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Civic Virtue in the Teaching and Learning of Islands' Customary Law Through the Project Citizen Model to Strengthen National Identity

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Abstract: This research combines three dimensions of civic education, namely civic education as a field of science, civic education as an educational program that is implemented through the project citizen model, and civic education as a socio-cultural activity of citizenship which is learned through the course of Islands' Customary Law. The purpose of this study is to map the civic virtue of the Moluccas who have an influence in determining civic competence in the context of national life and as part of the Indonesian identity. The research was designed qualitatively using a purposive sampling technique and involving the civic community representing Ambon City and West Seram Regency as the sample. This research applied the citizen project model, with the stages of recognising the problems to be studied, gathering information, testing solutions, developing students' public policies, and developing action plans. The end goal is a narrative of civic virtue based on observations and interactions in the form of portfolios of the culture of the society that characterizes Maluku identity to strengthen the Indonesian identity. The findings of the research show that the people of Maluku have local wisdom that is identical to civic virtue and forms the civic disposition as well as determining the civic competence of the people of Maluku as part of the Indonesian nation. The discussion of this study will produce a model of civic virtue development based on Maluku Islands' customary law to strengthen Indonesian identity and teaching materials for the subject of Islands' Customary Law.

Keywords: civic virtue, project citizen, Indonesian identity

I. INTRODUCTION

The theme of this study is interesting to be analyzed based on several fundamental reasons. First, civic virtue or the ethical of Indonesian people is imbued with civilizations that represent the culture of their people. The civic virtue or Indonesian people's civilization is a reflection of the culture of its people, like Latif, Y. said, that "The nationality of Indonesian reflects unity in diversity and novelty in erstwhile" (1).

Second, the Moluccan people's communality as a representation of Indonesian culture is full of local content values that are rooted in their daily lives. The Moluccan cultures which designate the local wisdom of the people become an attractive offer for the development of the Indonesian civilization through the process of integrating the national identity of children concerning the national culture. Third, the study of Moluccan culture has the opportunity in the curriculum content of Pancasila dan

Kewarganegaraan Education Study Program specifically in the Hukum Adat Kepulauan Maluku subject as a form of synergy and support to the grand design of the development of Pattimura University with its basic scientific pattern of Bina Mulia Marine. This subject essentially examines the Moluccan culture as an island community whose habituation is also influenced by its geographical characteristics. Fourth, the learning model applied to improve citizenship education skills in developing the nationalism attitude of Pancasila dan Kewarganegaraan Education Study Program students specifically in the Hukum Adat Kepulauan Maluku subject is the Project citizen model. This citizenship competence will lead to the creation of civic virtue or citizenship ethical as mandated within the purpose of Indonesia.

An interesting problem to discuss in this research is how the contribution of Moluccan customs in shaping the citizenship ethical (civic virtue) of its people when examined using the project citizen learning model? And how do local identities that reflect the Moluccan civilization contributes to the strengthening of Indonesian identity? This study aims to determine the contribution of Moluccan customs in shaping the citizenship ethical (civic virtue) of its people when examined using the project citizen learning model and projecting local identities that reflect the Moluccan civilization's contribution in strengthening Indonesian identity.

II. THEORETICAL REVIEW

Civic Virtue

For the sake of the nation and state, all citizens must develop civic virtue in their daily lives. Civic virtue gives citizens the capacity to exercise their rights, promote their interests and obligations. While Quigley et al elaborated, "the willingness of the citizen to set aside private interests and personal concerns for the sake of the common good", which is the willingness of the citizen to place public interests above personal interests (2). Civic virtue commonly called the virtue of citizenship which needs to be built because the good citizens are they who have virtues such as having the character and commitment of citizenship so that it can be a character of a nation that has a particular citizenship identity (3). The virtue of citizenship is a practical product that is obtained through habitual practice (4).

Besides, the goal of developing civic virtue is the development of character and participation, considering the citizenship ethical is defined as a particular focus on character and participation of the citizens in the political process, both in the form of capacity and the desire to debate and listen and invite others without coercion (5). Moreover, civic virtue is seen as an attitude of citizens where they can put themselves as individuals, have a spirit of volunteerism and can respond to every phenomenon around them (6). For this reason, the Center for Citizenship Education in the United States proposes three interrelated components - civic virtues, civic knowledge, and civic skills as a purpose or framework of citizenship education. Civic virtue is the principle of republican government. Virtue in a republic is the patriotism and the fondness of equality. The development of civic virtue is the foundation of developing civic participation which is indeed the final objective of civic education (7).

