

THE IMPLEMENTATION OF CULTURAL CHARACTER VALUE "*PELA GANDONG*" OF HISTORY LEARNING IN HIGH SCHOOL IN MALUKU

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Abstract

Pela gandong is a local culture owned by the people of Maluku that has the value of character education. These cultural values have been exist since long ago, but this culture starts to forgotten by the people of Maluku now. Maluku itself had experienced religious conflict in the year 1999-2002 in Ambon City. The conflict between one tribe with another tribe often occurs even at the level of education. Conflict between School one with another school often happens. The conflict can be concluded that the value of Culture "*Pela Gandong*" has been reduced unnoticed. It is influenced by the new culture that enters and the lack of public awareness about the cultural value of *pela gandong* itself. The purpose of education is not just to educate students, but also as a place to form the character of learners. The purpose of this study was to describe the values of character education in *pela gandong* culture in the Maluku community and to describe the use of the *pela gandong* as the subject matter of history in high school. The method used in this research is literature review from books and previous researches in the form of journals. The results of this study indicate that: 1. The *pela gandong* contained the value of character education, such as: brotherhood, compassion and caring. 2. The *pela gandong* can be used for history materials because this value can be applied so that students love each other though different. Therefore, the *Pela gandong* is very good to be used as a learning material for the subjects of history because history also develops students' character and contains many kinship values.

Keywords: Character Education, *Pela gandong*, Culture, Senior High School

1. INTRODUCTION

Technological advances, increasing of rush public life, the society living needs and the changes of children behavior are now starting to be apprehensive. Education as a human effort is the best cultural aspect and result that young generation can provide to continue their life and way of life in the context of socio-culture (Sukrdjo and Ukim, 2010: 1).

The purpose of our national education derives from the diversity of nation is containing in the Law of National Education system aimed at the development of potential learners in order to become human beings who believe and cautious to God Almighty, have noble character, healthy, knowledge, capable, creative, independent, democratic, and responsible citizen (Sukardjo and Ukim 2017: 14).

Character education is not a new policy on education, but rather an effort to restore the provision of education to the true essence, as mandated in Indonesia government regulation namely clause 1 (1) UU.No. 20/2003 on National Education System. Therefore character education should be developed in the full frame of the National Education System and in order to achieve the National Purpose of National Education. Character education is an integral part of the educational process, so there is no dichotomy between academic education and education character (Kartadinata in Lickona 2012: xi).

Furthermore, Samani and Hariyanto said that "character education is a positive thing that teachers do and

affect the character of students who taught. Character education is a conscious and earnest effort of a teacher to teach the values to his students (Samani and Hariyanto, 2012: 43) In addition, Asmani (2011: 36) identifies moral values / characters into five main groups. Based on studies of various religious values, social norms, laws, academics, and human rights principles. The five groups in question include the value of (1) the character associated with the god, (2) the character relating to oneself, (3) the character associated with each other, (4) the character related to the environment, and (5) value of nationality.

Not unlike what Asmani said, Samani and Hariyanto also gave same opinion with Asmani by saying that the harmonious character is interpreted as a way of thinking and behave that is typical of each individual to live and work together, both within the family, society, nation, and country. Character can be regarded as values of human behavior related to God Almighty, self, human, environment, and nationality embodied in thoughts, attitudes, feelings, words and deeds based on religious norms, law, order karma , culture, customs, and aesthetics (Samani and Hariyanto 2012: 41-42).

According to Zainuddin and Hambali in the Journal of Zainuddin, 2015, Vol.5. no.1, the educational process is the process of developing the potential of learners so they are able to become the heirs and leaders of the nation's culture. Furthermore, Zainuddin (2015) added that Through education, cultural values and superiority in the past are introduced, studied, and developed into their own culture, society and nation according to the age in which learners live and develop themselves.

