Local Wisdom Development in Creating Smart People With Marine Island Character
(A Study of Local Wisdom Potential that can be implemented in Learning)

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Abstract. Intelligent and characterized individuals are expected to be produced through the Education process as what is the goal of national education, namely to create intelligent Indonesian people who are competitive but virtuous, meaning that besides having high intellectual abilities, they also have good morals. In general, the pattern of the younger generation life to duplicate the global community lives which deviates from the pattern of the local community life. They prefer to the modern lifestyle with communication patterns, dress patterns and even ready-to-eat diets. Virtue values that have formed personality and attitudes that are in accordance with the teachings of goodness have begun to be displaced due to the harsh currents of globalization. The habit of local people who show their identity is a cultural element that can survive so that it is not easily influenced by the flow of globalization. In the interaction between the local community ideas are found ideas or ideas that are wise, full of norms and ethics that are embedded and followed by all societies in the local social and cultural environment. The local environment will form moral values, norms, and good ethics as a virtue (wisdom). Wisdom values that arise in the local environment and shape a person's character are known as local wisdom. One of the causes of character fragility is due to not optimal character development in educational institutions in addition to environmental conditions that do not support. This apprehensive condition is of course troubling to many circles. Therefore the formation of character is very important so that it becomes the main mission in nation building. One way that can be used is through education, because education is a conscious effort to develop students' potential optimally. The terms of Tabia and Upu as well as Ina are often appears in community relations. Tabia was a good afternoon greeting, often can be said or delivered to anyone or an older person and the term Upu means that the Father is provided to a King (Upu Latu or Father of the King) or a traditional figure, while the term Ina means Mother in women, as a form of respect and appreciation. These principles
and values are also increasingly fading, because today's young generation is less concerned with these values because they are not told or taught regularly to become meaningful rules in association.

**Keywords:** Local wisdom, marine island character, people, pelagandong

1. **Introduction**

Character smart intelligent is a dream of a community to contribute on the development of society in the community, because they have attitudes and mind sets that are based on solid and true morals. They have attitudes and behaviours that uphold cultural values, honesty, tolerance, togetherness, discipline, hard work and are responsible for what they have. Such attitudes and mind sets will form a community that lives in the global life order by not leaving the values of local wisdom. They live in a community that develops in the direction of global development with stable attitudes and behaviour. These intelligent and characterized individuals are expected to be produced through the Education process as what is the goal of national education, namely to create intelligent Indonesian people who are competitive but virtuous, meaning that besides having high intellectual abilities, they also have good morals.

The issues of national character and culture are now in the spotlight of the public. These is related to various problems that arise in people's lives including corruption, violence, sexual crime, destruction, mass fighting and various phenomena that lead to destruction of morals and morals. Not only does this phenomenon occur in ordinary people, but the academic community is also often faced with conditions that lead to unfavourable character, such as demonstrations that lead to anarchism which result in the destruction of various educational facilities. If this condition is allowed even if it is not possible in the future we will face the next generation of the nation which is in a moral crisis, it may even find a nation leader who has behaviour that is not in accordance with the expectations of the nation and state. Therefore this condition needs to be addressed so that in the future there will be no national leaders who have a character that deviates from the Indonesian cultural values. Another alternative that has been put forward to overcome, at least reduce, the problem of culture and character of the nation is through education.

Education is considerate as a preventive alternative that is expected to develop the quality of the nation's young generation in various aspects that can reduced the various problems causes of culture and national character. It is recognized that the results of education will have an impact in the near future, but have a strong endurance and impact on society. Nevertheless, the pattern of education needs to be changed, meaning that it does not merely pay attention to intellectual aspects but needs
integration between intellectual intelligence, emotional intelligence and spiritual intelligence.

Globalization that cannot be avoided requires filtering in the perspective of all forms of world change. The development of globalization has had social and economic impacts on people’s lives, including the lives of Maluku people. The era of globalization marked by the development of massive information technology has caused the world to be seen as wide as “kelor leaves”. Inter-community communication is no longer limited to space and time, so that transformation takes place in various aspects of life easily implemented. Information technology-based communication that is sometimes not realized by a source of information that clearly drags the mind of the recipient of information carried in an imagination that is sometimes irrational. This is what causes the concentration of mind which has an impact on patterns of uncontrolled behaviour because there is no filter to control all information obtained. As a result there is a shift in mind set and perspective on aspects of social, cultural and religious life that have been running at a level of norms and ethics.

