Source: Creswell 2013

Results and Discussion

Makayaklo Culture Implementation

Every society has its own culture and customs, and an example is the North Maluku’s *Makayaklo* traditions used as a form of cooperation to overcome various problems in daily life. Through this culture, the people of North Maluku have been able to fulfil their needs and maintain their survival. Culture is a kind of substitution for instinct because it gives direction to a society (Lasch 2018). *Makayaklo* is a normative rule that must be followed, and given this fact, it can be said that it determines the standards of community behaviour. The culture comprises of a complicated system of norms, feelings, and actions that are expected and standardized and followed by the whole community, even when these norms are forced in some cases.

One of the most vital institutions to the people of North Maluku is the celebration of marriage, death, circumcision, Hajj, birthdays, and others (Winn 2012). With the union of marriage, for example, the continuation of humanity can be guaranteed and legitimate in the eyes of religion and the prevailing values in a society. Therefore, given the importance of weddings, the community created its own way of celebrating. This, of course, cannot be done alone, and requires the help of others, both directly and indirectly. Consequently, the collaborative nature of these practices ensure that the culture will succeed (Bubandt 2009).

This study found that for a long time, *Makayaklo* had always been carried out by the people of North Maluku to achieve successful celebrations. Any time any form of ceremony takes place, this practise always accompanies it. The culture is considered necessary by the community because it completes the “heavy” jobs in any celebration and also contains positive values, such as encouraging individuals or citizens to come together in mutual need because it is believed that only by through solidarity will they succeed. These educational values serve as a guideline that a person or group of people are emotionally attached to, or even as a life goal that must be fought for and maintained (Greenberg et al. 2003). Furthermore, it can also be said that a society’s cultural values serve as a conceptual form of their culture that seems to be outside and above the individual citizens (Abu-Lughod 2008).

The findings of this study also show that *Makayaklo* requires the gathering of people or citizens in each celebration and for everyone invited (*Koro*) by the host to be willing to do whatever is requested of them. Usually, the members or participants are directly informed by the host of the intentions of the gathering. Hence, the submission of invitations must be carried out directly by the host and not by a representative, but if this is unavoidable, then the representative must be a respected person and properly perform the task, usually at least seven to eight days before the celebration begins. The members of *Makayaklo* usually carry out their duties a few days before the celebration is held, completing all preparations related to the celebration. For this reason, they work from before the ceremony is held until the service is finished. However, *Makayaklo* member selection criteria depend on distance of residence, close family, and neighbors. The number of members in each celebration varies, and depends on the level of association and social status of the celebrant in the community.

The members have a considerable role in these celebrations, and this is because all the work both before and after the ceremony is their responsibility, especially in villages where all jobs require human resources due to the unavailability of technology to ease work. For instance, in North Maluku, generally composed of small islands, clean water often becomes a problem. Therefore, if the celebration is carried out during the dry season, this problem requires a lot of human resources, and the role of community members is very important. The culture in a society is unique and dependent on the natural challenges they face (Hall 2014). Climate and geography are also essential factors in cultural development. Significant differences in climate and topography can create severe obstacles to various cultural events, which *Makayaklo* helps to overcome.

Public Participation in Makayaklo Culture

Etymologically, the word “participation” is a loanword from “participant” in Dutch or “participation” in English. The word “partake,” which also means participate, comes from the Latin words *pars* and *capere*. *Par* means “part,” while *capere* means “taking.” “Participate” means taking part in one or more stages of a development process. In other words, it could mean involvement in some capacity in joint activities. According to the findings of this study, the *Makayaklo* culture has two points of concern. The first is partaking, which is the participation of its members in certain or all stages of celebration activities. Second is celebration, in which the involvement of people seems limited, except in those considered to be joint celebrations. A ceremony can be viewed as a joint celebration if it is initiated and jointly carried out by members of the community (not outside parties), aimed at meeting their needs.

This study found that the *Makayaklo* culture does require full community participation, without which this tradition could not be performed. Each member usually shows active participation, and in cases where they cannot perform due to personal urgent matters and cannot be represented, the person will inform the hosts. However, participation in other forms such as donations of money or goods is still sufficient. In any case, every member invited as a participant clearly participates to the extent of their ability and time available.

The study also found that *Makayaklo* members consist of fathers, mothers, and young men and women with no age and social class boundaries. Each of these groups usually already understands their field of work, even though it is unwritten. The fathers take part in areas that require expertise, such as cooking rice (usually white and yellow), boiling water to supply tea or coffee for guests present, making wards, etc. Youth groups get more involved in fields that require energy, such as lifting jobs, carrying, decorating, transporting water, refining firewood, and so on. The women and girls group most often take part in matters related to the kitchen (cooking), painting, and so on.

