Local Wisdom "Hidop Orang Basudara" within the Perspective of Teachers' Competence in SMPN 1 Tehoru, Central Maluku District, Maluku Province, Indonesia

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Abstract: This study aims to analyze and describe the strategies to improve teachers' personality and social competence based on local wisdom of under-developed regions. The result of the analysis was then compared to the findings obtained from three different settings in order to describe substantive theories on the strategies applied to improve teachers' personality and social competences based on the local wisdom of under-developed regions in Central Maluku District, Maluku Province, Indonesia. Reseach method: 1. Using descriptive research through qualitative approach; 2. Type of data: primary data and secondary data; 3. Data collection technique: interactive model; 5. Focuses of the research included: 1). the variety of values in the local wisdom; 2). The integrated values of local wisdom to improve teachers' personality and social competence; 3). The strategies to enhance teachers' personality and social competence based on local wisdom in the form of coaching program, coaching approach and coaching method; 4). Problems and solutions to improve teachers' personality and social competences based on local wisdom. The result of this research shows that; 1) There is a huge variety of local wisdom values in three research settings, yet the natives of Maluku are culturally united by the value of *"Hidop orang basudara"* which has been implemented in their daily social life in the form of ;*"pela, gandong, masohi, badati, maano,*and it is also represented in the symbolism of people's beliefs such as *batu pamali* and *arumbai"*; 2. Local wisdom values have been integrated to improve teachers' personality and social competences in three aspects related to responsibility, care, cooperation, brotherhood, harmony, and mutual care; 3). Coaching strategies to improve teachers' personality and social competences in the under-developed regions have different characteristics but they also share similar substances; 4). The problems in improving teachers' personality and social competence are mostly related to the lack number of teacher, facilities, and information. The proposed solution based on those problems are to enhance the involvement of society's role in the education practices.

Keywords: Local Wisdom, Teachers' Competences, Under-developed Regions

I. INTRODUCTION

Teachers have major role in the practice of teaching at schools and it requires teachers to have adequate competences including the professional, pedagogic, personal, and social competences. Sutirah (2014) mentioned that competent teachers hold strategic role in improving students' knowledge, skills and characters. Hence, education is an interactive process between teachers and students to achieve the predetermined goals. Teachers, students and goals are the main components in the education which cannot be separated.

Government has determined that teachers and lecturers are professional educators who hold the main duties including teaching, educating, advising, directing, coaching, assessing, and evaluating students' competence of pre-school level, formal education, primary level, and secondary level. Regarding to this definition, a teacher is a professional worker who works based on the procedures of education practices. Teachers also hold the key to the teaching and learning activity in which teachers educate, teach and nurture the students to grow up as potential nation's generation. Therefore, teachers are required to act professional as demanded by the everchanging environment and society.

Teachers should be able to adapt to the dynamic environment and they need to always upgrade their competences. Beside professional and pedagogic competences, teachers' personal and social competences appear more important especially for teachers teaching in under-developed regions. In this case, teachers do not merely teach, yet they are also the managers of the teaching and learning process. Teaching and learning process should appear as an attempt to educate students with the values, norms and characteristics of the future generation.

In fact, teachers' role is dependant to how society view teachers. The social status of teachers might differ from each region to other regions and from time to time. Some regions put teachers at the top social status equal to government such as in the Central Maluku district, Maluku Province, Indonesia. Teachers with good personality are regarded with high social status in the society. However, even in a society that respect teachers, teachers without good personality and adequate competence would not be respected.

Based on the previous study done by Parvez and Shakir (2013), the development of a nation relies on the quality of the teachers. When teachers are no longer motivated to improve their competence and government do not evaluate teachers' performance, the teaching and learning activities will be inappropriate and the graduates would not be able to achieve the goals. Alsrhid (2012) also mentioned that teachers are leaders who are able to transfer their experience, knowledge and direct the students to behave in certain ways. In another word, teachers have a crucial role in preparing the students to become excellent generation and skillful agent of social change.