In general, the pattern of the younger generation life to duplicate the global community lives which deviates from the pattern of the local community life. They prefer to the modern lifestyle with communication patterns, dress patterns and even ready-to-eat diets. Virtue values that have formed personality and attitudes that are in accordance with the teachings of goodness have begun to be displaced due to the harsh currents of globalization. The habit of local people who show their identity is a cultural element that can survive so that it is not easily influenced by the flow of globalization. In the interaction between the local community ideas are found ideas or ideas that are wise, full of norms and ethics that are embedded and followed by all societies in the local social and cultural environment. The local environment will form moral values, norms, and good ethics as a virtue (wisdom). Wisdom values that arise in the local environment and shape a person's character are known as local wisdom.

According to Sartini [1], local irrelevance can be understood as local ideas that are wise, full of wisdom, good value, embedded and followed by members of their community. The same thing was stated by Agung [2] that local wisdom is the order of life values inherited from one generation to another in the form of religion, culture or customs that are commonly spoken in the social system of society. Local wisdom in the community is the result of a process of adaptation to inhabited environments where interactions often occur from one generation to another over a very long period of time. Local vulnerability is formed as a result of communication and interaction in a society that naturally grows and develops so that it is followed by the next generation. The values of local wisdom that grow and develop need to be maintained and preserved as cultural assets that reflect the identity of the local community. In his writing, Pornpimon, et al [3] said that local wisdom is a local cultural identity that deserves to be maintained so as to provide value for the development of a nation of national culture. Local wisdom in question is based on every social institution that comes from the philosophy of community life in a region or location. In general, local wisdom can
be understood as local ideas that are wise, full of wisdom, good value, embedded and followed by community members. Local wisdom is formed as a cultural superiority of the local community as well as geographical conditions in a broad sense. Local wisdom is a product of the past culture that should be continuously taken into account in life. Although it is locally valued, the values contained in it are considered to be very universal [4].

In local wisdom there are virtues that grow and shape the character of a nation. The character as defined by Ministry of Education [5] was actually a good value that builds a person's personal and formed because the influence of the environment (culture / local wisdom) is then manifested in everyday life. Characters are related to one's character, character, morals, or personality which are formed from the results of internalizing various virtues that are believed and used as a foundation, perspective, thinking, acting and acting. Virtue consists of a number of values, morals, and norms, such as honesty, courage to act, trustworthiness, and respect for others. The character is actually a good value that builds a person's personal, and is formed because of the influence of the environment (culture / local wisdom), then manifested in attitudes and behaviours of everyday life. The character that is expected to be owned by someone is good characters which include knowing about something good, (knowing the good), having desires or good wishes (desiring the good), and doing good things (doing the good). Character is formed from the internalization of values that are consistent, meaning that there is harmony between the value elements. For example, honest character, formed in one whole unit between knowing honest meanings (what and why honest), wanting to be honest, and behaving honestly. Because each value is in a spectrum or group of values, a psychological and sociocultural value must be coherent with other values in the group to form a complete character. Example: honest character related to honest values, responsibilities, caring, and other values.

The growth of good character can be obtained through the family environment, the educational environment and the environment and the surrounding environment. Interactions that occur between a person and the surrounding nature will shape his perspective on what he sees and observes in the surrounding environment. The life of the surrounding community will shape a person's perspective on something and the values of life that grow which is often referred to as culture. In MONE [6], it was said that culture is interpreted as the whole system of thinking, values, morals, norms, and beliefs (beliefs) of humans produced by society. Thinking systems, values, morals, norms, and beliefs are the result of human interaction with each other and their natural environment. Thinking systems, values, morals, norms and beliefs are used in human life and produce social systems, economic systems, belief systems, systems of knowledge, technology, art, and so on. Humans as social beings become producers of systems of thought, values, morals, norms, and beliefs; but also in interactions with fellow humans and the realm of life, humans are governed by the systems of thought, values, morals, norms, and beliefs that have been produced. When human life continues to develop, what really develops is the social system, economic system, belief system, science, technology, and art.
Maluku as an archipelago has a variety of potential in terms of social and cultural aspects. The life environment of the people that can’t be separated from the life of the island community provides an illustration of how rich the natural environment is as a gift of God enjoyed by the people of Maluku from generation to generation. In the frame of NKRI, Maluku has different traditions and cultures that give a image of the multicultural life of Maluku people. The abundant values of local wisdom need to be maintained and preserved to filter out negative influences from outside as a result of the era of globalization. The life of the people of Maluku in an archipelago-based community has a diversity of local wisdom that has the same meaning even though different terms, for example the value of togetherness to solve the problem known as "Masohi" for the people of Central Maluku and "Quality" for the Southwest Maluku Community earth and sea known as "Sasi" in some communities are considered the same or "Hawear" in the community of Southeast Maluku. Knowledge and understanding of the community about Maluku's local wisdom is important, to be used as a reference in social life. The lives of Maluku people surrounded by the oceans make them as individuals with island sea characteristics, namely individuals who have strong personalities that are characterized by exemplary acting and working, transforming the island's marine culture in glorifying the sea, upholding the identity of “Malukuan” in appreciation, revitalizing values art and culture and science and technology.

