

Educational Value in Pela Tradition (Ethnographic Study Ambonese)

Frans Thomas

FKIP Universitas Pattimura, Jln. Ir. M. Putuhena Ambon

Abstract

The culture value system is the basic system in human life that has been rooted in society. The values have been protected, it is high adored and it has been honored and also it is actualized in social life. The value system is the regulation that has been guided as the hint and the behavior direction of each member of society in doing social culture activities. The values and culture norms in a society always arrange and direct an individual as a member of society in having attitude and behavior base on the value order that has been agreed as local wisdom values. The value that has meaning in Pela tradition in Ambon society is something that has been handled as personally and can be internalized in human behavior. The reality of Pela tradition value order has been processing in institutionalized as the education direction of social values. This research is qualitatively describing the values containing on Pela tradition as the education value order of Ambon society. The values covering (1) religious value that arrange god dimension in human life, (2) philosophy value that has universal and be affected as ending value and subjectively, and (3) ethic value that has individual responsibility consequence in achieving moral obligation.

Keywords: value education, culture, Pela tradition

1. Introduction

Values can be perceived as a noun or a verb. As a noun the value represented by a number of abstract nouns such as fairness, honesty, goodness, truth, and responsibilities. While the value as a verb means a self-realization efforts aimed at the achievement of the values to be had. In the theory of value, value as a noun are described in the classification and categorization of value, while the value as a verb described in the process of acquiring value, this section describes a value as something that is cultivated and as the price has already been acknowledged.

Cultural value system is the basic values of human life in society. Those values are upheld, respected and adhered to apply in public life is a value system that is used as a rule of behavior towards members of the public in carrying out socio-cultural activities.

In addition to cultural values in public life, there are also cultural norms. Values and norms is essentially a societal rules that control and regulate the activities of the social culture of a society. Values and cultural norms and guidelines have become a lifeline upheld and adhered to by all members of society. The cultural values are abstract and contain ideas that are considered good, correct and desired shared by members of the public. Because the value is abstract and general culture, which enabled the various social behaviors that vary from community members with one another. During the behavioral diversity in accordance with the values espoused, conflicts among members of ethnic communities in the same will not happen. While cultural norms are more specific behavioral guidelines. In this case, norms regulating and directing how to behave, think, speak of individual members of society in certain situations.

Values and cultural norms of a society is always organizing and directing members of the public in the way individuals behave and act as expected by society. Values and cultural norms are reflected in the outlook and attitudes of community members in conducting cultural practices. The worldview that includes (1) the nature of human life, (2) the nature of the work to humans, (3) the nature of time for humans, (4) the nature of nature for humans, and (5) the nature of the relationship between individuals. Based on the five major issues, Thompson (1990) mentions five ways and attitudes towards social and cultural life, namely *hirakhi*, egalitarian, fatalistic, individualistic, and autonomy. The fifth point of view and determine their own form of social and cultural life.

In connection with the subject matter in people's lives, Busro (1989) describe the attitude of human life in relation to the nature of life and the nature of the work. According to him, there are three basic views that reveal the meaning of life for humans, namely (1) live to work, (2) life to charity and worship, and (3) live for fun. While the meaning of the work for humans are (a) to make a living, (b) to preserve life, (c) to honor, (d) to the satisfaction and pleasure, and (e) for the acts of worship. Various values, norms and attitudes that society can be found in various forms of value contained in the discourse tradition of Pela Ambonese.

In line with this, the purpose of this study was to conduct an analysis of the *Perian* and religious values, the values of the philosophical and ethical values Pela Ambonese tradition that can serve as a foundation at the same time educational instrument value.

Values that are meant in the tradition of Pela Ambonese society is something that someone privately held and also the guidance internalized in behavior. Value is also a cognitive unit used in weighing scales

behavior with good and bad, just not right, and wrong, it is related to what should be rather than what it is.

2. Method

This study includes qualitative research. This is consistent with a descriptive study, an explanatory, and exploratory against the value of education in the tradition of Pela. Good exposure to the data, how annotation data, as well as in-depth understanding of the data is performed. Assessment values education in the tradition of hermeneutics Definition Pela with attempts to provide a holistic picture of how the tradition of Pela able to package and legitimize the philosophy of life and the characteristics of value for the communities in Ambon.

By paradigmatic, there is significance between the characteristics of educational research Pela traditional values to the characteristics of qualitative research. First, the phenomenon of a range of values can be observed in context that is naturally in the Ambonese. Second, the tradition of Pela as a cultural product requires researchers to be at the sites. Third, the data analysis is inductive. Fourth, the theory of the value of education in the tradition of Pela grounded in reality the data Pela tradition in the community of Ambon. Fifth, the research findings of values education in the tradition of Pela prepared by negotiating with cultural experts Ambon. Sixth, the value of education research findings in the tradition established by considering Pela local communities Ambon (check out Lincoln and Guba, 1985; Muhadjir, 2000, Alwasila, 2002).