Maluku province is located in the eastern part of Indonesia. From the cultural point of view, Maluku has at least 50 races and tribes. This means that Maluku has a high cultural diversity. This diversity is reflected upon the variety of languages and accents in Maluku. Even though they have high diversity, they share similar cultural roots especially their cosmologic belief namely *siwalima. Siwalima* is a belief that shapes natives' character; respecting the diversities because they are brothers. In Maluku local language, this belief is called *hidop orang basudara* (we live as family). They believe in the philosophy *potong di kuku rasa di daging, ale rasa beta rasa* (we feel what you feel), and *sagu salempeng dipata dua* (one sago for two persons). This hidop dorang basudara balue is pro-existence in which natives of Maluku feel belong to each others, hold the same responsibility, share, work together, help each other, care for each other, and so on (Wakano, 2012).

Based on the result of an observation conducted in SMPN 1 Tehoru, Central Maluku, Maluku Province, Indonesia, main problems were successfully identified. First, teachers of the school had unstable personality. There were teachers who applied coercive punishment which was not a good example for students. Second, teachers' capability as a part of a society was considered low. Teachers of the school were not yet abe to write scientific papers as a mean of communication with the society. Moreover, some teachers were unable to solve problems that occurred in a social conflict. Third, teachers' mastery of teaching materials and teaching method was low. To be a good teacher, a teacher has to have adequate knowledge and professional skill. Fourth, lack of facilities. Fifth, there were some teachers who tend to be apathic toward their duties as teachers, advisors, educators, and so on. Meanwhile, Alifuru tribe people consider teachers as highly respected people. Thus, when teachers break their commitment, neglect their responsibilities and have low competences, they are sinful to the God and to the society. It was necessary that those teachers improve their knowledge, enhance their skills and respect the local wisdom of Alifuru tribe people.

In addition, there are some specific problems faced by the school. SMPN 1 Tehoru is a favorite school in Central Maluku district because there are a lot of civil servant teachers in the school. This assumption does not match the fact where there were many teachers who did not do their job professionally.

Regarding to those facts, the researcher was interested in conducting this study entitled; The Local Wisdom "Hidop Orang Basudara" within Teachers' Perspective in SMPN 1 Tehoru, Central Maluku, Maluku Province, Indonesia. Thus, the objectives of this reseach were to analyze and to describe the improvement of teachers' competence in SMPN 1 Tehoru, Central Maluku District, Maluku Province, Indonesia.

II. LITERATURE REVIEW
2.1. Teachers' Competences
The Law of Indonesia Act number 14 of 2005, article 1, verse (4) defines teachers as professional workers whose main job is teaching, educating, advising, directing, coaching, scoring and evaluating students including young learners, formal education institution, primary level, and secondary level. Furthermore, Act number 14 of 2005, article 1 verse (4) mentioned that the word professional refers to jobs that require special skill, knowledge, and competence based on certain qulity standards or certain norms which can be obtained through professional education.

Bafadal (1994) explained that professional teachers are teachers who are able to manage themselves in performing their daily tasks. Therefore, Samana (1994) stated that teachers exist at a school to show good examples *uswatun hasana*, to hold administrative functions, and as workers for the society. Professional teachers also function as teaching and learning designer, educator, manager, administrator, supervisor, innovator, motivator, counselor, facilitator, and evaluator (Uno, 2012).

Rivai and Murni (2011) mentioned that competence refers to the skill or ability to do something. Professional teachers should show rational attitude and should fulfill certain specifications in performing their jobs. Teachers' competence is an important aspect since it is the key to the improvement of students' achievement. Satroi (2010) stated that in order to conduct good teaching practices, teachers should be qualified in performing effective and efficient jobs to achieve the goals. Therefore, teachers' competence needs to be

improved in order to enhance students' achievement through professional teaching and learning activities.

2.2. Personal Competence

Personal competences that should be possessed by teachers are; 1) deepening their faith for God and their religions; 2) responsible and having high self-esteem; 3) caring and having tolerance for people; 4) open-minded and democratic; 5) persevering and tenacious in performing their job; 6) comprehending the goals of educationl 7) respecting other people; 8) understanding both their positive and negative aspects of their selves; 9) being good innovator and creator.

