

Management of the relationship between school and society based on the local wisdom of madurato improve The quality of education

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Abstract: - Law of the Republic of Indonesia Number 20 2003 Chapter XIV Article 50 Paragraph 5 states that the government of the Regency / Municipal manage primary and secondary education, as well as the education unit which is local education-based. The purpose of this study is to describe the use of local wisdom in the management of the relationship between school and society. The purpose of this study is to describe the integration of local wisdom in the management of relationship between schools and society to improve the quality of education. The study was conducted using a qualitative approach and multi-site research design with modified inductive analysis method. The data collection was done by using in-depth interviews, observation and documentation. Data analysis was performed in two stages, which are the data analysis of individual site and data analysis across sites. Checking the validity of data was done through the credibility test, transferability test, and confirmability test. The conclusion from this study is that the integration of the local wisdom of Madura in the management of the relationship between school and society can improve the quality of education.

Keywords: *Management of the Relationship between School and Society, Local Wisdom of Madura, Quality of Education.*

I. INTRODUCTION

In essence, education is an effort to build a culture and civilization. In the process, education should be able to foster the existence of learners who are socialized, entrenched or cultured in the system of life which have dimension of local, national, and global. Education is a continuous process, and the process should not ignore or harass human beings or override the guidance of living together and the possibilities also the limitations given by the natural surroundings (Hatimah, 2008: 7:16). This is in accordance with the Universal Declaration of Human Right which asserts that all beings are born free and equal in degree and the rights, also have all the rights and freedoms without distinction of any kind, either of race, color skin, sex, language, religion, political opinion or any, national or social origin, birth and any status.

In line with this, the Constitution of the Republic of Indonesia 1945 explicitly mandates that every citizen is entitled to get education. The government is constantly giving great attention to the development of education in order to achieve the objectives of the country, namely the intellectual life of the nation, which in turn greatly affects the general welfare and the order of the world. Education has an important and strategic role in the development of the nation as well as contributing significantly to the economic growth and social transformation. Education has four pillars: learning how to learn, learning how to know, learning how to be, and learning how to live together, will create an educated society, which is a prerequisite formation of an advanced, independent, democratic, prosperous society, and free from poverty.

Based on data from the United Nation's Development Program (UNDP) in 2013 put the Human Development Index (HDI) of Indonesia in the order of 121 of 187 countries (<http://www.mitrainvestor.com/blog/2013/03/18/human-development>). Even if it is compared to the neighboring countries like Singapore, Brunei Darussalam, Malaysia, Thailand and the Philippines, the position of Indonesia is under them. The three components of the increase of HDI are the index of health, the index of economic, and the index of education. The above conditions are related to the demands of the development of human resource, which is continuously increasing over time. The quality standards, both from the types of work, quality of services and products, as well as service, are experiencing the dynamic of the service quality to meet the needs and satisfaction of human life that continues to increase as well. This means that our education services must be able to follow the changes that occur.

Since the reformation of education in Indonesia, there has issued the rules related to decentralization, those rules are: (1) Law Number 22 1999 about: the local government demanded local autonomy and democracy insight in education, (2) Regulation No. 25 of 2000 on the authority of government and the authority of

provinces as autonomous regions in the field of education, (3) Constitution of the Republic of Indonesia Number 20 2003 Chapter XIV Article 50 Paragraph 5 states that the government of the Regency / Municipal manage primary and secondary education, and a local education-based education unit, (4) Government Regulation of Republic of Indonesia No. 19 of 2005 Section III article 14 paragraph 1 that the curriculum for SMP / MTS / SMPLB or other equivalent form, can include education of local greatness.

Basic education holds nine-year compulsory education program. In the nine-year compulsory education program, there is the need to strengthen governance, accountability, and public image, which consists of the development of the capacity of education boards and school committees. The proper functioning optimally both institutions will strengthen the implementation of the principles of good governance and accountability of education. Efforts to improve governance, accountability, and public image has become even more important, as Indonesia has now entered the era of globalization, which is full of fierce competition. Therefore, in order that the Indonesia can compete globally, there is no other way except to improve the quality of human resources through the implementation of qualified and accountable education (Sonhadji, 2012: 111).

