

# Promoting of Masohi's Altruism Values through Social Studies Learning for Balance Social Ecology

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**Abstract** This study aims to promote and preserve the values of Masohi altruism. The values contained in Masohi's altruism work together and please help. This study uses a classroom action research method with three cycles. The introduction of Masohi's local wisdom values as part of social studies is very much needed to preserve the local culture that is owned. This research was conducted in class VII in two Ambon City Public Middle Schools. Data collection is done by interviews, observations, documents, and preservation of local wisdom questionnaires. The collected data was analyzed using quantitative descriptive statistics. The results of the study indicate that learning with the values of Masohi altruism can enhance students' understanding of Masohi culture and maintain social ecological balance.

**Keywords** Altruism, Masohi, Ecological Social, PT

## 1. Introduction

Social studies learning must be able to improve life skills in facing the challenges of the 21st century. The 21st century is marked by the rise of easily accessible information, faster computing, automation, communication that can be accessed from anywhere and anytime [1].

The ease of information accessed and widely spread has an impact on the development of student intelligence. Students more easily copy the information they receive without considering it will have negative or positive consequences. IPS teacher demanded not only to be able to teach and manage classes, but must be able to be able to build effective relationships with students and schools and make improvements to learning continuously [2].

Social studies learning is currently still focused on textbooks and teacher-centered. The teacher must change the theoretical way of teaching to be practical. 21st century learning emphasizes student-centered learning and builds

interactions between students and interactions between students and teachers. 21st century learning is integrated with life skills and develops student problem solving skills [3].

The implementation of social studies has not yet adopted the local cultural superiority and wisdom. In learning activities students are not given the opportunity to develop student interests and give attention to local cultural inheritance and environmental use. It is important to encourage young people to acknowledge and be proud of their local wisdom and participate in their own local budayan preservation [4]. Social studies teachers must play a role in developing and preserving local wisdom.

The city of Ambon is the capital of the Maluku Province located inside the beautiful bay of Ambon, and is often also called Amboina. Ambon is a multicultural city but has similarities in cultural values. One of the cultures of Maluku is the values of Masohi mutual cooperation. Social values must be preserved to strengthen the unity and unity of the nation.

Gotong-royong is a system of mobilizing additional personnel from outside the family, to fill the shortage of energy during busy periods in the circle of production activities in the fields. [Koentjaraningrat, 1974]. In mutual cooperation, there is cooperation between many people to work on something that cannot be done by one person [Notonegoro, 1974]. With mutual cooperation, the heavy work becomes lighter and faster.

Recalling the history of the resistance of the Moluccan people (Islam and Christianity) to invaders in the Hutuhaha war with the spirit of unity and unity through mutual cooperation between the people of Maluku, they work hand in hand against imperialism and colonialism. With the spirit of mutual cooperation Indonesia can be independent.

Mutual cooperation was also carried out by Maluku people in building houses of worship, Sarani (Christian) groups felt obliged to prepare building materials and jointly build mosques. Likewise the Salam group (Islam) does the same thing. With the existence of mutual cooperation

Masohi can strengthen mutual respect for religious differences between the two groups and can prevent conflict and unite citizens. Mutual cooperation can strengthen solidarity. (Rolitia, M., Achdiani, Y., Eridiana, W).

Along with the modernization of the values of Masohi mutual cooperation, it began to fade because it was dominated by the capitalists. In certain indigenous communities, the meaning of mutual cooperation is still a glue and a unifying symbol. In urban communities, masohi is present only as a formal symbol designed for certain interests. Urban communities carry out masohi not because of inner and voluntary awareness, they do masohi because of pressure from the authorities and forced. Masohi is dominated by the middle to upper class economic community.

Teachers as professional educators are required to be able to interact with students in learning, as evaluator administrators and chancellors and teach life values to students. To introduce and preserve Masohi's values to students, an active role for teachers in social studies is needed at school.

Masohi is one of the national assets that must be preserved. The values of masohi altruism can be used as a source of social studies learning in junior high schools. From the results of interviews with several social studies teachers in three Ambon City Public Middle Schools, it can be concluded that they have never integrated the values of Masohi altruism as a source of learning. According to [5] culture itself must be accustomed to learning.