Gumelar and Dahyat (2002) mentioned that teachers' personal competence includes. a) knowledge upon social and religious customs; b) knowledge upon culture and tradition; c) comprehension about democracy; d) taste on aesthetics; e) appreciation and social awareness; f) appropriate attitude toward knowledge and jobs; g) respect for humanity.

Getteng (2011) stated that teachers as professional workers are expected to perform their job and their functions using the competences as determined in the law including personal competence in the form of. 1) steady; 2) stable; 3) mature; 5) wise and prudent; 5) charismatic; 6) noble; 7) showing good examples for students and society; 8) always performing self-evaluation and 9) keep themselves updated and improved.

2.3. Social Competence

Didaktika (2013) stated that teachers' social competence refers to their ability to understand their selves as unseparable part of society, ability to function as members of society, ability to effectively communicate and socialize with students, colleagues, school principal, and the society. Furthermore, Sarimaya (2008) explained teachers' social competence refers to teachers' ability to act as a part of the society in the forms of: a) ability to communicate through spoken, written and signs language; b) ability to utilize information and technology; c) effectively interact with students, teachers, employees, and parents; d) politely interact with the society.

Abilities that should be owned by teachers to be able to make effective communication and interaction including: a) Having adequate knowledge on social and religion customs; b) having adequate knowledge on culture and tradition; c) comprehension about democracy; d) taste on aesthetics; e) appreciation and social awareness; f) appropriate attitude toward knowledge and jobs; g) respect for humanity.

Communication and interaction process can be classified into two models which are: a) Intrapersonal Communication Skill which refers to the ability to understand our own self through meditation, comprehending our herats, understading our own intentions, creative imagination, and so on. Intrapersonal communication process occurs in the sub-conscious domain of human; b) Interpersonal Communication Skill which refers to the face to face interaction between people in which ones might send certain comprehensible messages for receivers and receivers are able to give direct responses.

2.4. Improving Teachers' Competence

One of managers' function is improving staffs' competence. In this context, schools are required to improve teachers' competence. Castallo (1992: 129) stated that:

This broader meaning of staff development encompasses all those activities in wich professional staff members engage that are intended to enhance their ability to perform their jobs and/or make them more productive employes. This can include such activities as college course work, district-sponsored staff development trainning sessions, activites supported by teacher centers, mentoring, peer coaching, clinical supervision, action research involving the professional, institutes, seminars, and individually determined professional or personal development plans.

One of strategies to improve teachers' professional competence is by conducting coaching for teachers by the human resource development. Syarif (1991: 12) mentioned that coaching is a process to help teachers in forming, shaping and modifying their knoeledge, skills, attitude and behavior in order to achieve certain determined standards. Meanwhile, Rohani (2004: 72) highlighted that teacher coaching is a set of systematic professional care given by experts (head master, supervisors, practitioners) for teachers to improve teachers' competence in order to achieve the goals of education.

The main character of learning organization is the persistence to observe intern and extern changes followed by attempts to adapt in order to maintain its existence. This character has a great influence for the school as a form of a social system. Usually, schools have strict bureaucracy which neglects the essence of social values. Seeing schools as a social system emphasizes on the function of interpersonal psychological interaction among the members within the social system, which components are presented in Figure 1.
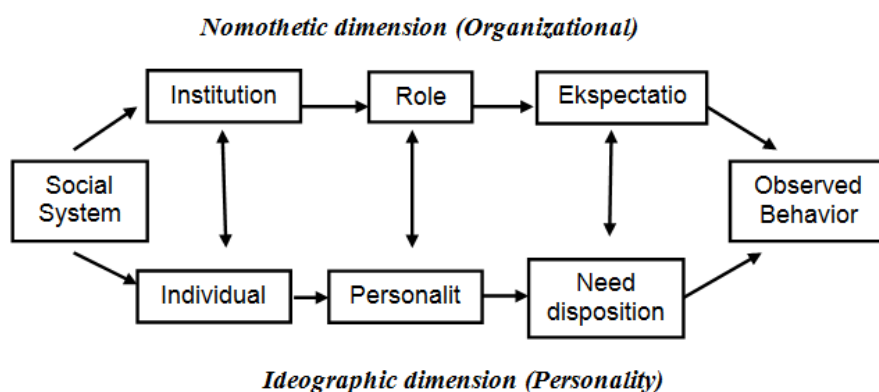
Figure: 1 Analysis Model of Social System within Education Administration Studies

