



REVIEWING MALUKU'S LOCAL CULTURE THROUGH MULTICULTURAL EDUCATION APPROACHES

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Research Highlights

This study proposes the benefits and solutions of a multicultural approach to initiate studies of local culture in Maluku, in an effort to reinvest cultural values that since their ancestors were painstakingly built, but are divided so that they have an impact on the declining behavior or behavior of the people as cultural owners. due to the influence or provocation carried out to disturb the peace and peace of the lives of the Moluccas, while changing the mindset and actions of Maluku people due to religious conflicts which are used as an excuse to live mutually hostile, mutually scapegoating religious differences as one reason to create a life that is not peaceful, not harmonious, not harmonious in society.

Keyword: Maluku's Local Culture, Multicultural Education Approaches

Research Objectives

This study aims to improve the values of true harmony that are of a nature; social, custom, religious and sustainable, by displaying the culture *Orang Basudara Hidop* through values of solidarity, kinship, brotherhood, and the attitude of sacrifice for the sake of basudara to ward off fears, worries and trauma due to conflict. This is where local culture is needed to provide benefits and solutions in regulating the life order of society through local wisdom values (*local Wisdom*), so that patterns of social relations, interaction and socialization of community life are organized and organized based on a set of institutionalizing values. social bonds (*social bonds*) are strictly guided. Even contextually, this social relations system is an effective, functional instrument, and contributes significantly to the dynamics of the process as well as being a control and guaranteeing comfort for the survival and social life in Maluku. This study seeks to sensitize the Moluccas that Maluku culture is built from the basic foundations of "hybrid culture" that is multicultural, with rich cultural diversity, can provide the power of adhesiveness to strengthen and strengthen the self-defense of the Moluccas children and civilization in all wealth culture. Therefore, through the multicultural approach, it is hoped that cultural (multicultural) and ethnic (polyethnic) pluralism will remain the glue for indigenous kinship, which is cross-island in nature, and its sacredness is preserved based on its traditional traditions.

Methodology

In this study, the method used is ethnographic method in initiating the study of Maluku local culture, as a cultural aspect that can be described through a multicultural education approach, which basically attempts to describe culture or certain aspects of culture, in the form of "*thick description*" (Geertz, 1973). According to Creswell, ethnographic design is a qualitative research procedure to describe, analyze and interpret the culture that belongs to a group of people, in the form of cultural patterns, beliefs, and languages that develop in time (Creswell, 2013). As for the characteristics in qualitative research in ethnographic methods there are three characteristics proposed by Gall, Gall, & Borg which were followed in this study (Borg and Gall, 1989). First, it focuses on the discovery of culture in human behavior (*focus on discovering cultural patterns in human behavior*). Second, it focuses on the emotional perspective of members of a culture (*focus on the perspective of members of the culture*). Third, it is focused a culture manifests *on studying the natural setting in which* (*focus on studying natural setting in which culture is manifested*). The data collection technique was carried out through participatory observation and interviews with the research subjects were history lecturers in the FKIP Unpatti-Ambon.





Results

The results of this study indicate that there is a desire from the history lecturers in the Unpatti-Ambon FKIP to initiate a study of local culture in Maluku in order to demonstrate the multicultural plurality of various forms of brotherhood in Maluku communities that need to be preserved and preserved. The reality of this multicultural plurality needs to be accepted as the fact that the plurality of ethnic groups and diversity in Maluku society has given rise to various customary relationships whose sacredness is preserved based on their traditional traditions known as the community *Orang Basudara*. The description of the *Hidop Orang Basudara* which is the original nature of the Moluccans, and the *Beras Salam-Sarane* which is the way of life of the Muslim (*Salam*) and Christian religion (*Sarane*) in Maluku which themselves as *links Orang Basudara*, although different religions, traditions and languages indicate that the existence of a wisdom and wisdom, which is not only accepted and preserved, but is lived as a *virtue* in the history of the culture and civilization of the children of the Moluccas throughout the centuries and generations. This concludes that it culture of *the Basudara People* is this multicultural in Maluku that needs to be developed to establish brotherhood, friendship, and cooperation as a way of living dignified in reaching together for humanity. on the other hand this way of life can be used as a safety valve for conflict to fight for peace in accordance with human dignity together as people of Basudara.

Findings

The Culture *Orang Basudara Hidop* is a way of life that places fellow country children in Maluku, in a virtue of life as siblings, to live to protect each other (Baku kalesang), care for each other (raw caring), love each other (raw love, and reconcile each other (Baku bae), Through a multicultural education approach in initiating studies of local culture in Maluku, actually they want to show that the local culture of Maluku which is socially integrated amid pluralism as people of Basudara, such as *Pela* and *Gandong*, and the diversity of *Salam-Sarane*, are actually unifying forces the movement of life in building the togetherness of *Orang Basudara* in Maluku, Maluku's local cultural tradition which then needs to be preserved and preserved as cultural capital to show the values of regional cultural character for its young generation.

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