These principles and values need to be developed in every aspect of the life of the people of Maluku especially the younger generation so that they not only become intelligent people who have intellectual, innovative, creative and adaptive abilities but also have caring values to glorify the sea as their source of life. Therefore these values need to be told or taught regularly to become the norm in association, so that their sustainability is not eroded by the impact of the globalization era, as stated by Sugiyo and Purwastuti [4] that local values can protect the good lives of Indonesian people in the current era of globalization and information.

In general, the philosophy of life of the people of Maluku in the Masohi and Pela Gandong cultures as well as other terms adapted to the community in each region shows various values of life that can show the identity of the local community. Respect and love each other are human values that are formed in the culture. Masohi culture with the values of togetherness, culture and character of the balance of ecosystems, culture of washing houses of worship and traditional houses full of religious values and eating patita with the value of together rights and degrees and striped boat competition between regions with character values of intelligence and cooperation. Every region in Maluku Province has different local values that give colour to the character and culture of island communities in Maluku. This was also stated by Sahid et al. [7] that character values possessed in various local wisdom of island communities can be used as builders of national character, and therefore need to be included in school curriculum as part of the development of wisdom-based local character education. The problem examined in this paper consists of Local Wisdom Development as part of Character Education, Local Characteristic Based Character
Education Development Model in learning and Integration of Local Wisdom Values in learning.

2. Result and Discussion

2.1. Local Wisdom Development as part of Character Education.

The desire to become a character that is truly a nation has long been embedded in the soul of the Indonesian people. This can be seen in the opening of the 1945 constitution to the formulation of national education goals. In fact, various government efforts were made so that the desire to make this nation a characteristic nation could be realized, among others being a democratic nation, free from corruption, collusion and nepotism (KKN), but the reality actually showed the opposite phenomenon. The phenomenon of violence and riots as a result of horizontal and vertical conflicts emerged everywhere, accompanied by a thickening of regionalism and primordialism that could threaten the integration of the nation; practices of corruption, collusion and nepotism that are increasingly developing and various events that show the fading of the noble values of the nation.

Education in the world can be seen apprehensive behaviours that are shown by students and students, for example the values of dishonesty shown at the time of exams or tests, the desire to pass easily and without hard work during national exams causes them to seek answers in an unethical way. They are looking for leaked answers ‘from various sources that are not clear. Especially if the desire to pass easily is institutional because it is engineered or conditioned by school leaders and teachers systemically. In addition, plagiarism or plagiarism of scientific work among students also often occurs, even if it is done by doctoral students. All of this shows the fragility of character among students and students [5].

The causes of fragility character is due to not optimal character development in educational institutions in addition to environmental conditions that do not support. This apprehensive condition is of course troubling to many circles. Therefore the formation of character is very important so that it becomes the main mission in nation building. One way that can be used is through education, because education is a conscious effort to develop students' potential optimally. The conscious effort must not be released from the environment of the students, because students live inseparably in their environment and act in accordance with their cultural rules. According to Ahmad Tafsir in Gunawan [8], education participates in maturing the human personality so that his behaviour is in accordance with the education he has received, both formal, informal and non-formal education. In addition to education, the environment is one of the external factors that also influence the formation of character, because the interactions that occur affect each other's mind set, perspective, character and behaviour.
Character education can be interpreted as a conscious effort carried out systematically to in still good values or virtue values to students. These values are formed in the life of the environment that goes on from generation to generation and will form a perspective, a system of thinking that is very influential in people's lives. These virtues that arise in the local context are called local wisdom or in foreign languages known as local wisdom.