A notable characteristic of *Makayaklo* is its ability to involve many people, even when they come from different economic groups, levels of education, social statuses, and various ethnic origins. On rare occasions, even ethnic Chinese people who are Christians and Buddhists get involved in these celebrations, even though their involvement is mostly passive. This is attested to by immigrants who come from different ethnicities in Babang village, South Halmahera Regency often being involved in *Makayaklo* activities conducted by residents. They also feel that this culture is enough theirs to help families with their celebrations and plays a vital role in strengthening friendships and building social solidarity in the community. Therefore, it can be said that different ethnic groups use this tradition during celebrations and more importantly, they are being fused together through this culture.

Participation arises based on internal factors within the individual or community. For that reason, if viewed from a motivation perspective, community participation occurs as a result of (a) fear/compulsion, (b) engagement, or (c) awareness. When carried out by force or fear, it is usually the result of firm orders from village leaders, forcing community members to participate. Engagement is driven by a high sense of solidarity among members. Therefore, the people's participation is not due to public pressure, but due to a manifestation of togetherness that is already a socio-cultural condition of the local community. However, the findings of this study indicate that community participation is most often due to awareness, i.e. arising from the will of community members. This is based on cooperation arising from one's conscience.

The participation shown by the community in this culture does not include forced groups, and this is because there are no community groups that force people to take part. Thus, participation in *Makayaklo* mostly leads to voluntary involvement. Given that *Makayaklo* has been a tradition for generations, it feels like a loss for those who do not attend. This is seen from the community's attitude towards celebrations; they consciously feel responsible for a celebration's success. It is perceived as an "abomination" if a neighbour or close friend does not include himself as a member. If there were sanctions applied here, the nature of social sanctions would be high. Therefore, this activity indeed demands public awareness to be involved (Bahrullah A. Karim, interview, May 4, 2018).

The Function of Makayaklo in Celebration

This study found that the members of *Makayaklo* start working long before an event begins. They do all the work to ensure the success and smooth running of the celebration. Every member understands their respective duties, and always helps one another when there are duties that require additional hands. Their obligations are not only during preparation and implementation, but also throughout until the completion of activities. This means that *Makayaklo* is foundational to the success of celebrations.

However, their obligations are not limited to rendering assistance in the form of labour, as they are also obliged to make monetary donations. The gifts they provide are recorded by a chosen officer and then handed over to the host. The host then uses them as a basis for giving a reciprocal contribution if the family of the donor makes a celebration another time. This complementary contribution is usually more significant or at least the same as that given by the donor at the previous ceremony. The amount of donations obtained from members is generally quite large and very helpful to families holding the celebration. When interviewed, some of the people in Kupal village, South Halmahera district even stated that usually, donations could exceed the celebration capital that had been issued.

Such is the importance of this *Makayaklo* culture to the North Maluku people, so that if there are people who are selected for certain duties and not fulfilling it, they will get social sanctions that are realised in a form of lack of help when their own family has a celebration. The community sees such people as those who are not good at socialising and do not know the customs and rules. It is a unique prestige for families when they have a celebration, and all the participants of the *Makayaklo* are invited and present. On the other hand, it is an unfortunate thing if the participants do little at a family's ceremony. Thus, *Makayaklo* can also be used as a benchmark for whether a family has a good relationship with other community members or not.

The position of *Makayaklo* participants in celebrations includes functioning as a committee. This committee is formed to divide tasks and responsibilities, which are flexible, meaning that virtually all participants are capable of working in the places needed. They can work day and night according to their needs and the amount of work to be done. The larger the ceremony, the more work to be done. Members work selflessly, and they also sacrifice the time usually used to earn a living or carry out routine activities. Therefore, according to the results, the *Makayaklo* culture is a system of cultural values held and implemented by the North Maluku people. They try to live following a policy of these values that are developed and widely adopted by the community. This culture has been embedded for so long that it has been deeply rooted in every single member of the society. In simple terms, it can be said that the culture also functions to regulate how every individual should behave, primarily relating to others.

In *Makayaklo*, according to the findings of this study, there are a series of abstract concepts and broad scopes that live in the minds of most North Maluku people about what should be considered essential and valuable in life. Furthermore, the culture also functions as an orientation guide for all human actions. This cultural value system creates a higher system of work than other modes of operation, such as systems of norms, laws, customs, ethical rules, moral rules, and manners. The lives of North Maluku people have long been permeated with their cultural values, causing these concepts to be rooted in the mentality of the society and difficult to replace.

