Management of Pela-Gandong Cultural Based Social Integration Education as Development of Learning Models in SD Inpres Latta-Ambon

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Abstract. This study aims to describe the management of Pela-Gandong culture-based social integration education as a learning development model in SD Inpres Latta-Ambon. This study uses qualitative research, research design uses qualitative descriptive method. The implementation of this research was conducted at SD Inpres Latta-Ambon. The data used in this study are primary data and secondary data. Data sources are obtained through interviews and documentation. As resource persons in this study were the Principal, Teachers, and students. Data validity used in this research is method triangulation and source triangulation. Data analysis techniques using interactive analysis. Based on the results of the data analysis and discussion, it was concluded that: 1) Management of Social Integration education based on Pela-Gandong as a learning development model in SD Inpres Latta-Ambon was carried out by adjusting the curriculum and educational materials with local content by integrating the elements of art, language and systems Maluku socio-culture as a manifestation of the harmony of life as orang basudara which are willing to sacrifice and love peace. 2) Supporting factors in the management of Maluku culture-based character education are education and local government offices, provision of facilities, committees and parents of students, school management, and students from the Maluku community. This inhibiting factor of Maluku culture-based education is the absence of standard guidelines for the implementation of educational programs that contain local Maluku culture, students' interest in Maluku culture, and learning media that are less supportive to use.
1. Introduction

Talking about the management of Pela-Gandong culture-based social integration education as a learning development model, basically this education will relate not only to culture in general but also to ethics and social systems from the patterns of life of the Moluccan people which can shape a nation's character based on the reality that exists in the community as a model that can be developed through basic education in schools [1]. Given the importance of the formation of the character of the nation's children who have good morals, morals and manners, the social integration education process is a process of unification of several elements or elements that exist in society, so that it becomes a single entity even though it takes a long time or not fast, but this process can be used as an effective cultural instrument to revitalize and transform the values of local wisdom in an effort to provide knowledge and skills, but also the values of life in achieving further development to improve the quality of human resources [2]. In line with this, improving the quality of human resources is needed at various levels of education. Therefore, schools as institutions that can be used to process teaching and learning activities for educators, but also a place to educate the nation's young generation, play an important role in improving quality human resources and the process takes place when the quality of education is achieved through the quality of learning [3]. The principle is when education is held to develop the ability and form the character to educate the life of the nation, that's where the education of the character of the nation's children is assessed. In connection with that, social integration education conducted in schools can also be integrated in various subjects that are adapted to the basic competencies that will be achieved [4].

The management of social integration education is also related to local content learning as an education program which in its content and delivery relates to the development needs in the local area, which need to be taught to students, such as; circumstances in the social environment, in the natural environment, and in the cultural environment,[5] so that in its continuation through local content character education from the nation's children can be built. Forming the character of the nation will basically teach the nation's young generation to love and preserve the local moral values and wisdom. Thus the community can learn to take some policies that are useful in various fields of natural resource management, health, agriculture, education and various community activities [6].

The implementation of education related to the management of this school is meant by how education can be planned, implemented and controlled in school learning activities which include: values of local wisdom that need to be instilled, curriculum content, and related components in this regard parents as educators of children outside school hours. Implementation of social integration education in the process of learning in schools will bring local cultural wisdom as a form of positive
behavior when humans relate to nature and the environment and it has existed since ancient times, will become a reality that cannot be ignored and changed when culture is a means of work, copyright and sense of community need to be maintained and preserved [7]. Along with this, the Pela-Gandong culture was also used as an arena for traditional and cultural-based education that led to the process of social integration education as a form of local wisdom that needs to be maintained and preserved. Thus the wisdom of local culture in Maluku can be used as social capital for the people of Maluku as one of the revitalization movements which intrinsically has an appreciation of the values and cultural spirit, in transforming and re-increasing the values of true harmony that are; social, traditional and religious as well as sustainable which emphasizes that through the values of solidarity, kinship, brotherhood and sacrifice, which is at the core of the continuity of the Hidop Orang Basudara, can be used as an effort to ward off fear, worry, and trauma due to conflict which is prolonged.

The introduction of Pela-Gandong culture or other local cultures in Maluku early on for students in school is actually very useful so that the students not only directly engage with the concrete situation in their daily lives as Moluccan children but also in an effort to build character and identity as children of the country who have brotherhood morals and values. Correspondingly, aspects of education can then be used as cultural instruments that are very effective and significant in educating the young generation of the Moluccas to recognize their identity so that good noble values, manners, discipline, and politeness are more instilled. By realizing that actually education and culture are two sides that are inseparable but two complementary sides, education can be used as a human endeavor in fostering their personality based on the values of society and culture, by showing that the importance of the task of education in maintaining the nobility of cultural values. The nobility of these cultural values include, introducing culture by integrating in subjects in school, as well as in habituation to everyday life such as: reading culture, clean culture, disciplined culture, extracurricular activities at school, regional dances, and other local cultures [8].