This research is a qualitative study using hermeneutic design. Specific characteristics of qualitative research in this study looked at the data and data sources, data collection techniques, data analysis techniques, interpretation and explanation of the meaning of the data. Meanwhile, the study of hermeneutics Definition traits can be seen on the theories and models used in the analysis and interpretation of the meaning of the data, especially the values contained in the tradition of Pela Ambonese, ie the value of religious, philosophical and ethical values.

This research data in the form of oral speech at a reception ritual ceremony itself is spoken or delivered in various ways, the phrase promise / oath, folk songs (folk songs), *Kapata-Kapata* (traditional expression). For the purposes of the meaning of the data carefully insightful, research also collect data in the form of a cultural tradition that is communicated through cultural symbols. The data were collected through observation, interviews and document research.

Data analysis is done inductively, through the identification, classification, categorization, interpretation and explanation. Interpretation of the meaning of data on the perspective of the value of the value of religious, philosophical and ethical values Ambonese Pela tradition based on emic perspective. Therefore, although in this study guide compiled data analysis and grid data analysis, description and explanation of data, remain stacked on emic perspective. In fact, the guides and grid data analysis was designed and prepared based on scientific considerations.

Definition of hermeneutics in this study using views Gadamer and Habermas Ricoeur as an analytical tool. In the context of hermeneutics, narration in the tradition of Pela viewed as a text that reflects the life of Ambon society. The values contained in the tradition of Pela used as illustration foundations of education and cultural values of the people of Ambon.

In interpreting the meaning of the data, based on a hermeneutic techniques, namely (1) feasibility, and (2) the circle of understanding and commitment. Researcher as interpreters always take the distance with the object and have had adequate insight on its interpretation. In this case the researchers rather than as actors and not a community member said Ambon, but researchers have the proper insight to assess the tradition of Pela Ambonese. Theories about eligibility described by Ricoeur into four aspects, namely (a) the transition from understanding speech or event to its meaning, (b) the election of understanding of the meaning actors or writers to meaning is found, (c) a review of the manuscript are separated from appointment/replacement of exit or the situation, and (d) referral (reference) or interpretation of what is spoken (identification).

Steps interpret speech and message value in the tradition of Pela Ambonese done through the stages of understanding with Ricoeur holds the view, that a grasp on (a) the semantic level, (b) the level of reflective, and (c) an existential level. From that view, Thompson (2005) explains that there are some procedures to be taken in interpreting the meaning, namely (a) understanding, (b) an explanation, (c) aeration work, and (d) interpretation. Starting from this view, any interpretation of the Pela tradition, at the first step of researchers trying to understand the values contained in it, then try to understand the meaning of the message.

The study took place in the territory of the island of Ambon, which includes the island of Ambon, the Haruku islands, Lease and Seram island as the coverage area of culture in the Moluccas Pela and a local culture that has been preserved until now. The main data of the study is data utterance spoken text from heat ceremony Pela Ambonese be recorded directly, nor are documents that are already available. The data source of this research is the procession of the ceremony site partner, documents has become a form of images, printing materials and electronics. The subjects were Ambonese. Selection of research subjects based on criteria (1) ethnic Ambon, (2) the head of customs, (3) custom figures, (4) to master the language and culture, (5) can play a role in the procession ceremony itself, (6) can cooperate in the study. Techniques used in data collection are: (a)

observation, (b) interview techniques, and (c) the data analysis carried out since the start of data collection. When collecting data, researchers conducted a data reduction, data interpretation, and drawing conclusions. If the interpretation is considered less, done back in the data collection, data reduction, data interpretation reached the stage of drawing conclusions. And so on, is done repeatedly until a conclusion is totally adequate.

Data Analysis in this study was done by using understandings in depth according to the principles hermetical circle (Sumaryono, 1999: 31) In other words, data analysis study conducted hermeneutically with interactive- dialectical model. That is, data collection and data analysis conducted simultaneously, back and forth (repeated), and many times or in accordance with the principle of hermeneutic circle following the model hermeneutic Ricoeur, the stage of understanding semantics, stage of understanding of reflective, ie, understanding carefully through the semantic level, the level of reflective and existential level.

3. Results and Discussion

3.1. Pela as Order Values

Pela is a tradition and cultural order that has been able to form perceptions, attitudes, beliefs, behaviors and actions supporting community as an educational process value. As a cultural value system, Pela has been the basic values of human life in society. Those values are upheld, respected and adhered to and implemented in public life. The value system is also a reference and behavior towards members of the community in carrying out activities of social and cultural life.

Pela has been transformed into taste values (sense of value) communities in building and managing life together diverse and multicultural. As the value of education, Pela has proven to bridge gaps of social communications of its citizens, as well as able to reduce conflicts and social unrest in society.