According to Stenberg in Kaufman and Grigorenko [9], wisdom is interpreted as the integrated use of intelligence, creativity and mediated knowledge, a set of values in achieving the common good through balanced consideration between intrapersonal, interpersonal and extra personal interests that take place over a short period of time or long to adapt to form or choose the environment. This understanding leads to the meaning of local wisdom as a number of good values which are used as norms in a community. Local wisdom actually has a lot of exemplary and life wisdom. The importance of local wisdom in our education extensively is part of efforts to improve our national resilience as a nation. The pluralistic and dynamic culture of the archipelago is a source of local wisdom that is alive and sustained continuously because everything is a reality of life that cannot be avoided.

Maluku as one of the Indonesian archipelago has a variety of local wisdom that raises almost the same values, but one of the unique philosophies of life is the Siwalima philosophy which has been institutionalized so far and is a society's perspective on shared life in diversity. In this philosophy, various institutions have common values and can be found throughout the Maluku region. The social “pratata” referred to include “masohi” culture, “pela gandong”, “makan patita” and “sasi”, and so on.

Some local wisdom traits that emerge in traditional educational practices can be learned through the culture of Sasi (Hawear for the Kei community) which prohibits people from fishing or picking coconuts in a certain period of time. This ban is intended to maintain the quantity and quality of fish and coconut plants. This is related to the character of caring for the environment, on land and at sea. Likewise, local wisdom values can be learned through masohi culture that teaches people to help each other, work together to solve problems. The value of other characters that can be developed through local pela gandong wisdom is the value of brotherhood and kinship such as obedience to the agreements made, social and environmental concerns and values, please help.

Some of the values of local wisdom in Maluku proposed by Sapteno [10] are, (a). Values of Brotherhood and Kinship (Pela and Gandong). Pela contains the meaning of the relationship created because of an agreement in the form of verbal agreement, because of war, marriage, economy and other social relations. Gandong which comes from the word birth contains the meaning of a mother's father as a father or has a straight line. (b). The Principles of Balance and the Principles of Maintenance and Preservation of the Environment. This can be found in Sasi's law. The term Sasi is well known in Central Maluku and the term Hawear or Yot in Southeast Maluku, is a local legal rule in Maluku which is a form of prohibition and contains certain sanctions, related to management or management of natural resources, both at sea and on land.
The principle of balance in natural resource management with the main goal is the availability of natural resources for people's lives. Sasi's Law lives and develops on small islands, and is a local wisdom that is able to provide positive values for life together. The philosophical foundation so that sasi is triggered and developed is actually based on the consideration of the balance between the availability of natural resources and the number of people on small islands which are numerous but the available natural resources are little or less. (c). Principle of Deliberation Consensus. In an effort to resolve various problems that occur in the community it turns out that the principle or principle of consensus agreement is very prominent. Examples of Saniri Negeri, in various decisions related to cases both internal and external (with other countries or villages or neighbouring countries, always prioritize the principle of deliberation and consensus. (D) Principle of Appreciation for the Values of Humanity and Life. can be found in the saying "fairy tale" before going to bed at night or advice when sitting eating together at the dinner table, eating at Lesa, sitting on Tapalang, eating with Taloj, which means that life must always respect and respect human values and must not forget the roots of life in the past (e) Principles of Respect and Appreciation against others since long ago in the associated of the Maluku people, respect for other people especially those who are older or more mature was an absolute thing had certain connotations and meanings. The terms of Tabia and Upu as well as Ina are often appears in community relations. Tabia was a good afternoon greeting, often can be said or delivered to anyone or an older person and the term Upu means that the Father is provided to a King (Upu Latu or Father of the King) or a traditional figure, while the term Ina means Mother in women, as a form of respect and appreciation. These principles and values are also increasingly fading, because today's young generation is less concerned with these values because they are not told or taught regularly to become meaningful rules in association.

In the context of character education, the values of local wisdom contained in each of these social institutions need to be explored and can be utilized in an effort to shape the character of students so that in the end they have a strong identity and high nationalist values. Based on the description above, it can be said that in order to achieve the goal of character education, an understanding of local wisdom values can be extracted and reinvested inherently through formal and non-formal education in an effort to build national culture and character.