The curriculum used in the schools where the research was conducted was K-13. The K-13 curriculum actually includes local culture in social studies learning to provide breadth in providing material. At present the two schools where the research is conducted have never integrated and developed material about Maluku's local culture in social studies. This happens because the teacher does not understand the implementation of local culture in social studies learning. Facing existing problems, social studies learning in junior high schools needs to be improved in teaching materials and solutions that value Masohi altruism which is the local culture of the city of Maluku.

Masohi as one of the local cultures of the city of Maluku has its own position and value in the eyes of the community and students. The values of public altruism can be used to develop social studies learning materials that are related to the development of mutual cooperation values that students need to have in community, national and state life. The noble values possessed by Masohi local culture can be used as teacher reference sources to be developed in delivering learning material. In addition, it can be used to strengthen national culture, so that it can fortify students from the negative influence of the millennial era. The success of the teacher in instilling the values of Masohi altruism in social studies learning can provide students with an understanding of their attitude and behavior in accordance

with the values in Masohi culture and also to preserve the local culture in the student environment. According to [6] local culture can be a tool and process to support students learning from what is available locally.

The wisdom of the local culture of the community that is owned by various indigenous communities, ethnic groups, being effective on a local scale to prevent various damage and environmental problems in the local context is even effective in solving problems on a wider scale [7]. The values contained in Masohi culture require Maluku people to always behave in maintaining social ecological balance. Social ecology emphasizes the structure of the inner city, how parts of the city function with each other such as occupation, service, culture and experience in parts of the city [8].

## 2. Literature Review (Heading 1)

### 2.1. Values of Masohi Altruism

[9] defines *altruism* as a voluntary act carried out by a person or group of people to help others without expecting anything in return (except perhaps feeling has done good). [10] explains that *altruism* is a motivation to improve the welfare of others without being aware of one's personal interests.

The aspects contained in the values of altruism are cooperation, sharing, helping, giving, and honesty [11]. These values are in line with 21st century learning which emphasizes collaboration to minimize unfair competition. The values of altruism can be trained because in life humans have experiences that guide their lives [12].

Altruism is important as a support for the development of community relations. The act of altruism can occur in togetherness. The research of altruism by Titmuss (1997) on the practice of blood donors in the United Kingdom and the United States results that voluntary blood donation in the United Kingdom guarantees more blood availability, better and healthier blood quality when compared to blood donors in America that are commercially done. Voluntary blood donation has a positive beneficial effect compared to commercial blood donors in America. [Titmuss, Richard. 1995. *The gift relationship: from human blood to social policy*. New York: the new press]

The movement *Saemaul Undong* (village development with the concept of mutual cooperation) in South Korea can prove to the world that they are able to turn the underdeveloped country into a country superpower []. (mohammad mulyadi, study vol 16 (4) 2011. The program *segoro amarto* in Yogyakarta (a joint movement of the whole community for development with a spirit of mutual cooperation) can overcome poverty. Communities cooperate in mutual cooperation to build villages to achieve prosperity.

Socio-cultural value which has been ingrained in the life

of the people of Maluku is one of the capitals that are very important for increasing the unity and integrity of the nation. Masohi culture is one of the local cultures in Maluku and must be preserved.

Masohi Culture is an activity carried out jointly by a group of people who live together or have a certain relationship to express an attitude of help and help each other for a particular purpose. Cooperate and help this they do voluntarily without expecting rewards. Masohi activities can be seen when there are relatives or relatives who are building houses or there are public places such as places of worship, community meeting places, village offices and so on, the community will voluntarily flock to help ease the burden without asking for compensation. Communities both children and adults come to help with all their heart.

The values of Masohi's mutual cooperation altruism can strengthen solidarity in the lives of the people of Maluku. Mutual cooperation in building worship houses and traditional ceremonies that can prevent conflicts and strengthen solidarity can unite citizens, strengthening relationships between citizens unites different communities.