As an order of values education, Pela be a vehicle to humanize to carry out two important mission, namely hominess and humanization. As the hominess process, education stakeholders to position human beings as creatures have harmony with ecological habitat. In such a process hominess, education capable of directing man in the ways of selecting and sorting values in accordance with the biological nature of the human family. Likewise, as the process of humanization, directing people to live in accordance with moral norms, since human beings are essentially moral, relating to God, fellow human beings and the environment.

Educational value in Pela have the basic values of compassion, the moral nature of human beings that are in place most major implications on the need to get personal integrity, self-esteem, confidence and honesty. The ability to internalize the value of compassion will appear on the personal maturity in personal relationships of mutual understanding. Moreover, being a basic value which is influenced by the spiritual dimensions of transcendental level of its meaning depends on the experience and personal awareness to build the basic values of social responsibility that cannot be separated from the social environment in building individual and group interactions. Interactions are characterized by their concern for others, kindness among others, compassion, freedom, equality and respect for human rights of others.

Pela introducing values education that is based on human values, equality, unity, harmony, mutual cooperation, harmony of life, love and affection and shared prosperity, mutual trust, maintain, and serve one another both in joy and sorrow. Pela can offer concrete solutions to build a life together that full harmonization of value, and also can serve as a means of education l values in a pluralistic and multicultural society in Indonesia.

3.2. Religious Values Tradition Pela

Religious values referred to in this section are the values associated with the sacred dimension of divinity in human life. The divinity dimension refers to the attachment and connectedness with God the Creator. Analysis of the religious values cannot be separated from the source of religiosity Ambonese diverse and multicultural.

Religious values are basic values relating to the nature of God, the absolute value because the nature of God is the primary cause (the first cause), so that everything is created from God. The religious value is the source of the norms laid down and realized in practical life, particularly in the discourse of the tradition of Pela Ambonese.

Religious value is the value of the basic truth that has the most powerful. This value is derived from the highest truth that comes from God. This value is very broad scope, the structure of human mental and mystical-transcendental truth are the two sides possessed superior religious values. Because it is the highest value to be achieved is the value of unity (unity). Unity is the alignment of all elements of life, the human will to the Lord's command, between words and actions, or between *itiqad* with deeds. Those values are continually passed in every ceremony Pela heat to the underlying trust and confidence in the integrity of the building living together.

In connection with it, Hebding and Glick (1991: 48) states that belief an idea that is owned by a person on a part or the whole reality of the world that surrounds him. This means that the subject of human trust is infinite and includes the idea of the individual, others and any or all aspects of biological, physical, social and

supernatural world. However, neither the confidence nor the value, representing the ideas held by humans. The opposite of trust is a value that is used as a standard to determine what is good or bad, something that may or may not. Belief gives directions how to interpret and explain the world.

When explored further in connection with this view, the tradition has been to build and strengthen *Pela* beliefs and ideas held by the society in accordance beliefs held. Religious values are reflected in the patterns and behavior of society in every process *Pela* ritual performed periodically in accordance with the collective agreement. Preparation *Pela* heat ceremony preceded by the appropriate religious rites religious convictions of each of the communities *Pela*. Before the title receptions religious rites that take place either in mosques or churches.

This process is intended to prepare and pray for the whole series of ceremonies that have been agreed upon and prepared to be held. The whole process begins with the implementation of worship in mosques and churches to invoke the power of God the Creator and participation in the whole process to be undertaken and can end well. End of the top event together and alternately conducted a prayer by the Imam of the mosque as the Islamic clergy and pastor as Christian clergy to cover a whole series of rituals hot reception *Pela*. This process illustrates that the public's trust in the Divine Omnipotence corresponding religious affiliation of the values that are kept and maintained and preserved for the perpetuation of your life *Pela* that binds them.

There are values that are believed in the view of the people of Ambon that *Upu* is the designation for the character of God, the master or the venerable, but it also connotes *Upu* as Ancestor. *Upu Lanite* and *Upu Ume* designation for the Lord of the heavens and the Lord of the earth or host masters of the earth. *Lanite* contain elements of male and female *Ume* contains elements which at a certain time the two met, united and gave birth to the first man on earth is housed in a mountain *Nunusaku*. So, *Upu* than the creator and father and a human mother first *Nunusaku* or as the first ancestor.

Upu also used as the designation of ancestral communal *Upu Lanite*, *Upu Ume*, *Upu Safe* (country). Ancestral to the genus or eyes *Ruma* called *Tete nene* ancestor. Thus, Ambonese knew two designations to refer to ancestors, namely *Upu* for communal ancestor, the cosmos and the country, as well as *nene tete* ancestor's ancestors *luma tau* and family and clan.

In the context of everyday life, people are more likely to communicate with ancestors rather than *Upu nene tete*. Contact with *Upu* performed at ceremonies, communal or marriage ceremony, or a hot war *Pela*. In communicating with *Upu* as one can call if you have any *tete nene* ancestor genealogies relationship.