National education according to Ki Hadjar Dewantoro is education that is consistent with the livelihood of the nation. If the education of our children is not based on nationality, of course, our children will not know our needs, inner and outer. In addition, children are unlikely to have a love for the nation and state. Some of the philosophy expressed by Ki Hadjar Dewantoro regarding to education are: (1) the equipment, effort and also the way of education should be in accordance with its nature, (2) nature is stored in the customs of each community with various specialities, all of which aim to achieve life orderly and peaceful manner, (3) customs are always changing (dynamic), (4) to determine the current characteristics, in-depth study of the life of the community in the past is required so that it can predict the future life of the community, and (5) the development of culture will be influenced by other elements, this happens because of the association between nations.

The increase of globalization has increasingly emphasized the importance of learning about effective leadership. The leaders face more needs to influence people from a different culture, and the successful influence requires a good understanding on these cultures. Leaders should also be able to understand how people from different cultures look at them and interpret their actions (Yukl, 2005). In line with this (Brauckman, and Pashiardis, 2012) state that, "The greatest needs for leadership improvement and training are following three areas: (1) trust building and collaboration: relations with parent and community, promotion of cooperation with other organizations and businesses from the community so that students' needs are addresses and initiation of trust building activities within the local community, (2) encouraging instructional leadership and human resources development, (3) initiating school improvement and development". Judging from the function, education is one of public service institutions in services. So education needs to take advantage of local resources as a reference to improve the quality and educational services.

Each region has the potential and diversity of works which are produced as a characteristic of the area. Local wisdom in an area can boost the acceleration of development in the region based on the potential of the local community. This is in line with the results of research which was done by Sopana, (2013): "Public Participation in Local Wisdom -Based Local Budgeting Process (Study in Tengger tribe, Bromo, East Java)". This study managed to uncover the participation (Truly Holistic Participation) of Tengger tribe informally "*rembug* of tengger tribe" when planning the budget. These findings managed to break the previous literature, that community participation is merely a "ceremonial budgeting"

Jember is a regency in East Java. Jember city has been known since the Dutch era as it has lush and wide tobacco plantations. Together with the growth of plantation industry, many farmers and plantation workers come from the surrounding area and Madura island. It is understandable that Madura is one of the most important ethnics in the region. Madura ethnic in the Jember Regency, especially Kalisat subdistrict, which is a place of research, dominates any social activity, including school activities. Based on information from the Department of Education of Jember Regency, Kalisat subdistrict, is a district which has the highest quality of education compared to other subdistricts in North Jember, predominantly Madura ethnic. Kalisat subdistrict had four Junior High Schools with 801 students in 2010 and reached 1,683 students in 2011. It could be said that Madura ethnic is coloring the quality of education in Kalisat Subdistrict. Based on the context of the above research, the researchers took the main focus of "Management of the Relationship Between School and Society Based on Local Wisdom of Madura to Improve the Quality of Education in Junior High School".

Based on the context of the research above, the researchers took the main focus of "Management of the Relationship Between School and Society Based on Local Wisdom of Madura to Improve the Quality of Education in Junior High School". Based on that main focus, then it is interpreted into the sub-focus as follows: (1) How is the value of local wisdom of Madura in the Jember Regency, Kalisat subdistrict?, (2) How is the form of local wisdom of Madura in the Jember Regency Kalisat subdistrict?, (3) How is the integration of local wisdom of Madura in the management of relationship between school and community?, (3) What is the impact of integrating local wisdom of Madura in the management of relationship between schools and society?

II. RESEARCH METHOD

2.1. Approach and Type of Research

The study was conducted using a qualitative approach and multi-site study design with modified inductive analysis method. This study aims to understand the significance of the phenomenon on management of relationship between school and society based on the local wisdom of Madura ethnic from three junior high schools in Kalisat Subdistrict, Jember Regency. It is necessary to have in-depth and meaningful data of junior high school which is studied on four issues, namely (1) the type of local wisdom of Madura ethnic in the society of the three junior high schools, (2) the form of local wisdom of Madura ethnic in the community or society in the three junior high schools, (3) how to integrate/ base the local wisdom of Madura ethnic into the relationship program between school and community, and (4) the impact of the integration of local wisdom of Madura ethnic into relationship program between school and community to enhance the quality of education. Those four cases are related to what people think and feel, what to think and do by the Madura ethnic, and the meaning behind the events and atmosphere that occur in those three junior high schools.