### 3. Methodology/Materials

This research was conducted in two state junior high schools in Ambon city consisting of 32 students of class VII of SMP Negeri 15 Ambon and 25 students of class VII of SMP Negeri 3 Ambon. This research was conducted in the even semester of the 2017-2018 school year with material scarcity and human needs. The research used was Classroom Action Research.

[13] classroom action research is an examination of learning activities in the form of an action, which is deliberately raised and occurs in a class together. The action is given by the teacher or by the direction of the teacher conducted by the student. [14] defining classroom action research is an activity carried out by the teacher or together with other people (collaboration) which aims to improve or improve the quality of the learning process. From the above definitions, classroom action research can be defined as a form of reflective research by taking certain actions to improve and improve the practice of quality classroom learning so that students can get better learning outcomes.

The stages of action research which involves plan (*planning*), action (*acting*), observation (*observing*) and reflection (*reflecting*) [15]. The planning stage is done by making a learning implementation plan that implements Masohi's altruism values with cooperative methods. The action stage by providing action in the form of giving learning material based on the values of Masohi altruism to improve students' abilities in preserving the local culture of Ambon city. The indicator of the success of the study is an increase in the ability of students to preserve local culture

with a minimum grade of class 75 average with a percentage of completeness of 75% of all students.

Data collection is done by interviews, observations, documents, and tests of local cultural preservation. Data were analyzed using quantitative and qualitative descriptive techniques. Before analyzing learning activity data students have been processed to obtain arithmetic averages. Data on student learning activities is based on the arithmetic mean of the score, i.e.

**Table 1.** Average score of students

Average score of	Category
75% -100%	Very good
55% -74%	Good
25% -54%	Good enough
0% -24%	Less

Student learning outcomes data obtained from tests were analyzed using a scale of 1-100. Students are declared complete if they get a score of  $\geq 75$  in the test. Conversely, a student is declared not complete if they get a score of  $< 75$  in the test. This research was conducted in several cycles, each cycle consisting of planning, action, observation and reflection. The cycle will be stopped if students learn results have increased.

### 4. Results and Findings

This research was conducted in three cycles, each cycle consisting of planning, action, observation and reflection. The researcher collaborated with social studies study teachers to develop learning implementation plans, teaching materials, culture-based learning media values of Masohi altruism. The teacher teaches in class using cooperative learning methods. Cooperative learning methods are very important to improve student collaboration skills. Collaboration is the process of receiving and giving input from group friends or teams, giving an opportunity to submit ideas, appreciate the ability of friends to find experiences, share creativity and listen to friends' opinions to reach a joint decision [16]. The development of collaboration skills can reduce the atmosphere of competition. Learning becomes more effective and enhances teamwork. Cooperative learning aims to develop academic achievement, social skills and instill tolerance and acceptance of individual diversity [17].

In the first cycle the learning material that was given about the definition of scarcity and the learning method used was cooperative learning using power point learning media and video. The teacher begins learning with apperception, giving motivation to students about the notion of scarcity and the values of Masohi altruism. The teacher divides students into several heterogeneous small groups to discuss the values contained in Masohi culture, namely the attitude of cooperation and help without selfless

help. Students work in groups, discuss in completing the tasks given in the LKS. Some students convey the results of discussions in class and other students respond. The teacher gives rewards for group achievements. At the end of the learning the teacher together the students conclude the values contained in Masohi culture and provide examples in daily life.



**Figure 1.** Activity of students in group discussions

The results of the first cycle for SMP Negeri 15 Ambon showed that the class average was 61 with a grade completeness of 13% and only 4 students had finished. The results for SMP Negeri 3 Ambon showed that the class average was 62.4 with class completeness 32% and only 8 students who had completed.

After completing the first cycle, researchers and teachers reflect. Based on this reflection, it was decided to proceed to cycle II because student learning outcomes were not maximal.

Student learning outcomes in cycle I are not maximal because the teacher is not used to implementing Masohi's altruism values in social studies learning. Students are also still not familiar with cooperative methods and many do not understand Masohi values. They work on the learning steps in the LKS individually and consider friends to be rivals. All deficiencies in the first cycle will be corrected in cycle II.