2. 2. Local Wisdom-Based Character Education Development Model in Learning

To ensure consistency between the goals of education and the formation of character of students, local wisdom discourses need to be raised as a basis for developing various programs for the implementation of character education. Therefore, the teacher needs to have an understanding of the background of students' lives. This understanding will help teachers in designing and implementing local wisdom-based education.
The local wisdom-based education is education to students learning who are always to be close the simple situations every day. The local wisdom-based education model is an example of education that has high relevance for life development skills, based on empowering local skills and potential in each region. To continue to preserve local cultural culture, through character education, it is hoped that local wisdom that has been almost left behind can be brought back through learning patterns designed to improve students' character in accordance with the local wisdom of the region.

The meaning of local wisdom-based character education is education that is designed to familiarize students with the surrounding environment so that the character values that they have can be maintained can even be developed within the scope of education. Students with a number of characters and behaviours brought from the family environment and the community can experience changes for the better or vice versa depending on the environment that shapes them including the educational environment.

Through various models, strategies and even technical approaches used, teachers can shape the character of students. This shows that the development of character education needs to be designed in a model or strategy implemented in an educational unit. The development of these values can be carried out in general through various activities including learning activities. According to Lickona in Pala [11], "when comprehensively approach to character education is used, a positive moral culture is created in the school — a total school environment that supports the values taught in the classroom. This explanation shows that the educational environment including the atmosphere of learning has an influence on the formation of good student character. Schools as extended families continue character learning through approaches and strategies and techniques that emphasize exemplary, guiding, habituating, and strengthening through intracurricular, cochurricular and extracurricular activities. Through various strategies that are designed, it is expected that individuals who study in educational units will experience the characterisation process through curricular activities, extra-curricular and civilization.

According to DeRoche and Williams in Adeyemi, et al [12], school is a place where students have the opportunity to witness and practice civility, caring, and compassion and to develop together as a community of learners and can help develop both positive personal values and civic competences. The two major purposes of school are cognitive – academic development and character education. Together they prepare students for the world of work, for lifelong learning, and for citizenship.

This statement shows that schools as part of the community, can help character formation of students. Learning that is well designed and implemented in schools will be very influential in the formation of good character, but the designs made still pay attention to the values of local wisdom, for example social studies lessons teachers can assign students to visit historical sites in Maluku and make stories about what is seen and observed. Planting mathematical concepts by utilizing objects or fruits around
children, for example in geometry material the teacher can introduce the concept of constructing a flat triangle to students through the form of a traditional house roof. Another way that can be used is through telling stories or telling stories about the greatness of national hero heroes. This process will take place well if the teacher has knowledge of the values of local wisdom itself.

According to Marlupi [13], teachers who do not understand the meaning of local wisdom tend to be less sensitive to local cultural diversity. Another obstacle that usually arises is the teacher who experiences lack of skill. As a result, they are less able to create learning that respects regional cultural diversity. Nevertheless, there needs to be a local wisdom-based education model that can be used as a guide in carrying out character education and national culture. This education model is an example of education that has a high relevance for life development skills, based on empowering life skills and local potential in each region.

In its implementation there are several character education learning models and strategies that can be used. According to Williams [14] the models and strategies in question include: (1). Consensus building (Berkowitz, Lickona), (2) Cooperative learning (Lickona, Watson, DeVries, Berkowitz), (3). Literature (Watson, DeVries, Lickona), (4). Conflict resolution (Lickona, Watson, DeVries, Ryan), (5). Discussing and Engaging students in moral reasoning, (6). Learning service (Watson, Ryan, Lickona, Berkowitz).

In addition, character learning models that are considered effective are also proposed by Halstead and Taylor [15], namely character education through school / campus life; School / campus vision-mission; teacher / lecturer role model, and enforcement of rules and discipline. This model emphasizes the importance of building a school / campus culture that is conducive to the creation of a moral climate that is needed as a direct instruction, involving all components of the education provider. This is actually similar to the eleven character education effectiveness instruments formulated by Character Education Partnership in 2003 above. Second, the use of methods in learning itself. Methods that can be applied include problem solving, cooperative learning and experience-based projects that are integrated through thematic learning and discussion to put virtue values into the practice of life, as a formal teaching). The storytelling method, Collective Worship, Circle Time, Story of Individual Experience, Peer Friend Mediation, or Philosophy for Children (Philosophy for Children) can be used as an alternative to character education (Halstead and Taylor, 2000).