Ancestor veneration (*Tete Nene Moyang* or *Upu*) is an important basis for understanding the ideas and meanings that are important in the *Pela*. *Pela* can not be removed from a process of ancestor worship, worship of ancestors lost when it is no longer the footbridge that connects the life of Islam and Christianity. People Ambon (Maluku) depending on their ancestors. Ancestor aplicated their world into the real world, a world that is sacred, where appreciation of religiosity and the existence framed and preserved in situ.

One of the main factors of the religious man is the recognition of the existence of a supernatural power, because they are very close to and depended on him as a protector. Human Maluku believe in ancestors as a subject that lowers policies become customary form governance rule and values to organize their lives in harmony, harmony and harmonious. Balance and harmony between man and his fellow, between members with the natural surroundings.

Indigenous or order *Pela*, which regulates the relationship *Pela* and sourced from ancestors (myth) is the knowledge that comes from within the community. Mutual trust, equality as the core fraternity and *gandong Pela*, the uterus in imaging relationship and relationships *Pela* paradigm was born in the community. This is what directs attitudes and behavior in the community to achieve unity and harmony among society as a whole *Pela*, but also with their ancestors. Harmonization *Pela* people with their ancestors can be created only when relations *Pela* are arranged based on knowledge, virtues born of the *Pela* community paradigm. Harmony and unity that is the ultimate purpose of the public reality Ambon.

Ambonese develop customary public life as a community with their ancestors. All the activities or actions of individuals, amongst and between countries are framed in an order that is custom and religious aims to achieve harmony and unity of the community, as a community destination Ambon. Harmony and unity can be called a human virtue, a knowledge born of paradigm Ambonese community.

Ambonese believe the existence of a force that is sacred. They also believe that comfort, justice and well-being comes from strength, namely *Upu Lanite*. This recognition describes their world view that how things are present as they are, arranged in harmony, harmonious and whole, which framed their existence as a totality. Appreciation and recognition of the religion, to help them understand the relationship with the ancestors, understand its relationship with the past, as well as help them overcome the crisis it faces.

The idea of "*gandong*" or "brothers" in the sense of bonding pattern is the key to understand the relationship or bond *Pela* between Islam and Christianity. Traditionally, Muslims and Christians believe that in the context of religion *Nunusaku*, also in the tradition of *Kakehan*, they are *gandong* or relatives, which literally means "come from the same womb", so that they believe a common ancestor. Understanding *gandong* has

limited functionality, it means recognition and commitment is valid only if the fraternity is based on the descent, which was inaugurated in treaty relations *Pela* through traditional ceremonies, complete with the oath of loyalty and obedience among the countries concerned.

For people dealing with ancestral Ambon has a role to protect and punish role. Each country has a *tete nene* ancestors, as well *upu*. Two or more countries have common ancestors when have family ties. Ambonese strongly believe the three forces, namely mountain, land, *tete nene* ancestors. Mount represents the sky element (male), the land represents the earth element (female) and *tete nene* ancestor represent ancestral spirits. Protection to humans can be accomplished by maintaining good relations and regular with the ancestors, including implementing indigenous policies handed down by ancestors. The relationship is intended to maintain harmony, balance and harmony in personal, social and domestic.

Relationship or communication with the ancestors is usually done in places like in the old *Ruma*, in stone taboos, sacred places, in Baileu, in the old country. These places are considered holy or sacred and should be preserved and maintained. If not maintained ancestors will be angry and the resulting offspring bothered by his ancestors. In *Ruma* know there are people (*Maueng*) that has the ability to connect with their ancestors.

Everyone can relate to ancestors, if she can get the names of their ancestors in *Luma tau* or old *Ruma*, in Baileu or in places taboos. Or also they can relate or communicate with the ancestors through indigenous pastors (*Maueng*). Anonymity is important to protect the ancestral itself. To call the last rites or ancestor usually spells only controlled by certain people.

Upu concept or concepts ancestors, *tete nene* ancestors, and the mountain land is a concept that foster and maintain relationships continually and regularly between humans, the ancestors and their environment. The more harmonious, balanced relationship between the three, the better life in the cosmos. Maintenance of *tete nene* fathers will have a direct impact on the preservation of the natural environment and social balance.

In *Nunusaku* religious beliefs also found *totemik* group which has ritual objects are believed to have supernatural powers. The objects that symbolize *tete nene* or ancestor *totemik* who presented totem or clan groups. For example *kakehan tatoo* in society, sacred objects play an important role in the initiation rites, which framed a personal and communal life.

Viewed from the perspective of Durkheim, religion *Nunusaku* considered as a totality of a conviction complexity of the ritual that involves a ritual attitude toward nature and cosmology which reveals the idea that humans and nature to be a part of the spiritual totality.