In the second cycle, the teacher is getting used to the implementation of the values of Masohi's altruism. The teacher has mastered the material and provided several concrete examples in daily life through the videos displayed. The material given in cycle II was the factors that caused the scarcity of learning methods used in the second cycle was cooperative learning using power point learning media and video. The teacher starts learning with apperception, gives motivation to students about natural resources and scarcity as an economic problem and the values of Masohi altruism. The teacher divides students into several heterogeneous small groups to discuss the values contained in Masohi culture, namely the attitude of cooperation and help without selfless help. Students work in groups, discuss in completing the tasks given in the LKS.

The teacher gives scaffolding to the group that has difficulty. Students begin to get used to learning in groups. Students are more active in learning and group discussion. The teacher presents various questions that can explore students' critical thinking skills. The questions asked begin with simple questions to questions that require reflection in answering them. Learning critical thinking skills and solving problems can help students to think in depth about cause and effect and maintain the principles they believe in [18].



**Figure 2.** Student activities in cycle II

The results of the second cycle for SMP Negeri 15 Ambon show that the class average is 70 with grade completeness 63% and only 20 students who have completed. The results for SMP Negeri 3 Ambon show that the class average is 71.2 with class completeness 64% and only 16 students who have completed.

Based on student learning outcomes in the second cycle, student's learning outcomes have increased compared to the first cycle, but the classical completeness has not reached 75%. Therefore, after reflection the researcher and teacher decide to proceed to cycle III.



**Figure 3.** Students present the results of their group discussions in front of the class

In cycle III the teacher is familiar with the implementation of the values of Masohi altruism. The teacher has mastered the material and provided concrete examples in daily life through the videos displayed. The material given in the third cycle is describing human needs and the learning method used is cooperative learning using

power point and video learning media. The teacher starts learning with apperception, gives motivation to students about the kinds of human needs and examples and values of Masohi altruism. The teacher divides students into several heterogeneous small groups to discuss the values contained in Masohi culture, namely the attitude of cooperation and help without selfless help. Students work in groups, discuss in completing the tasks given in the LKS. The teacher gives scaffolding to the group that has difficulty. Students are used to working in groups, and no longer consider friends as rivals. Students are very active in learning and group discussion. The teacher presents various questions that can explore students' critical thinking skills.

The results of cycle III for Ambon State Middle School 15 indicate that the class average is 70 with 81% grade completeness and only 26 students who have completed. The results for SMP Negeri 3 Ambon show that the class average is 71.2 with 80% grade completeness and only 20 students have completed.

In the first cycle it was known that for SMP Negeri 3 Ambon the completeness of students was only 13%, and for SMP Negeri 15 Ambon students' completeness was only 32%, while in cycle II and cycle III students' completeness experienced a significant increase. Increasing student mastery learning with the implementation of learning values of Masohi altruism is presented in Figure 4.

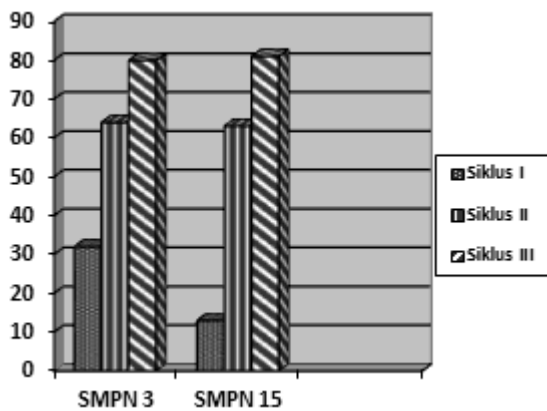


Figure 4. Increased Student Learning Completeness

From the grafik above, it can be seen that in the first cycle, cycle II and cycle III there was an increase in student learning outcomes using learning values of Masohi altruism. This means that the implementation of learning values of altruism can improve students' understanding of Masohi culture and maintain social ecological balance and can be developed as teaching materials in social studies learning.

## 5. Conclusions

The results of the implementation of social studies

learning with the values of Masohi altruism for social ecological balance of the first cycle, cycle II and cycle III show that there is a significant increase in learning outcomes. Thus the promotion of the values of Masohi altruism can be well understood by students and can be preserved to maintain social ecological balance.

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