Within the framework of the CIVITAS curriculum, civic virtue is described in terms of citizenship disposition and commitment. Project Citizen Learning. Adaptively, a model of citizenship learning practice in Indonesia was developed, namely a project citizen in which there was a portfolio of student learning results. The project citizen learning model can be used in citizenship education learning to develop civic virtue. The citizen project is a problem-based instructional treatment to develop the knowledge, skills, and character of democratic citizenship that enables and encourages participation in government and civil society the Project Citizens is aimed at motivating and empowering students in exercising the rights and responsibilities of democratic citizenship through intensive research on public policy issues at school or in the communities in which they interact (8). Project Citizen was developed from a critical or reflective thinking approach model as pioneered by Dewey with the paradigm of "how we think" or a reflective inquiry model. This model is known as "A portfolio-based civic education project" which is designed to practice one of the citizens' rights, namely "... the right to try to influence the decisions of people in his / her government make about all of those problems" (9), by involving students through a "learning practice" that procedurally applies the following steps:

1. Identify a problem to study
2. Gather Information
3. Examine Solution
4. Develop students 'own public policy
5. Develop an Action Plan

III. RESEARCH METHODS

The type of research used is descriptive qualitative research; it is a method that transparently realistically describes phenomena in the field. As Bogdan and Taylor (10) mentioned that "qualitative methods as a research procedure that produces descriptive data in the form of words both written or spoken from observable people and behavior.

Considering that this research study is related to Moluccan customs, therefore the locations of this research in the first year is Ambon City, West Seram District, and the Moluccas Province study center. This study used a purposive sample so that the sample size is determined by the consideration of information acquisition. The phenomenon is inherent to the subject under study, so the numbers of subjects continuously increase until no more new information is revealed by the last few subjects.

The informants in this research were the representation of indigenous people who understand their culture which is domiciled in Ambon City and West Seram District, Latupati Maluku and representatives from the Moluccan Provincial Historical Study Center. A qualitative research criterion according to Emosda (11) is, "in a qualitative study the sample was not determined from the start but was determined based on information obtained from the initial informant (selected sample)".

The techniques used to collect data in this study were observation, interviews, and documentation. Data obtained through data collection instruments were analyzed narratively which is a paradigm by gathering descriptions of events or incidents and then shaping them into stories using storylines. Griffin (12) explained that "narrative analysis is a form of logical rhetoric of explanation that combines the theoretical description of a social phenomenon with its explanation". Narrative analysis in the context of research in the first year was mapped the civic virtue values found in Moluccan culture in indigenous people in Ambon City and West Seram District as data to design a civic virtue development model for strengthening Indonesian identity based on Moluccan culture.

IV. RESULTS AND DISCUSSION

Moluccan Customary Contribution in Forming Citizenship Ethical (Civic Virtue) of its society that is examined by Using the Project Citizen Learning Model Budimansyah, (13) argues that project citizens carry the mission of educating students to be able to analyze various dimensions of public policy, then with their capacity as young citizens trying to provide input to the public policy in their environment. This learning model teaches students to be young citizens who can compile, analyze and determine various problem solving that is examined through the stages of learning in the project citizen. The use of this model is in line with the purpose of PPKn as a subject that helps develop various citizenship skills. This learning model focuses on the development of citizenship competencies, which are civic knowledge, civic disposition, and civic skills.

The stages of the project citizen learning model in this study are discussed as follows. In the identifying problems stage, students identify problems related to the local wisdom of indigenous peoples in the Moluccas that mark citizenship ethical or civic virtue that is considered important in the community. Initially, students were formed into three groups according to origins that represented the Ambonese, Lease and Buru indigenous people, the Seram Indigenous People, and the Southeast Moluccas indigenous people. Then, each group identifies a problem with local wisdom in their respective areas to find a solution. Students are taught to empathize with their culture which has been increasingly eroded by global progress and is considered endangered.