From the perspective of ethnic religious thinking, Ambon or Ambonese society understood as an ethnic group, organized as a single order of life, including ancestral, spiritual, and soil. Religion preserve and maintain every aspect of human life if the demands of custom and religion, between politics, economy tied into religious elements. Customary and religious ambiguity in human beings remains a undeniable fact. Fill the meaning and the ultimate goal of the religious communities and human *Nunusaku* is there. *Nunusaku* religion gives meaning to the identity of Ambon, Ambon preservation society, as well as the continuity of harmony between Islam and Christianity. *Nunusaku* religion cannot be claimed as the ultimate truth everyone, but only for man there. Ambonese, both Muslim and Christian look unique and distinctive to them, have the particularity of moral truth itself.

3.3. Value Philosophical Tradition *Pela*

Philosophical value is the value that is in the dimension of the themes of abstract and at times were in the area that are in the empirical or mystical beliefs. The value of goodness, truth and beauty is always in the region the highest value and become the ultimate goal of life. In other words, these values are universal and valid as the final value (end) and the subjective nature, whereas the phenomenon or ripple of life that seemed far apart between values and reality understood as errors or omissions contained human endeavor either outwardly or in the base inward ,

Common life must be built on honesty, love between people regardless of their ethnicity, race, culture and religion that characterizes the difference. Tradition *Pela* looked dimension of brotherhood in the local wisdom (local genius) called "the *basudara*" as a philosophical view, because through it built a sense of unity, a sense of harmony. This can be reflected in the following phrase is a milestone moral *Pela*.

Sei hale hale hatu hatu esa pei

Sei sou lisa, lisa ei

Who bale stone, he gape

Anyone violating the oath, swearing to kill him

The above phrase brief and concise, but it contains a very fundamental philosophical values, maintained and upheld in *Pela* life. This expression is a sacred oath, never violated because it contains sanctions are believed to be fatal to those who are not faithful to do so. The stone is a symbol of strength and perseverance that can be transformed into a disaster against any person who is not faithful to the promise which He swore or said. Between a rock and vows no direct relationship, but philosophical values and meanings that can be drawn, for

those who are not faithful to the oath which He swore, like a stone and hit themselves, accept the disaster as a sanction for them. A philosophical values that have been at stake in building a life together on unity and honesty. It should be recognized that the most obvious posture Pela relationship expressed through relations between the lands of Islam and Christianity. Muslims and Christians really aware of the differences between them have a religious background and historical background. However, they also realize that the Pela is the bridge that can connect both of the backdrop of the most authentic presence as a human.

Pela is the most humane way to build a philosophy of cultural understanding to address the differences of high contrast and sharpened in the context of the history of their relationship. Pela is the most concrete sign of business (domestic) Pela Islam and Christianity struggled to formulate the values of the desire to live together and coexist.

Pela function and contributes to the survival of a community unit Ambon, penetrate the boundaries of religion. Pela serves not only to bind Muslims and Christians together economically through a set of reciprocal relationships, but it is also the center of an ethnic religious ritual that transcends Ambon simultaneously integrate Muslims and Christians, as well as served as a base Ambonese identity.

For the people of Ambon, Pela is a sign of consciousness to actualize themselves in a common life. In a sign of it, contained an understanding of equality, recognition of human dignity that is universal. Pela is able to effectively eliminate the possibility of a misunderstanding about the meaning of humanity because of the desire of individuals or segments of society to dominate and controls between each other. Instead, it led to the birth Pela a basis for building relevant to the moral life rests on the cultural context of the people of Ambon.

Pela gives space to live together as a fact of religious communities are diverse, plural and multicultural. At least Pela capable of facilitating the occurrence of a communication that bring together Muslim and Christian against a smart idea about the importance of living together to understand each other, accept and maintain the integrity of the joint. In certain aspects, the three things mentioned it has been transformed into a spirit that stimulate motivation and Muslim and Christian communities to create a better quality of life.

This can be seen in the fact the countries that already have or decide to establish a Pela relationship despite having a different religion, more than it actually ties it has awakened in a Pela relationship hard or Pela blood, among the countries who are Muslims and Christian. History has shown that the presence of such relationships through Pela blood between *Hatuhaha: Rohomoni, Pelau, Kailolo, Kabau* (Islam) with *Tuhaha* (Christian), *Tulehu, Tial* (Islam) with *Paperu* (Christian), or Pela between *Sepa* (Islam) with *Kamariang* (Christian), *Batu Merah* (Islam) to the *Passo* (Christian), or between domestic *Wakasihu* hard Pela (Islam) with *Hatu Lama* (Christian), middle (Islam) with *Abubu* (Christian).