Looking at the various things above, the management of social integration education based on Pela-Gandong culture in schools is one of the culture-based models of education that leads to local cultural wisdom in Maluku from past products that need to be used as a guide and living order of the Moluccan identity. Although local value, but universally contains the value of life in harmony that needs to be managed in the development of locally-charged learning models in schools so that in practice there are standard guidelines that can be used as guidelines so that it can attract the interest of students / students to better know their own culture. Thus the local content can be used as a learning media that can concretely support students / students to process in learning [9]. The purpose of this study was to: 1) Describe the management of Pela-Gandong-based Social Integration education as the development of learning models at SD Inpres Latta-Ambon 2) describe the supporting factors in the management of Maluku culture-based character education, namely the education and regional
government, provision of facilities, committees and parents of students, school management, and students come from the Moluccan community as well as the inhibiting factors of Maluku culture-based education, namely the lack of standard guidelines for the implementation of educational programs that have local Maluku culture, students' interest in Maluku culture, and the media learning that is less supportive to use.

2. Methods

This type of research is a descriptive study that is research conducted to determine the value of independent variables, whether it is one variable or more variables without making comparisons or connecting with other variables [10]. the design used is a descriptive qualitative research design, which is based on the philosophy of postpositivism, to examine the condition of natural objects, which researchers as a key instrument with data collection conducted by triangulation (combined), data analysis is inductive / qualitative and the results of research this emphasizes the meaning rather than generalization [11].

The implementation of this research was carried out at SD Inpres Latta-Ambon. Data validation technique used is source triangulation and technical triangulation [12]. The data analysis technique used in this study is an intertwined / intertwined model of analysis model consisting of three components, namely: data reduction, data presentation, and conclusion drawing in the form of interactions with the data collection process as a cycle process [13].

3. Results and Discussion

3.1 Management of Pela-Gandong Cultural Based Social Integration Education as Development of Learning Models in SD Inpres Latta-Ambon

Pela-Gandong culture-based social integration education as the development of this learning model is more oriented to local content in schools. This education is one of the implementation of competency development that is adapted to the uniqueness and beauty of brotherhood values in the local wisdom of Maluku people. Development of a learning model that leads to Pela-Gandong culture-based Social Integration Education is structured as one of the local content that will be applied in schools, taking into account the values and traditions of Maluku culture and customs which include: (a) Various Forms of Local Wisdom, (b) the system of kinship and traditional institutions, (c) The role of local culture as social capital in revitalizing and transforming the values of local wisdom. Through the implementation developed in educational institutions, it is expected that students and the community can: (1) Have knowledge of the forms of kinship and custom institutions so that they can be transformed well for themselves and society in general; (2) Knowing and recognizing the forms of brotherhood in the local wisdom of the people in Maluku; (3) Having attitudes and behaviors that are in line with prevailing values / rules, and preserving
and developing the noble values of regional culture in order to support national peace and development, in which kinship or brotherhood is a lifestyle or living culture of the Moluccan people.

The concept of Pela-Gandong culture-based social integration education is intended as a learning model that is intentionally designed in accordance with the development of a model of local culture that is based on the reality of the Maluku community. It aims to provide students with knowledge, skills, attitudes, and behaviors so that they have broad, and creative insights about the state of the environment and the needs of the community so that later students are able to develop and preserve local cultural wisdom based on their characteristics.

This social integration education material is managed from the forms of brotherhood from social institutions in local cultural wisdom which is then focused on the way of life of the people of Basudara, the role of Pela-Gandong, Pela-Gandong culture in traditional traditions in Maluku. These materials will then be elaborated in the structure of achieving goals, namely; 1) the harmony of the life of Orang Basudara as ancestral heritage, 2) strengthen the values of local wisdom based on the Orang Basudara way of life (Pela-Gandong), 3) hopes for a referral process and restoration of a fractured relationship based on Pela-Gandong. The three achievements of this goal can be integrated in the process of learning development so that there is a maintenance of the pattern of cultural values and local wisdom possessed.

The development of this culture-based material is determined by the education unit and is not limited to skills subjects. The material is oriented to local content that refers to competence. The implication is the development of learning models in local content so that it refers to the standards of content, process standards, and assessment standards set by the government. Thus each education unit must develop basic competency and competency standards for each type of local content developed [14].

The process of organizing social integration education based on Pela-Gandong is one way to convey the local cultural content of Maluku from the teacher to the students. Through this education students can learn about the values of local wisdom and character and how to develop their own interests and talents in Maluku arts and cultural skills. The concept of social integration education emphasizes more on efforts to preserve the local wisdom values of Maluku culture which can shape the character of local children in Maluku through increasing knowledge capacity but also planting the values of Maluku culture in the effort to preserve the culture of Maluku which started its introduction early to participants educate at school.