The next stage is choosing a problem to be studied by students in the class. After identifying some problems, students then select the issue that is considered urgent concerning local wisdom in their area by deliberation in their respective groups. This stage forms the character of tolerance, democracy through deliberation to reach consensus in determining issues related to civic virtue that threaten the national identity of Indonesia. Besides, awareness to care about identity reflected through local wisdom is also formed at this stage, so students realize that developing according to global progress is important but must remain Indonesian. The Ambon-Lease-Buru group chose problems related to local wisdom in the area that had been identified before, such as masohi, pela, maano, and soa. Seram group choose Patasiwa and Patalima. Southeastern groups choose Kalwedo in Southwest Moluccas, Panas Pela in Tanimbar, Kasta system in Kei, and Ursia-Urlima in Aru.

After choosing the problem, the next stage is the students gather the information related to the problem examined. Considering that the customs are more unwritten, at this stage the students look for informants who are considered having references to the intended local wisdom, to dissect and examine the problem. The outside classroom learning experiences are obtained by students at this stage. Students are formed into creative and tough learners in exploring and finding accurate information.

The next stage is developing a portfolio that originates from the problem to be studied and then developed in a portfolio of each group. The urgency of this research is specific according to the local wisdom of each sub-ethnic in the Moluccas so that the portfolios arranged are not class portfolios but group portfolios according to sub-ethnic groups. The group develops a portfolio relating to issues and alternative policies proposed as recommendations to the government. Students have a lot of information related to local wisdom in their area which is studied in the form of a portfolio to be presented in class.

Table 1: Values of Civilization From Local Wisdom as the Civic Virtue of the Moluccan People

No	Local culture	Civilization values
1	*Soa*	Togetherness, Unity, Cooperation, Kinship, Caring For Others, Respecting Leaders
2	*Pela*	Supportive, Tolerance, Can Be Trusted (Committed), Respect Humanity, Love Peace, Create Order
3	*Masohi, Maano*	Solider with the needs of others, cooperation, high social sensitivity.
4	castration: Upper Caste *mel-mel*, middle caste *ren-ren* and lower caste *ir-iri*	The regularity of life in society, every member of society behaves appropriately according to the prevailing decency.
5	*Kalwedo*	Maintaining good relations with others
6	*Panas pela*	Strengthen kinship through traditional ritual symbols.
7	*Ur-sia, Ur-lima*	Obey the rules, fair competition, love and love for each other, love for peace, help each other, protect and support one another.
8	*Patasiwa, patalima*	Brotherhood, Commitment To Live In Peace, Balance, Order, Harmony

Presenting a portfolio in class is the next stage after students have finished developing a portfolio in their respective groups. The presentation or showcase provides a learning experience for students to present ideas related to the local wisdom that being studied. Portfolio presentations included discovering the values of virtue from local cultures which were studied as civic virtue of the Moluccan people to strengthen Indonesian identity. At this stage, the communication skills of students are sharpened including the courage to express and convey ideas straightforwardly, courageously, politely and responsibly. Activities on expressing ideas or ideas relating to the problem to be studied.

The last stage of the citizen project model is reflecting on the learning experience. The reflection made is one way of learning to carry out an evaluation of all steps of the activities that have been carried out. Reflection is important to know the effectiveness of this learning model in improving students' learning abilities while clarifying to avoid misinterpretation of the problem being studied.

Contribution of Maluku Community in Strengthening Indonesia's Identity

Moluccans people with its commitment since the beginning as one of the eight provinces that contributed to the birth of Indonesia as an independent and sovereign country, has a lot of cultural similarities with other regions in Indonesia. Local identity is reflected in the diverse culture of the Moluccans people and is spread among sub-ethnic groups in Moluccan, such as Soa, Pela, Kalwedo, Maano, Patasiwa-Patalima, and others.

Historically, Soa is the part of the forerunner to the formation of villages in Maluku Tengah including Seram and Ambon. Soa is a genealogical territorial alliance. Genealogists refer to kinship groups in the form of matarumah, while territoriality leads to communal control of tanah dati. In the process of social interaction, soa is effectively involved in every activity both joy and sorrow. Strong solidarity was established among fellow members of the soa which based on unconditional sincerity fits with applicable customs, as a reflection of the sense of continuity inherited from generation to generation. Vertically, in the system of government of the village, the soa represented by the kepala soa works according to the king's orders and contributes to determining policy as part of the saniri negeri raja patih.