Furthermore, in the strategy implementation there are several strategies put forward in MONE [5], namely character education can be done through exemplary, learning, empowerment and civilization. In the learning process, activities need to be designed that can foster character values while still paying attention to local wisdom. For this reason, integrating character education into all learning materials aims to develop value intervention activities in learning devices. The real value of the substance explicitly or implicitly already exists in the formulation of competencies (SKL, SK, and KD) in the Content Standards (Basic Education and Secondary
Education), as well as the competency instruments of each study program in higher education. What needs to be done further is ensure that the learning of learning materials has instructional impacts and / or the accompanying impact of character formation. Integration of values can be done for one or more of each subject matter of each learning material.

Therefore the learning design that is made must be able to show the existence of local wisdom values such as the atmosphere of togetherness, caring, responsibility and rules that discipline students. Learning design that can accommodate these values is active learning. For example through group discussions students can interact, help each other with one another in understanding the concepts learned. Indirectly the teacher has internalized character values in learning. These values are in line with the values in the masohi culture (maren in southeast Maluku and quality in southwest Maluku) which prioritize mutual help.

The implementation of character education in learning begins with learning and understanding the character of students. Students who have just entered certain educational units come from various social and cultural backgrounds with different wisdom values. Thus the character carried away from the previous learning environment is still inherent in their lives. This character will be touched by the new environment which certainly requires the adjustment according to the new educational unit culture.

Character education in an integrated manner in the learning process is the introduction of values, facilitation of obtaining awareness of the importance of values, and the internalization of values into the behaviour of students’ everyday through a learning process that takes place both inside and outside the classroom. Basically learning activities, in addition to making students master the targeted competencies (material), are also designed and carried out to make students know, realize / care, and internalize values and make them pleasant behaviour. For example, for the development of intelligence values, it should be emphasized that the aspect of intelligence is not only related to reason or intellectual aspects, but involves all potential students.

2.3. Integration of Local Wisdom Values in learning

Character education is a system designed to be carried out through formal and non-formal education. The implementation certainly uses a learning approach that can activate all potential participants in the education, including the development of interactivity. Active learning is one of the strategies that teachers use in emphasizing responsibility and group work. Teachers can bring up certain values through activities carried out by students when completing activity sheets, conducting class discussions, writing and reading. Teachers not only teach good value, but teach skills that give rise to that value. This shows that indirectly the character building values are integrated in learning, especially in each subject.
Moreover, the characteristics mentioned above, in general an active learning process allows to obtain several things, among others interactions that arise during the learning process will lead to positive interdependence where the consolidation of knowledge learned can only be obtained together through active exploration in learning, individual involvement active in the learning process and the teacher must be able to get an assessment for each student so that there is individual accountability, and this active learning process in order to run effectively requires a high level of cooperation so that it will foster social skills. Thus the quality of learning can be improved so that mastery of the material also increases.

Consequently, it is necessary to design a learning model that can activate students so that there is an opportunity to bring up such behaviours. Some active learning models suggested for use are Think Pair Share (TPS) learning model, cooperative learning model Student Team Achievement Development (STAD) type, Jigsaw Type cooperative learning model, cooperative learning model Group Tournament Team (TGT) type, and cooperative learning model Number Heads Together (NHT). Through these learning models, it is expected that the values of local wisdom can be developed and in the implementation, the appropriate model can be chosen. For example in science learning, according to Suastra [16], a suitable method for culture-based science learning to develop basic competencies in science and local wisdom values is the method of investigation / experimentation, field observation, and discussion / question and answer methods, which are used proportionally learning. In the mathematical learning model that is suitable for relating mathematical metrics to context is realistic mathematics [17]. For example, the process of developing local wisdom-based character values in active learning will be explained. In mathematics subjects especially on the topic of fraction addition operations. The learning model used is active learning, with a realistic mathematical learning approach. In accordance with the characteristics of the realistic mathematical approach, the class is set in groups of 4-5 people with regard to heterogeneity. This shows the value of togetherness regardless of socio-economic background, ethnicity, race and religion or other differences. In this case, the value of local wisdom that is used is based on the value of “makan patita” that does not look at someone's status when doing makan patita.