2.2. Location of the Research

Kalisat subdistrict, Jember Regency, is a research site established by the researchers for the following reasons: (1) this district is located in the region of North Jember, which means that the majority of the population are Madurese, (2) Kalisat District is a district that has the most enrollment communities in education than other sub-districts in North Jember region.

The study was conducted in three schools, which are SMP Negeri 1 Kalisat, located in the village Glagawero, while SMP Negeri 2 Kalisat is in the Kalisat village and SMP Al Badri is located in the Gumuksari village.

2.3

2.4 The Presence of the Researchers

In this ethnographic study, there researchers' presence is a key element in the study. According to Bogdan and Biklen (2003), a researcher in a qualitative research take role as the planners, data collectors, analyzers, interpreters, and the reporting on the results of the research. The presence of researchers in the field as a full observer is a benchmark to gain validity of the data which is expected to support success in understanding the focus of research.

2.4. Sources of Data

The data collected in this study are primary data and secondary data. Primary data is data obtained directly by the researchers. Identifying sources of data is done with snow ball principle, where the information from the first will be used as key information to determine the next informants who can provide research data. The process of determining the primary data source is determined by the following criteria: (1) The primary informant is the principal, teachers and administrative staff at research sites, (2) Key informants are parents or guardians of students in the study site, (3) primary informant is chairman of the school committee in the study site, (4) the primary informant has the knowledge, understanding and pleased to convey information held by the researcher.

2.5. Data Collection Technique

Multi-site research also utilize data collection techniques used in qualitative research in general, but there are several distinctive techniques. The data collection techniques in ethnographic research as follows: (1) in-depth interviews, (2) observation, (3) documentation.

2.6. Analysis Technique and Data Validation Test

According to Miles and Huberman (1992) data analysis is the process of analyzing, sorting, and grouping the data for the purpose of preparing a working hypothesis and adopting the theory as a result of research. While according to Bogdan & Biklen (1998) data analysis process systematically find and organize the data obtained from interviews, field notes, and other materials, so it can be easily understood, and its findings can be communicated to others. The data referred to by Patton (2002) are the descriptions which details circumstances, events, people, interactions and behaviors, the statements of a person's experiences, attitudes, beliefs and thoughts, excerpts contents of the documents collected and written in transcripts of interviews or field notes (Miles & Huberman, 1992).

Activity of data analysis in this study is a review of activities and arranging systematically all interview transcripts, field notes, and other research materials that have been recorded researchers for data collection research (Bogdan & Biklen, 1998). Data analysis technique used is the technique of inductive analysis which includes two types of analysis, site analysis and site traffic analysis. Analysis of the site is done by following the model of Miles & Huberman (1992) that perform data reduction, data presentation, and make conclusions. Data reduction is done to reduce and remove the data that are less relevant to the research.

Subsequently, it is forwarded by presentation of data that create a pattern of research data, presented in narrative form, chart, and relationship between categories. These three activities are performed simultaneously, in terms of data reduction activities are not separated from data collection activities or otherwise, nor separated from the process ifconcluding. All those three are performed together during the data collection process as shown below.

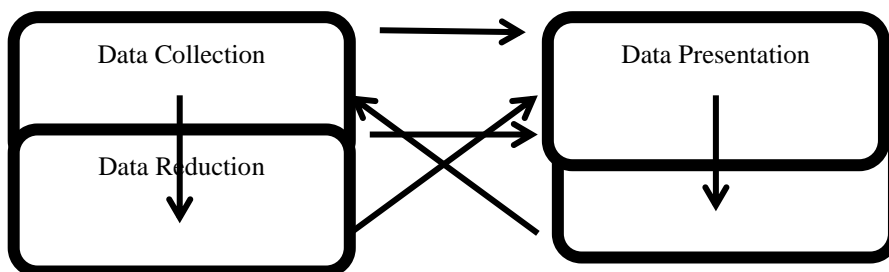


Image 1. Process of Analysis Data of Individual Situs (Sources: Miles & Huberman, 1992)