The *pela gandong* is a local culture owned by the people of Maluku. This culture has existed long ago and has the character education values that can be taken for use in History learning. Culture itself is a concept, according to Koentjaraningrat (1974 : 73) said that culture is the whole of human ideas and works, which must be familiarized with learning, along with the whole of the result of his mind and work (Koentjaraningrat, 1974: 7). So to restore the *pela gandong* in order to maintain security in Maluku can be started from various approaches. The author argued that to rebuild the *Pela gandong* in Maluku to maintain security stability can begin with: (1) Cultural Value *Pela gandong* involves for students in Maluku, (2) the "*pela gandong*" contains many fraternal values, and (3) "*Pela gandong*" as an asset to maintain security in Maluku. The purpose of This research was to describe the values of brotherhood and affection contained in the culture of "*Pela gandong*" and to describe the implementation of *pela gandong* cultural usage into learning history at high school in Maluku.

2. RESEARCH METHODS

This research was a literature review as series of activities related to library data collection methods, reading and recording and processing of research materials (Zed, 2017: 3). this study was conducted on books and journals related to *Pela gandong* Culture. Furthermore, Zed added that this study has four main characteristics: (1) direct research with text (nash) or numerical data and without direct knowledge of the field or eyewitnesses in the form of events, people or other objects, (2) ready-made data make this research become focus only in direct contact with the source material already available in the library, (3) the third characteristic is that the library data is generally a secondary source, in the sense that the researcher obtains the material from the second hand and not the original data from the first hand in the field, and (4) the condition of the bibliography is not limited by space and time (Zed, 2017: 4,5).

The results of this study show that *Pela gandong* culture contains positive character education values and can be taken and included in a learning history in school for learners.

3. RESULT AND DISCUSSION

3.1. A Brief History of the *Pela Gandong* Culture

Culture is a legacy owned by the community as human creation. This culture usually originates or emerges from human habits during life and is regarded as a rule or a duty that is to be practiced by society itself. *Pela-gandong* is a union between a country on the of Ambon-Lease islands with other lands on the Seram island, the union is based on true genuine brotherly relationships, with the content and conduct of the union arranged in the oral and written agreement, the parties pledge to submit to the agreement as a legal basis for its implementation from time to time (Lokollo, 1997: 5). *Pela-gandong* was born five centuries before Marx, undergoing a process similar to Karl Marx's dialectical concept, that the local wisdom of *pela-gandong* is the maximum work of the ancestors of Ambon

Lease island, through the stages of the old paradigm of monism to dualism and finale to dialectics and radically produce culture *pela-gandong* (Watloly, 2005: 95-105). Talking about culture can not be separated from the understanding of the culture itself. There are several cultural understandings that we can find in

books and cultural journals. But here the author takes the cultural sense by Koenjaraningrat. He argued that "Culture is the whole of human ideas and works, which must be familiarized with learning, along with the whole of the result of his mind and work (Koentjaraningrat, pp: 9-1974)".

The *pela gandong* culture has existed long before portugis and spain came to Indonesia especially Maluku to search for spices. *Pela gandong* itself is one of the kinship relationship between one village with another village, one tribe with another tribe. "The origin of the *pela* should be searched in the distant past, long before the Europeans landed on the spice islands to get the claws and nutmeg. Perhaps It is a system of covenantal agreement of the treaty was born in the ordinary society of decapitating the enemy head (cut head), but in the days of Portuguese and Dutch raids in the 16th and 17th centuries, the *pela* system was used to strengthen the defense against foreign invaders and to helping each other in those crucial moments. (Bartels Dieter In Journal, *Pela Relations In Maluku-Central And In The Netherlands*)".

Furthermore Dieter explained in his article that *Pela gandong* understanding is a culture of glue of life between religious people harmonious and steady because (1) reinforcing the values and norms of raw, by way of living and implementing it into the form of their own behavior or together (2) maintaining the *pela* language in earnest so that it can speak in the language of the land, (3) enjoying and appreciate the artwork of its own brothers, (4) knowing, understanding and able to carry out customs (5) recognizing both the history of her relatives, respect her ancestral heritage, and loving her homeland, and (6) be able to actualize her customs by responding appropriately to the wishes of the government, so as not to be alienated from the local community, national and international (see Lokollo, 1996 in Thomas Frans, Journal, 2010 *Pela Tradition Discourse In Ambon Society*).