The Educational Values of Building Solidarity and Social Integration in Makayaklo

In this study, values are understood as something abstract, which are used as general principles of acting. They can be seen as guidelines for performing and, at the same time, as goals of human life. The attachment of people or groups to a value is relatively robust and even emotional. In every society's culture, cultural values are binding and regulate growth (Hofstede 2011). In *Makayaklo* culture, the primary value is the smooth running of community life, and this is a common goal to be achieved. This culture is a social system that is the embodiment of thought conception about those things that are considered essential and valuable to people's lives.

The value system in the *Makayaklo* culture is used as a reference for how one should act. For this reason, the cultural values it embodies—solidarity, social integration, and togetherness— influence peoples' daily lives, goals, and deeds. During an interview, Munawar Ahmad (one of the Makian community leaders) in South Halmahera district explained that the cultural value of *Makayaklo* as an organised concept affects behaviours related to nature, human position in life, human relations with others, and desirable and undesirable things that may be associated with the relationship between humans and the environment as well as with fellow humans (Munawar

Ahmad, interview, May 24, 2018). This research also found that through *Makayaklo* culture, the North Maluku people regulated their actions and procedures, primarily related to the implementation of celebrations. Also, it is an institution considered necessary by the community due to the fact that it governs the roles to be played by every citizen. With such a culture, the relationships between individuals and families are controlled and bound by a value system. Therefore, every citizen must obey the prevailing value system if they do not want to be “ostracised” by others.

Conclusions

The results of this study indicate that the *Makayaklo* culture is still maintained and developed by the people of North Maluku because it is considered appropriate to the conditions and challenges of the natural and socio-cultural environment. This culture functionally plays an important and useful role in the society. As a socio-cultural system, it is not only seen as an institution that can overcome and complete “big” tasks in celebrations, but also able to regulate and force its citizens to act under common values. Everyone experiences the compelling nature of this culture, both indigenes of the community and migrants. The society highly values the rules that exist in this culture, and it is expected that all members obey because these norms are outside of themselves; meaning that they have existed before individual life and will continue to exist after the individual is gone.

This study also found that *Makayaklo* not only regulates the social behaviour of its members, but also has practical and economic value. Through the culture, the community can complete work quickly and accurately, and it is very helpful to the family of the organisers from an economic standpoint. This can be attributed to the contribution and willingness of the community members to render their assistance. Besides, it also creates a closer bond between families and individuals in the society. This is because the existence of this culture can reconnect the bonds of brotherhood and ease minor conflicts that may occur within a community. Furthermore, this study also found that North Maluku, which was hit by conflict a few years ago, has been able to bridge ethnic boundaries, social stratification, and social status in the community with the culture. Therefore, this culture can be said to be egalitarian and cosmopolitan. No one is being exploited; there are only efforts to achieve a common goal. Every member will enjoy the benefits of this culture when their families host a celebration.

The values of social solidarity are very evident in this culture where people feel a shared affinity, having to help each other and work together as a team in completing tasks. Also, this culture does not distinguish between ethnic and age groups, making egalitarianism and solidarity visible. Each community member renders assistance according to their abilities and expertise. It is interesting to note that citizens in North Maluku province, when practicing *Makayaklo*, do not differentiate between native residents (indigenes) and migrants (new residents). They are treated equally, but all must conform to expected social attitudes. Usually, if an old community member is having an event, they will not forget to invite the new members to be involved, and from this first invitation, it will be seen how the new residents respond to the event.

The spirit of togetherness (social solidarity) is shown by their willingness to sacrifice material, energy, and time. During this activity, many participants are unwilling to perform time-consuming routine tasks, because most times, they have to work at the venue. Economically, participants contribute to ease the host family’s burden, and this action is reciprocated later when they have a ceremony. But what is interesting is that solidarity shown financially does not depend on whether the donor will have a celebration or not. Even when the same family performs another celebration within a short period, they will continue to make donations, even though they have not enjoyed their own contribution yet. Participants devote their strength and ability to perform various tasks related to the celebration such as cooking rice, cooking curry, making food wards, entertainment awards, cooking wards, and so on. The point is that all tasks are carried out together and this activity is full of jokes and togetherness.

In sum, *Makayaklo* culture is key to maintaining kinship in North Maluku society, especially in various celebrations. Community members render both material and non-material assistance, and it is very important to maintaining social relations in North Maluku. Looking forward, the steps that must be taken by all societal components to sustain this culture include: increasing younger generations' understanding of it; incorporating this culture into the education curriculum as local content; using the cultural community as a model; and, if necessary, having local governments implement special regulations for cultural conservation.

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