Analysis of the data in the site in question in this research is the analysis of individual which sites is performed in three junior examined in turn. After the data analysis process in the finished site, the activities continued with the analysis of site traffic analysis that compares the tentative findings between sites. The complete process of data analysis in this study is: (1) begins with the individual sites to the data of SMP Negeri 1 Kalisat to produce interim findings of the first site, and the analysis of data from SMP Negeri 2 Kalisat to produce interim findings II sites; (2) continued analysis of site traffic by conducting an analysis of the findings of the site while I and II sites interim findings to produce interim findings cross-site I-II; (3) as analysis of data from individual sites of SMP Al Badri to produce interim findings III site; (4) hereinafter as the last step cross-site analysis of the findings while cross-site I-II and III sites interim findings to produce the final findings of the study. In summary the data analysis process can be described as follows.

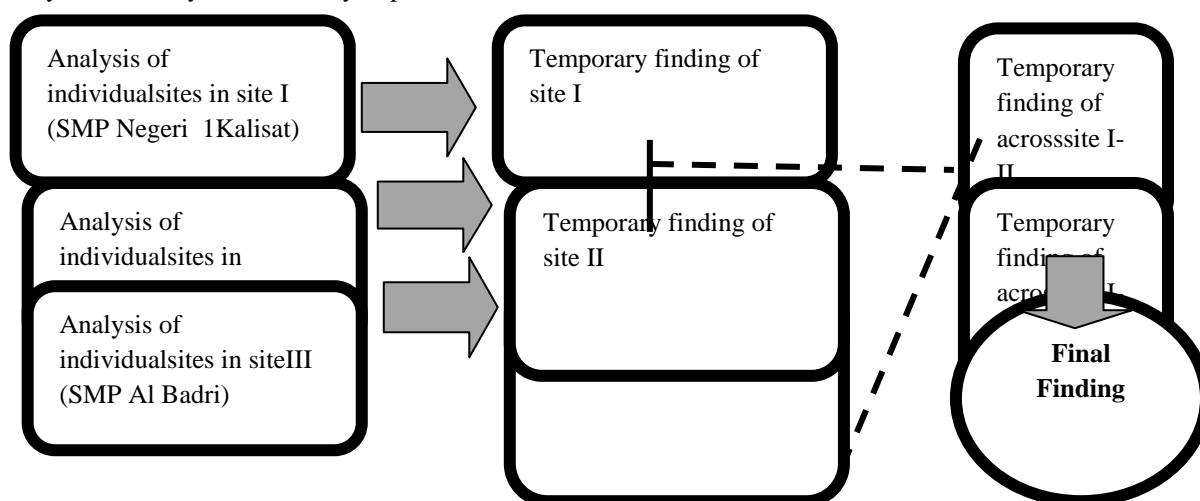


Image 2. Analysis Process in (Adapted from :Individu Bogdan & Biklen, 1998)

In a qualitative study, the one that is requested that tested the validity of the data is in qualitative research include tests of credibility (interbal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). The first test of the validity of data is done through checking the credibility of which was done by using triangulation of data collection methods, triangulation of data sources, discussion of peers, and rechecking (member check). Triangulation method of data collection is done by the data obtained from in-depth interviews, observation, or the study of mutual documentation matched to each other in order to obtain accurate data, based on advice Reynolds & Nasution said Mantja (2006).

III. FINDING AND DISCUSSIONS

3.1 Finding

3.1.1 Local Wisdom of Madura in Kalisat

1) SMP Negeri 1 Kalisat

SMP Negeri 1 Kalisat was established since 1963 and is the first junior high school in the District Kalisat and has a good academic achievement (ranks fifth of 31 districts in Jember). SMP Negeri 1 Kalisat can understand local wisdom of Madura through School Committee Chairman who is settled in Kalisat to understand the characteristics of people Kalisat. School Committee Chairman SMP Negeri 1 Kalisat is a teacher in SMA Kalisat.