The phenomenon of appreciation and respect for the members of Pela cling as values that unite, it appears in social and religious interactions. Awareness about the religious differences were not limited to the cognitive aspects of society, but is also moving into the practical life of the community. Philosophy *Ale na, na Au* grades were dropping into the understanding of mutual respect and honor it has a tradition of strong base. Religious reality it is often further strengthened Pela relations among its members. It is very apparent in the behavior of your partner, who are very concerned Pela members of different religions. For example, when the heat Pela, Christians should not take and eat pork when visiting Pela Muslim ally. Instead, Muslims will maintain and preserve the dance only to serve the needs of the communion of the Christian Pela.

Relations between Islam and Christianity is visible also when you Pela send representatives to attend religious services are important. In the inauguration of the king, the domestic traditional events, celebration of religious holidays, the brother of Islam is not externally by the Christians from attending, but more important is internally they feel entitled to participate in the event in the church building. The same thing happened when the days are religious, Christian Pela brothers will be present in the process of religious rituals and occupy a certain position in space worship in the mosque. It can be a form of representation by an adult and puberty according to the size of the community and appropriate religious norms.

Can be found also the values that are believed by the residents Pela, for example, when there is someone of *Tuhaha* (Christian) was sick, he can seek treatment to the shaman in *Rohomoni* (Islam). This can occur because both are brothers Pela. In the context of Pela, shamanism practices are not prohibited because it is believed to and connected with the *tete nene* role of fathers. Belief in a shaman always associated with beliefs in ancestors

High appreciation to the brothers Pela have occurred long ago, even since the Dutch colonial administration. There is no denying that there is a process of oppression and systematic discrimination against Muslims is so especially in the field of education. Even if there are Muslims who go to school, this possibility can only be enjoyed by the children of the king. It is very different from that experienced by the Christians. Such behavior colonial government resulted in the opportunity to go to school is something most valuable. Cooperation among the brothers Pela apparent when you Pela Islam sending their child to be appointed as a foster child in the family of a brother Pela Christian and educate children adopted Islam in the capacity of Islam, by providing facilities to worship in private rooms as places of worship, including avoiding the adopted child

from touching or eating pork.

Context Maluku illustrated through communal riots or even human tragedy shows and confirms the emergence of *Pela* as a force capable of eliminating conflicts that increasingly leads to the dichotomy of Islam and Christianity. *Pela* increasingly functioning as religious factors namely Islam and Christianity clearly shows the influence to participate in promoting the rise of militancy groups in conflict.

When social conflicts (1999), community *Haria* (Christian) who *Pela* with Islam *Serisori* refused to attack Islam, because awareness of the values that have become the philosophy and commitment against *Pela* and the bond of brotherhood between Islam and *Haria Serisori*. It should be recognized that during the social conflict Maluku (1999-2003), generally stated that countries associated *Pela* or have ties of brotherhood of Islam and Christianity neutral and not join the war. For example *Batumerah* (Islam) and the *Passo* (Christian), *Haria* (Christian) and *Serisori* Islam (Islam), also between *Tulehu* (Islam) and *Paperu* (Christian). Spoken by King *Tulehu* "we still feel the vibration of fraternal relations. We still feel that the public *Tulehu* and *Paperu* and other countries are still our brothers. Conflict does not separate public relations *gandong Tulehu* and *Paperu*.

Meanwhile, King *Paperu* said that the conflict does not affect the relationship *Pela* and *gandong Tulehu* and *Paperu*, even we who initiated the peace in Central Maluku, particularly in the area of Lease and Seram. This is not our pride, but we want to show that we (*Tulehu* and *Paperu*) have a good faith keep our fraternal relations, *Pela* and *gandong*. Similarly *Pela* relationship *Abubu* (Christian) and *Halfway* (Islam). According to that on January 19, 1999 (the beginning of the conflict) *Abubu* while some residents are in the Midst of salvation Eid. Because the conflict so that they were approximately one week and settled temporarily in the Midst waiting until the situation is conducive, and to escort the brothers *Pela* Middle citizens among them escorted to *Suli* (Christian village) by passing the country *Tulehu* (Muslim community). Furthermore, it is explained also that in 2001 (the conflict is still ongoing), the Midst they sent a messenger to invite the brothers *Pela*, *Abubu* and *Hatusua* (both Christians) to build mosques, and assisted by the neighboring country (*Tial*, *Tulehu* Muslim). Pick-up is done by custom, and ensure the safety of relatives *Pela* Christians.

Based on the realities described above, at least gave an indication that the *Pela* strong potential to eliminate a conflict occurred at the rate and specific level. Fidelity to the values of fraternity *Pela* is a reflection of a commitment to values that becomes the philosophy of every citizen *Pela* that awareness of unity and fraternity within the framework of the tradition of *Pela*, cannot be influenced by the dimension of any importance, because it has become a common value that is believed to be its value. Unity and brotherhood in the tradition of *Pela* has been transformed into the basic values that build and frame *Pela* relationships, and philosophy regulate common life full of harmony.