The teacher begins the learning by telling about the typical Maluku food by showing that the 5 sago plates that are strung together or in the Maluku community are known as one porna, and distributed to 2 children. This process shows the value of Pela gandong local wisdom that prioritizes brotherhood value, serves one another and helps each other and loves the food of his own country. Some values of local wisdom that can be developed in the learning process include the values of resilience, intelligence values (values extracted from the local wisdom of manggurebe Perahu, masohi,), responsibility and mutual assistance (values extracted from pela gandong local wisdom and masohi). The results of the discussion that were accounted for were carried out through debate or mutual protective of arguments. There are show that internalization of character values extracted from local wisdom with the principle of consensus deliberation that is often carried out in decision making by state officials.
Ending the learning process, conclusions are made between the teacher and students are given the opportunity to conclude what is learned. This process shows the existence of behaviour in respecting others. Taking conclusions in a consensus agreement is the values of local wisdom contained in the village leadership structure between the father of the king, the head of soa and saniri. These values of mutual respect are extracted from the local wisdom shown in the designation or term that is done to respect parents, such as Upu and Ina.

In the process of evaluating the value of honesty can be explored through the local wisdom "sasi" which contains a prohibition not to do things that are not honest during solving the problem. Taking into account the example above, it can be concluded that the model of development of local wisdom-based character education in learning can be done through active learning designs because it will have the impact of learning and the accompanying impact on the formation of character of students. But this certainly goes on for the teacher as a learning designer.

Teachers need to understand the characteristics of participants and the values of local wisdom possessed by students. Information that is related to local wisdom can be known through references such as books, magazines or electronic media. In addition, teachers can actively participate as participants in training, seminars and workshops on local wisdom. Teachers who have been able to get information quickly from the internet, must be more active in planting local wisdom in the classroom. Local wisdom-based education will certainly succeed if the teacher understands the insight into local wisdom itself.

Related to learning the values of local wisdom in Elementary Schools According to Sutarno [18] there are four types of culture-based learning, namely: (1) Learning about culture, namely placing culture as a field of science. Culture is studied in special study programs, about culture and for culture. In this case, culture is not integrated with the field of science. (2) Learning with culture, occurs when culture is introduced to students as a method or method for studying certain subjects. Learning with culture includes diverse uses for cultural manifestations. In learning with culture, culture and its realization, it becomes a learning media in the learning process, becomes the context of examples of concepts or principles in a subject, and becomes the context of applying principles or procedures in a subject. (3) Learning through culture, is a strategy that gives students the opportunity to demonstrate the achievement of the understanding of meaning it creates in a subject through various cultural manifestations. (4). Cultured learning, is a form of embodying that culture in students' real daily behavior. For example, children are cultivated to always use the Krama inggil language on Saturdays through the Saturday Culture Program.

Meanwhile, Sutarno [18] wrote that there are three types of culture-based learning models, namely: (1). Culture-based learning model through traditional games and folk songs. (2). Cultural based learning model through folklore (3). Culture-based learning model through the use of traditional tools Maluku has traditional Maluku games including gaba-gaba dance, guessing stones, gici-gici. Gici-gici rok, enggo lari, fort, azen, etc. In the game of gici-gici, when the kids draw the shape or area of the
playground, indirectly they were familiar with the concept of flat building like a square and a trapezium. In the process of the game, the character values that are built are discipline, hard work, smart, obedient, and cooperation. In addition, there are many folk songs that indirectly instil the values of love for the homeland, togetherness, etc. Implementation of local wisdom-based character education in learning can be done by designing learning that allows the emergence of these values.

3. Conclusion

To form intelligent people with island sea characteristics, an educational process is needed that integrates the values of island local wisdom into the curriculum. The integration of local wisdom values in learning is one form of encouraging the education of individuals.

Character education in an integrated manner in the learning process is the introduction of values, facilitation of obtaining awareness of the importance of values, and the internalization of values into the behaviour of students’ everyday through a learning process that takes place both inside and outside the classroom. By understanding the values of local wisdom, the teacher can integrate these values in learning through the design of learning that is made, for example making stories related to people's daily activities, showing videos that contain traditional ceremonies, linking cultural products to material content, and local traditions in Maluku. Integration of local wisdom values in learning is expected to provide opportunities for teachers and students to develop intellectual, emotional and spiritual intelligence through the preservation of Maluku culture reflecting the character of the Indigenous people.

Reference


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