In the learning process educators in this school carry out their role as a qualified teacher when delivering learning. The education system applied is education centered on students, where all educational efforts aim to develop students' abilities to the fullest [15]. In line with the 2013 curriculum, education as a means of learning needs to be updated in an effort to improve human resources. The implementation and implementation of the 2013 curriculum which emphasizes more on the character and
culture that is instilled in students at an early age, strives to be realized well so as not to confuse the teacher in providing learning material, as well as collaboration between parents and students running well based on the material provided. The 2013 curriculum is a refinement of various things from the previous curriculum (KTSP), so that there are various innovations that have positive impacts shown to change learning planning, learning process, content of learning materials and evaluation of learning outcomes in an effort to improve student learning outcomes. In its concept, the 2013 curriculum uses an integrated or integrated thematic learning approach, in which the learning is integrated based on various competencies from various subjects into various themes.

Thematic learning presented in the 2013 curriculum, actually provides flexibility for teachers to create their own themes provided they are relevant and effective in the learning process. This means that the theme created is only a binding tool and is a strategy of learning, by not replacing the learning objectives as stated in the graduate competency standards (SKL), core competencies (KI), and basic competencies (KD). Correspondingly, the implementation of thematic learning based on the 2013 curriculum, teachers and students will be supported by textbooks which are one type of printed teaching material that plays an important role in learning by utilizing a variety of local arts and cultures as learning or can be used as themes from learning [16]. In connection with this Pela-Gandong culture-based social integration education management aims to develop learning models that can foster awareness of the young generation of Maluku that the culture built from the rich cultural diversity in Maluku can provide an adhesive power that can strengthen and strengthen self-resilience country children in Maluku in all their cultural wealth. This process of growing awareness will be carried out to revitalize Pela-Gandong as a model of social integration education both at the school level and the community, which indicates that this form of local wisdom needs to be maintained, preserved and continued to be developed as an adhesive tool and a safety valve for conflict in realizing a sense of unity and love of peace as orang basudara.

Management of social integration education based on Pela-Gandong as the development of learning models starting from the primary school level emphasizes on local content learning that is integrated into several subjects based on the themes in the 2013 curriculum, so that not only the subjects of Cultural Arts and Crafts (SBDP) but also PPKn, IPS, Indonesian, Health and Natural Sciences. So in line with that, the process of managing learning programs from social integration education based on Maluku culture, especially in the knowledge of Pela-Gandong culture, has been materially explained in some material from several subjects. In the implementation of the learning program character building of the learning program from the Pela-Gandong-based cultural model can be used as an opportunity to develop learning models. The results are seen when the learning process with the theme of diversity and togetherness in class 4 lessons, it turns out that social integration education based on Pela-gandong can attract students' attention to learn so that the development of learning
models can be used as an opportunity not only as students' character building but also as opportunities for students to know their identity as Moluccan children who live in mutual possession, love one another and love peacefully in the axis as Pela-Gandong brothers from the living tradition of Orang Basudara.

3.2 Supporting and Inhibiting Factors in Pela-Gandong Culture-Based Social Integration Education as The Development of Learning Models in SD Inpres Latta-Ambon.

In line with the implementation of the 2013 curriculum, actually it has provided convenience in applying thematic learning for example with the availability of handbooks for teachers and students, so that standardization efforts are easier to implement. In the implementation of the learning program, another factor that supports the implementation of Pela-Gandong culture-based social integration education as a learning model is the school background that has prioritized the concept of knowledge content that supports the local content of Pela-Gandong-based culture. The support starts from the committees and parents of students who maximize the implementation of Pela-Gandong culture-based social integration education as the development of local content learning models both materially and materially, for example there are parents who involve children in various local cultural events, as well as including children in art studios, it can even be said that parents jump directly petrifying students during training when participating in various competitions. In terms of school management, the principal also took part based on the abilities and experiences that can be shared so that the socio-cultural competence of the background of the educators/teachers in this school regarding the local culture of Maluku, is sufficient to support the implementation of Pela-Gandong culture-based education as a Development learning model on local content [17].

This is supported also because almost 95% of students come from the Moluccan community with the characteristics of actively wanting to know high and good attitudes making it easier for educators / teachers to convey the learning material. In addition to the supporting factors mentioned above there are also inhibiting factors in the implementation of this culture-based education. This is because the consequences of the existence of a handbook made based on the diversity of themes and content of teaching materials, instead provide constraints on diversity in various differences both geographical, socio-cultural conditions, and the space in contextual learning approaches that are often overlooked. cannot be forgotten in contextual learning is the relevance and context of students, especially in character education and learning related to the use of local situations and conditions, namely the richness of art and culture. In this connection, the development of education, especially local content in the 2013 curriculum, may provide convenience to apply local culture-based teaching materials (Pela-Gandong) in the form of textbooks as the main material used in this integrated thematic meaningful learning by displaying various examples. concrete
examples in accordance with the conditions of the environment around the students and even then there is no standard handbook as a guideline for teaching it. Furthermore, another thing that is still lacking is the provision of supporting things in facilitating this culture-based learning media.