In practice the value of philosophical reflected social values, because the highest value of which is contained in this value is affection between people. Because the levels of these values move in the range between individualistic life with that attitude altruistic not ugly prejudice against others, friendliness, empathy and sympathy is a behavior that is key to success achieve social value. In social psychology, the social value of the most ideal can be achieved in the context of interpersonal relationships, that is, when a person with the other mutual understanding. Conversely, if the man has no sense of compassion and understanding toward others, then he is mentally unhealthy life. The social values of many hold onto life for people who love to hang out, like charity and love of man, or what is known as the philanthropic figure.

Values Ethics *Pela* tradition Contrary to the terms of facts, actions, morals, norms, ideals, needs, attitudes, and beliefs, ethics is an area of study about the value of good and bad. As a science, ethics similar to the logic that examines the structure of logical thinking and aesthetics that describes the acquisition and the quality is not wonderful value. Ethics explain the meaning of good and bad, action should be taken against the other man, the goals to be achieved, and the path that must be taken. The object of study of ethics are all human actions on the basis of the will or the will, but can be predicted by when conscious.

From the definition mentioned above, it is clear that the value is an abstract theme contained in ethics. The value here is not completely wrong value or beautiful is not beautiful, but good value bad. There are two good sources of bad contained in ethics, ie normative values derived from the fruit of the human mind in organizing the social life and the value of the perspective that comes from revelation. On the first value, good quality bad an abstract theme that characterized the charge on the positive law, customs, mores and ethical behavior, while the value of both good and bad is the theme abstract attributed to the commands and prohibitions contained in revelation and the embodiment of the moral person. Thus, the term ethics is often used in two contexts, namely ethics as moral science that examines the source, process, and quality of human actions based on normative law in general, and ethics as the science of morals reviewed the resources, processes, and quality of the character based on the teachings religion.

Ethics actually implies about the field of moral philosophy, even by Good (2002: 243) refer to it as a philosophy of life. Thus, the ethics of the science or systemic reflection on the opinions, norms and moral terms or philosophy or critical thinking and fundamental teachings and moral views. Ethics as a science of decency or morals. That is, the ethics of morality scientifically discuss issues, whereas the purpose of morality is the overall

rules, rules or laws that take the form of a ban.

Thus, the value is within the study of ethics as well be interpreted as a bad value and ethical value is defined as the study area. Position values like this needs to be distinguished from the value of the ethical position which means bad benchmark good value. In this comparison, ethics (good and bad) is one of the reference value.

When sorted further, the position of ethical values in place since the advent of the birth of the will to act is well worth the bad. The will of a person to commit an act continuously is certainly based on the belief in the choice. Similarly, in the tradition of Pela discourse, a form of action as the fruit of the will can be bad content good value. This confirms that the ethics involved when someone starts wishes to do something until he has a habit that can be observed.

The quality of the will, and customs in the tradition of Pela given by the ethics law, both bad it indicates that the value involved in the assessment process (valuing) that took place in a person psychologically. As well as ethical decided adversely customs of a person, the value represented by the normative rules drawn from religious rules, positive laws, customs and traditions prevailing in the society. Thus, it is clear that the values in ethics occupy two positions, namely value as a confidence born through psychological processes and values as a benchmark that refers to the rules governing normative in social life. In other words, the value of the applicable ethics as a verb, ie the process of valuation born individually, and its value as a noun that is as a normative force in society.

This meaning includes the meanings of moral responsibility that had consequences for someone to fulfill an obligation. Meaning of ethics was born due to the fact, perception, or caring for someone to conduct social relationships in harmony. Different from the science associated with cognitive understanding of abstract art that expresses aesthetic perception, personal knowledge that reflects inter subjective understanding, morality has to be done through human behavior that is based on freedom, responsibility, and prudence.

In the tradition of Pela, the fraternity that has been knitted, built on a number of values that is ethically moral is the responsibility and obligation together to hold a value that can applied and is manifested as a representation of ethical values in building and live Pela, agreed as a norm, updated at each ceremony as a form of heating Pela joint commitment in the perspective of life together.

This agreement is considered sacred, because it cannot be changed anymore. He continues to experience renewal in accordance with the operational time of the heating Pela as media and means of communication to reinforce its commitment to the common life as Pela and *gandong*. He has been a milestone that has historically set the ethical and moral life, it becomes a mirror to know that life is good and that is not good, what is appropriate and what is not in the life Pela.

Bond as Pela partners have placed each member Pela as relatives who must be respected. The position of both similar and often each treat you Pela more specifically than the clan group. In the actualization, Ambonese as stakeholders of this culture, looking at you as a Pela individual existence and equal to itself.

It contains the value of the necessity of developing mutual attitude between the two. Measures aimed to others is always placed in the supposition when the behavior was intended for myself. Brother Pela seen as a whole human being, human beings who have the same qualifications humanity with one another. It gives grounding to the way of thinking of ethics.