SMP Negeri 1 Kalisat has the advantages of non-academic in form of football achievements, which are often to be the champions at the provincial level. Many trophies were won by the football team of SMP Negeri 1 Kalisat. The football team of SMP Negeri 1 Kalisat supported by the football association which was formed by the parents.

2) SMP Negeri 2 Kalisat

SMP Negeri 2 Kalisat existed since 1986 and has a drum band team which is often invited by the community to fill Kalisat events such as warnings IsroMiroj, tasyakuran seven monthly, pilgrimage and so on. Chairman of the committee of SMP Negeri 2 Kalisat is a tutor who is highly respected by the surrounding community. Program or school policy delivered very well by the Chairman of the Committee so that parents or guardians have always supported. As their Help Poor Students (BSM) is always a consensus so that all students can get help.

SMP Negeri 2 Kalisat have a special team to deal with troubled students like children who have been betrothed by her parents, are often absent from school. The team will visit their home to pick them up or troubleshoot these students. When parents or guardians of students invited to the school they always come because they feel *todusor* embarrassed.

Local content held in SMP Negeri 2 Kalisat is Madura language and Qur'an literacy. Every morning around 7:00 to 07:07 students must recite with the officer and in turn, each class can be heard by everyone in the school. When national examination is coming, *istigosah* (praying) is always held by notice to parents in advance.

3) SMP Al Badri Kalisat

SMP Al Badri Kalisat newly was established in 2009 under the auspices of Pondok Pesantren Al Badri led by clerics. Since it is established, SMP Al Badri, students who enroll here has always exceeded the quota. Due to the location of classrooms are limited, it only receives two classes. Most students of Al Badri junior high school are those who study at Pesantren Al Badri. The school is implementing penalties for students who don't read the Koran Surah Yasin and is very effective because children do not repeat the same mistakes.

The language used in everyday conversation outside the classroom are still using the language of Madura for almost of teachers and students of SMP Al Badri ethnic Madura. SMP Al Badri started forming tambourine team in 2015, coached by the local community. This team can be called by the people around when they have a celebration.

Under the auspices of Pondok Pesantren Al Badri has always held *imtihanan* (anniversary of the school). At that time the atmosphere is very crowded because of the parents and guardians of the students came to boarding school. Warning Islamic holidays are always held in the boarding school.

Based on the presentation of research above, then results mentioned above, the value of local wisdom of Madura that can be found in this study are (i) religion, (ii) compliance, (iii) cooperate, (iv) consensus and (v) the excitement.

3.1.2 Forms of Local Wisdom Of Madura in di Kalisat

Based on the above research findings, the researchers discovered the meaning of the phenomena that occur are as follows:

- 1) Most people in Kalisat are Muslim Madurese so that schools develop relationship program between school and community based on religion.
- 2) Kalisat society have bond with *Bhindhara* and still respect the teachers so that the Chairman of the Committee, who works as a teacher or tutor will be a bridge between the school with their parents or guardians. This is consistent with study of Wiyata (2006: 49-50) that *bhindhara* is regarded as a group of people who are in the intermediate layer, who are often treated almost like clerics.
- 3) Kalisat community very fond of entertainment, so that when there is a drum band team then they lined up around the street to watch them. They will be very proud if their students appear in the drum band team or join the football championship. Kalisat society whose members have a community of people who love

football. They will work closely with the enormous cost for that purpose. This is in line with research Rifai (2007: 108), that in Madura there is amore general form of community organization named *Kamrat*.

- 4) Discussion and consensus are implemented in school related to programs implemented because they are obedient to the figures of clerics, teachers or religion teachers. As stated by Rifai (2007: 313) that the Madurese have a philosophy *bhu, pa', bhabhu, ghuru, rato* (mother, father, elder, teacher, king) who organize the stairs of the power of life, every Madurese are advised to respect the elderly and elder widely. So the forms of local wisdom of Madura which are found in this study were (i) Islam, (2) expression of *bhu, pa', bhabhu, ghuru, rato*, (3) *kamrat*, (4) celebration or spectacle.