The key role in developing and sustaining a common ethnic identity should be sought in a system of social relations called it ties relationships outside its own country. The *pela* is a covenant relation with one or more other countries which are often on other islands and sometimes also other religions. Even if every country has only one or two servings, the effectiveness of the whole rather than the density of the solid and intermittent networks are so important that all the inhabitants of Central Maluku participate in the *pela* philosophy and thereby participate in the exposition of togetherness ". (Bartels Dieter In Journal, *Pela Relations In Maluku-Central And In The Nederland*).

The division of *pela gandong* by Bartels. It divides *pela gandong* into four basic principles become *pela* basis, which are as follows: (1.) the defending countries are obliged to help one another in times of crisis (natural wars, wars etc.); (2) if requested, then that one country shall provide assistance to another country which wishes to carry out projects for the benefit of public welfare, such as the construction of temporary houses, mosques; and schools; (3.) If a man visits the land that defends it, the people of the land are denied to feed it; a guest who does not have the right to ask permission to bring home whatever the produce of the land / fruit according to his favorite; (4.) All the inhabitants of the *pela*-related countries are considered inhuman; therefore two such righteous people should not marry because they are seen as discordant.

Any violation of the rule will be severely punished by the grandmother who pledged the *pela*. Examples of punishment are sickness, death and other tribulations that have been subjected to transgressors themselves or their children. If they violate the marriage prohibition, they will be caught in the order of their way round their lands, dressed in palm-leaf clothing, and the inhabitants of the land trespass. On the other hand also the *pela* where the betel is held with no swear, only by changing saying betel together, a custom custom to associate the friendship between people who do not know each other. Indeed *pela* place betel is actually a friendship agreement. Married-marriage is permissible and any help that is voluntary and is not demanded absolute because of the punishment of grandmother's punishment. (Bartels Dieter In Journal, *Pela Relations In Maluku-Central And In The Netherlands*)".

3.2. The Value of Character Education in *Pela Gandong* Culture

3.2.1 The value of brotherhood / kinship

The *pela* is an organization. Subyato then added that these *pela* are friendship-friendly unions of two or more villages based on adat. Members of such organizations have different obligations to others, but can also expect spontaneous assistance from fellow members (Subyokto in Koentjaraningrat, 1988: 183).

From Subyato's explanation above we can conclude that *pela gandong* culture really has the value of character education that can be taught in school. Given the human life requires brothers and family. As Koentjaraningrat stated that the worst case is the principle of our familial bonds be became break (Koentjaraningrat 1985: 86).

3.2.2 Value of help each other

Pela gandong which is a culture of kinship relationship of course has the value of mutual help. Subyakto explains "members of a hard *pela* used to help each other in terms of warfare or the danger of attacks from others. They are required to give sago (Maluku Traditional Food) to the members of the *pela* who need it, they are obliged to receive members of the *pela* to stay at home. From the above explanation submitted Subyakto, it is clear that indeed in addition to have the value of brotherhood / kinship, *pela gandong* also has the value of helping each other between the community with other communities.

3.2.3 Mutual cooperation.

Members of the sanctuary *pela* are obliged to help each other and work together in the construction of village halls, churches, mosques or schools.

3.2.4 Value of mutual respect

The people of Maluku have several different tribes and religions that are *salam*

3.2.5 The value of tolerance

Pela members are not restricted by religion. Many examples show that the Nazarene villages are in one *pela* with the Islamic villages. Subyanto further added that "according to researcher *pela* relations

Although in the information submitted in the writing of Subyanti above, but from the explanation it can be concluded that the tolerance value contained in *pela gandong* culture is very useful in the life of the people of Maluku and can be presented in the learner history in High School.

3.3. Implementation of Educational Value Cultural Character

"*Pela gandong*" of History Learning in High School there are values of character education taught with the approaches of meaning Pancasila, nationalism, patriotism and national warrior figures. Of several properties of Maluku community that upholds these family values leads to a sense of kinship that continues to flow. Thus the values of character education.

4. CONCLUSION

From the discussion above it can be concluded that there are many values of character education contained in *pela gandong* culture. With the values of character education, the culture "*Pela gandong*" can be used as learning at school in Maluku.

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