Pela ethics agreement can be used as a model in relations between individuals, between communities, between groups, interfaith. Because he really has been proven as a value system that has been able to build a social order in the Ambonese community and to this day remains the norm together (common norm) and morality together (common ground morality) are adhered to society. Pela can be regarded as a form of civilizing society in the Moluccas, because he was able to create a style of community life that are relevant and applicable at the level of cognition, affection and sense motor society at large.

Pela ethical values are also influenced by the value of personal ethics as a creature of God endowed with a mind and conscience, one has the right and responsibility towards himself. The rights and responsibilities that become tools for his personal life, as well as controlling the mind, conscience, and behavior that is required set of rules included in the values of personal ethics, the values related to human dignity as an individual creature. Therefore, wherever a person is and under any circumstances, he was able to understand the nature of the self and also be able to control themselves. Personal ethical values embodied in a person in a moral choices as self realization. Pela tradition is one source of ethical values contains a corresponding reality of man as a creature personal.

4. Conclusions and Recommendations

4.1. Conclusion

Pela tradition has become a value in order Ambonese considered sacred. In society there is always a sacred values or purified. Value Pela Ambonese tradition is something that is held in private and internalized in behavior. Value is also a cognitive unit used in weighing scales behavior with good and bad, just not right, and wrong. Religious value is the value of the basic truth that has the most powerful, the value is derived from the

highest truth that comes from God. This value is very broad scope, the structure of human mental and mystical-transcendental truth are the two sides possessed superior religious values. Because it is the highest value to be achieved is the value of unity (unity). Unity is the alignment of all elements of life, the human will to the Lord's command, between speech and action, or between *itiqad* with deeds. Those values are continually passed in each heat Pela ceremony. Philosophical value is the value that is in the dimension of the themes of abstract and at times were in the area that are in the empirical or mystical beliefs.

Pela tradition is educational value of the value of local wisdom (local genius), is derived by processing the human mind, Pela as the living world is not a static, but dynamic. Comprehension process in Ambonese always in the process of becoming. A moral truths or a truth Pela ethics as knowledge born of paradigm Pela community must always be open to be inspired and motivated to open, acquire new meaning-meaning more contextual and functional.

4.2. Suggestion

There are times when a moral truth or correctness of ethics in an age no longer functioning properly at the time of the others, because he is no longer contextual coherence and power is no longer strong. Similarly, the Pela as a quirk moral truths kept historically in the context of space and time, so as to formulate agreements moral truths or truths of ethics new frame Pela relationship in the context of Ambonese, required the correct method, in order to avoid biased so Pela could lose their basic values primary.

Suggested that the educational aspect of the policy of regional autonomy, including autonomy in education (educational decentralization), the policy makers at the local level in order to provide sufficient space to the oral tradition as a cultural area. Pela tradition can be educational value because it becomes adhesive compounds that can become a tool for a multicultural society. Furthermore, it can be developed for the local curriculum for every level of education. It should be taken as an effort to maintain, cultivate and preserve the values contained in the tradition of Pela.

References

- Alwasilah, Ch.A.2002. *Pokoknya Kualitatif: Dasar Merancang dan Melakukan Penelitian Kualitatif*. Jakarta: PT Dunia Pustaka Jaya dan Pusat Studi Sunda.
- Bagus, Lorens. 2002. *Kamus Filsafat*. Jakarta: Gramedia.
- Busro, Abubakar. 1989. *Nilai dan Berbagai Aspeknya dalam Hukum* Jakarta: Bhatara.
- Durkheim, Emile.1951. *Suicide*, trans. John A. Spaulding and George Simson. Glecoe: The Free Press.
- Gadamer, Hans-George. 2005. *Hermeneutical Foundations* (Online) (<http://plato.stanford.edu/entries/gadamer/#2.3>). Diakses (23/9/2008).
- Habermas, Jurgen. 1981. *Teori Tindakan Komunikatif: Rasio dan Rasionalisasi Masyarakat*. Terjemahan: Nurhadi. 2006. Yogyakarta: Kreasi Wacana.
- Hebding, E. Daniel dan Glick Leonard. 1992. *Intruduction to Sociology*. New York: Mc Graw Hill.
- Lincoln, Y.S. dan E.G. Guba. 1985. *Naturalistic Inquiry*. Berveley Hill: SAGE Publication.
- Muhadjir, N. 2000. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.
- Ricoeur, Paul. 1971. *Hermeneutic Phenomenology: The Symbolism of Evil* dalam Don Ihde. 1971. *Hermeneutika Phenomenology: The Philosophy of Paul Ricoeur*. Evanston: Northwestern University Press.
- Sumaryono, E. 2009. *Hermeneutika: Sebuah Metode Filsafat*. Yogyakarta: Penerbit Kanisius.
- Thompson, John B. 2005. *Filsafat Bahasa dan Hermeneutika*. Terjemahan Afandi. Surabaya: Penerbit Visi Humanika.