3.1.3 Integration of Local Wisdom of Madura in the Management of the Relationship Between School and Society.

1) Educative Relationship

The form of educative relationship between the school and community can be seen from the formation of the school committee. The formation of this school committee consists of a chairman who comes from community leaders, representatives of education. School also hold a educative relationship by holding meeting between the school and parents about the problems faced by students.

2) Ethics Relationship

Other ethical relationship conducted by the school, such as visiting the home of parents when a student is ill, one of the parents of students who died. In addition the students are also involved to contribute to the community or other parents of the unfortunate or died. This will teach the students to have a sense of solidarity and concern for others, especially those in the vicinity.

3) Cultural relationship

The form of cultural relationship between the school with the community is represented by the selection of teaching material and method which are partially adapted to the circumstances surrounding community. For example in extracurricular activities and local content. Local content used in the ninth grade in Kalisat is the language of Madura. Extracurricular activities also pay attention to regional culture as festive highly favored by the people of Kalisat that formed the marching band. On the activities of the great days of Islam, school often involve the community to participate in an event at school. For example, to commemorate the birth of Prophet Muhammad SAW, Isro Miroj, Eid al-Adha, and so on.

4) Institutional Relationship

The relationships school with other agencies such as the police or Danramil, subdistricts, and the relationship between schools. The schools invite the relevant stakeholders in the school farewell party which is usually held every June or July at the end of the school year. Sometimes the school organizes activities with the relevant stakeholders, such as the police when organizing carnival band or drum team will perform Relations with other schools, such as elementary schools conducted by SMP is to enroll new students collectively coordinated by the principal.

3.1.4 The impact of Local Wisdom of Madura on the Integration of Local Wisdom of Madura in the Management of Relationship Between School and Society.

Effective relationship management model between schools and public is the school community relationship management based on local wisdom. Management is to have functions including planning, organizing, directing and controlling. Before planning, the school should be able to understand the wisdom of local communities. In making plans, it is necessary to have calculations carefully on enabling and inhibiting factors in planning by knowing it as much as possible to minimize the risks that may arise in the future, considering the future is never clear although already planned.

Then the school should utilize local wisdom by organizing and directing so that the program can run well. By combining the people, the work to be carried out, the objectives in the relationship between schools and the community can be achieved more effectively. Actuating functions is closely related to humans. It means that the extent of the management of relationship between school and community can mobilize all the existing human resources in order to work optimally.

Supervision should be done to evaluate the program, where the community is involved therein. Supervision is an activity to correct and fix it if there are found irregularities that could interfere the achievement of objectives. The goal is to determine the expectations that are significantly achieved and make improvements to the deviations that occur.

Utilization of Local Wisdom of Madura (KLM) in the management of relationship between schools and public is so important so that Kalisat community help support the quality of education. This is consistent with Engkoswara and Komariah, (2010) which state that a quality of education is the education that all of its components have terms and conditions that customers want and give rise to complacency.

The impact of the integration of local wisdom of Madura in the management of relationship between schools and the community is (i) to reduce the dropout rate, (2) increase the non-academic achievements, and (iii) ensure public confidence in the school so that they want to send their children there.

IV. CONCLUSION AND SUGGESTION.

4.1 Conclusion

The conclusions drawn from this study are (1) The value of local wisdom of Madura that can be found in this study are (i) religion, (ii) compliance, (iii) cooperate, (iv) consensus and (v) the excitement; (2) The forms of local wisdom of Madura which are found in this study were (i) Islam, (ii) expression of *bhu, pa', bhabhu, ghuru, rato*, (iii) *kamrat*, (iv) celebration or spectacle; (3) Utilization local wisdom in the management of relationship between schools and society are (i) educative relationship, (ii) ethics relationship, (iii) cultural relationship, and (iv) institutional relationship; (4) The impact of the integration of local wisdom of Madura in the management of relationship between schools and the community is (i) to reduce the dropout rate, (2) increase the non-academic achievements, and (iii) ensure public confidence in the school so that they want to send their children there.

4.2 Suggestion

So that the schools can understand the local wisdom of communities and improve the management of relationship between schools and the community, the government should have the cultural frame of reference so that the quality of education can be improved.

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