Pela according to Ruhulesian (14) has at least three meanings. First, in the local language scope of Uli Hatuhaha on Haruku Island, pela means already. In the language scope

of Uli Solimata on Ambon Island (Tulehu, Middle-Middle, and Tial), pela means enough. This meaning marks the emergence of pela to end the destruction of family ties, which in the past have been largely motivated by conflict. Secondly, in the language scope of the Seram community, the word pela is meant by the word peia, meaning brothers who come from the kakehan tradition. Brothers in the kakehan tradition do not refer to genealogical relations, but rather to tribal membership, which is the bond that unites one another as brothers. Third, pela is something that comes from ancestors who must be respected because it teaches ethical wisdom. Pela as a system of kinship or brotherhood is a social framework that applies as a value that regulates relationships within the clan. Pela is the basis of Ambon's ethnic identity and Muslim-Christian symbolic unity.

Bartels Diater (15) writes, patasiwa and patalima were born as a result of a quarrel which led to the breaking up of the unity of Nunusaku. Patasiwa broke away to the west of Seram and inhabited the three major rivers of Eti, Tala, and Sapalewa, while the patalima headed to the east of Seram. The division continued so that two groups who left Seram Island go for other islands in Ambon-Lease. The numbers nine and five in the philosophy of patasiwa and patalima refer to complete fellowship groups because their parts have numbers that can create harmony and balance which are controlled by one central leader namely Upu Amana or Upu Hena. The classification of nine and five also symbolizes order or regularity in society. The point is that, in social groups, every human being tries to be and function according to his nature as a body to create a balance to live in harmony.

Kalwedo, Masohi, Maano, Ur-Sia Ur-Lima, and others are part of the civic culture of the people of Moluccan as ancestral heritage that reflects the level of civilization. Habitually, other regions in Indonesia that have local wisdom, sub-ethnic groups in Moluccan have the values of ethical citizenship or civic virtue that is inherent in their local traditions. These values of ethics are in tune with the identity of the Indonesian people recorded in Pancasila as the personality of the Indonesian people. Tutuarima (16) said that Moluccan ethnicity must be mestizo in the sense of experiencing mixing but what strengthens is that Moluccans experience a distinctively bound cultural framework that is accepted as a shared value. The civic culture of the Moluccas recorded in the traditions of Pela, Kalwedo, Patasiwa-Patalima, Masohi, Maano, and others, is full of values of the ethical citizenship of the Moluccas, which is a reflection of the values of Pancasila, while at the same time reinforcing the identity of the people to strengthen Indonesian identity. This discussion is packaged in the model of civic virtue development to strengthen the Indonesian-based identity of Moluccan culture as follows:

Figure 1 Civic Virtue Development Model for Strengthening Indonesian-Based Identity in Moluccan Culture
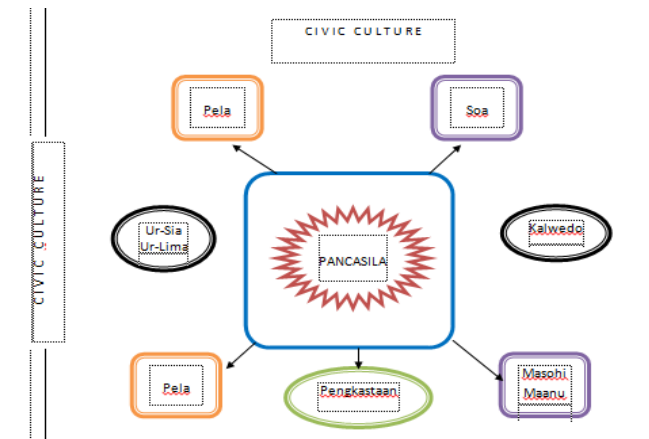
V. CONCLUSION

The use of this model is massive in line with the purpose of PPKn as a subject that helps develop a variety of citizenship skills. Citizenship skills are formed in the stages of the portfolio-based project model citizens help students to understand their local identity which is loaded with the values of ethical citizenship as the identity of Moluccan civilized people. Mapping conducted on the values of ethical citizenship shows the level of student understanding of the stages of project citizen modeling in understanding the civic virtue of the Moluccan people. The local wisdom of the Moluccan people marks the high civilization of Moluccan traditional society which has been passed down from generation to generation. It is clear that the values of the Pancasila which frame Indonesians have long been practiced and become habituation of the people of Moluccan. The Moluccan government has the authority under the mandate of the constitution to sustainably preserve local activities as a civic culture through sustainable empowerment programs.

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