The efforts that can be done in reducing the barriers to the implementation of Pela-Gandong culture-based social integration education program as the development of local content learning models are: 1) Making teaching materials as guidelines for the implementation of learning from several learning programs, 2) making Maluku local cultural training for educators with the help of the education office or outside assistance, 3) increasing the interest and talent of students through the introduction and interesting learning about the culture-based education, 4) coordinating with the education office and several related parties in an effort to improve learning facilities from Maluku culture.

4. Conclusion

Management of social integration education based on Pela-Gandong culture as the development of learning models in SD Inpres Latta-Ambon emphasizes local content learning integrated into various subjects based on the 2013 curriculum as integrated thematic subjects. The concept is intended as a learning model that is intentionally designed according to the development of a model of local culture that is based on the reality of the Moluccan community. It aims to provide students with knowledge, skills, attitudes, and behaviors so that they have broad, and creative insights about the state of the environment and the needs of the community so that later students are able to develop and preserve local cultural wisdom based on their characteristics.

The material of social integration education is managed from the forms of brotherhood from social institutions in local cultural wisdom which is then focused on the way of life of the people of Basudara, the role of Pela-Gandong, Pela-Gandong culture in customs traditions in Maluku. These materials will then be elaborated in the structure of achieving goals, namely; 1) the harmony of the life of the people of Basudara as ancestral heritage, 2) strengthen the values of local wisdom based on the people's basudara way of life (Pela-Gandong), 3) hopes for a referral process and restoration of a fractured relationship based on Pela-Gandong. The three achievements of this goal can be integrated in the process of learning development so that there is a maintenance of the pattern of cultural values and local wisdom possessed.

The development of this culture-based material is determined by the education unit and is not limited to skills subjects. The material is oriented to local content that refers to competence. The implication is the development of a local content learning model that refers to the standards of content, process standards, and assessment standards set by the government. Thus each education unit must develop basic competency and competency standards for each type of local content developed.
Supporting and inhibiting factors of the implementation of social integration education based on Pela-Gandong culture as the development of learning models are as follows: 1). Supporting factors include: With the implementation of the 2013 curriculum, actually it has provided convenience in applying thematic learning, for example with the availability of handbooks for teachers and students, so that standardization efforts are easier to implement, in the implementation of the learning program is the school background that prioritizes the concept of content knowledge that supports the local content of Pela-Gandong-based culture of support starting from the committees and parents of students who maximize the implementation of Pela-Gandong culture-based social integration education as a development of local content learning models both materially and non-materially, for example there are parents who involving children in various local cultural events, as well as entering children in art studios, it can even be said that parents plunged directly to help students during training if they participated in various competitions, in terms of school management, head of the school even if they take part based on their abilities and experiences that can be shared so that the socio-cultural competence of the background of the educators / teachers in this school regarding the local culture of Maluku is sufficient to support the implementation of Pela-Gandong culture-based education as the development of learning models on local content. 2) The inhibiting factors are: the consequences of the existence of a handbook that is based on the diversity of themes and content of teaching materials, instead poses constraints on diversity in various differences, whether geographical, socio-cultural conditions, and the space in contextual learning approaches that are often overlooked. An important aspect that cannot be forgotten in contextual learning is the relevance and context of students, especially in character education and learning related to the use of local situations and conditions, namely the richness of cultural arts, the lack of applying local culture-based teaching materials (Pela-Gandong) in the form of textbooks. as the main material used in this integrated thematic meaningful learning by displaying various concrete examples in accordance with the conditions of the environment around the students, and still lacking the provision of supporting things in facilitating this culture-based learning media.

In connection with that, the suggestions that need to be conveyed in an effort to overcome the obstacles that occur are by: making teaching materials as guidelines for the implementation of learning from several learning programs, making Maluku local cultural training for educators with the help of education or outside assistance, increasing participants’ interests and talents students / students through the introduction and interesting learning about the culture-based education, and coordinating with the education office and several related parties in an effort to improve learning facilities of the Maluku culture based on the development of education, especially local content in the 2013 curriculum, so as to make it easy to apply teaching materials based on local culture (Pela-Gandong) in the form of textbooks as the main material used in this
integrated thematic meaningful learning by displaying various concrete examples in accordance with the conditions of the environment around the students.

5. Reference