Adopted from Getzels-Guba (1958, in Owens, 1991: 68)

As seen in Figure 1, schools as a form of social system can be classified into two dimensions; a) organizational dimension, and b) personal dimension. The organizational dimension is divided into three parts; individuals (teachers), personality, and the expected disposition. As the organizational dimension, schools need to show certain performance as a part of social behavior and teachers as the part of personal dimension who need to have certain characterisitcs to give best service for students as the form of social behavior.

Teacher coaching should be realized in a program that is specially desingned by schools or any other supporting organization in the form of activities conducted by teachers. Orlosku in Prihatin (2005: 40-41) stated that teacher coaching is a process that is designed by schools to improve members' quality and quantity to solve any problems in order to achieve schools' goals. Coaching should be administered through some continous, constant, and persistent steps. Dugan (in Prihatin, 2005: 41) proposed some steps of teacher coaching which are planning, implementing, and evaluating.

2.5. Indikators of Teachers' Competences

Teachers' personal and social competence can be measured through some indicators as proposed by Makawimbang (2011: 137) which are: a) understanding principles of education; b) managing interactions that occur in teaching and learning activities; c) assessing students' performance objectively; d) understanding the function of advisory and counseling including: (1) understanding the objectives of advisory and counseling program, (2) administering advisory and counseling; e) understanding and administering school administration; f) understanding the principles of research and interpreting reseach results to improve their teaching.

2.6. Local Wisdom of Under-developed Regions

Local wisdom is a set of local thoughts which contains wisdom and good values which are believed by certain group of people (Echols and Syadily, 2000). Generally, the concept of culture is broad and complex. There are various perspectives of culture, one of which is the one proposed by Alexander (2006, in Watloly, 2012: 37) who defined local culture as the ways a group of people live, think, feel, control, and share their life each other. This definition of culture is limited on the value system which is reflected upon languages, symbols, rituals, and so on. Local wisdom as a cultural product is the result of a socio-historical process created and agreed by a group of people to be employed as guidance, reference, and foundation for their life.

Maluku is known as a place of thousand islands with the sea dominating 92% of its area. There are many small islands with only 7.6% of land. Maluku also has various socio-cultural products. Since they live in small islands, the distribution of the population is not balance, typical to people living in coastal lines, inland, borderline and grow the culture of maritime people. Maluku does not only have agrarian culture, but it is rather agrarian-nautical culture (Watloly, 2012: 118).

The natives of Maluku originally came from Seram island which is known as *nusa ina* (mother island) from Alifuru tribe. *Siwalima* is the root of Maluku culture which has been used as the guide in maintaining brotherhood life. One of the most famous life principle of Maluku people from Alifuru tribe is *hidop orang basudara* which is derived from the philosophy of *potong di kuku rasa di daging* (cut the nail, the flesh hurts), *ale rasa beta rasa* (you get hurt, I feel it), and *sagu salempeng dibagi dua* (one piece of sago for two).

Some local wisdom brotherhood of people in Central Maluku from Alifuru tribe are: 1) *pela* (various); 2) *gandon,* geneologic relationship between two villages or more; 3) *Masohi, Badati* and *Maano.* Masohi is helping those who want to hold any occassions (non-transactional event). *Badati* means working together and helping each other in the form of energy, goods, or materials. *Maano* is dividing the earning from a work. 4) *Sasi* refers to custom rules which forbids them to seize agriculture or marine products within a certain time

period as determined by the fovernment. *Sasi* is also a realization of protection program for the sustainability of food supply and economy of those who live in villages. *Sasi* is usually agreed through *saniri* and *kewang* meetings which results are announced by *marinyo.* Later, *kewang* acts as the supervisor to make sure that everyone sticks to the *sasi* agreement until the end of the time agreed, and all of them celebrate the end of the *sasi* by having a feast called *making patita* (enjoying the food from *sasi* product)

III. Research Method

3.1. Reseach Design

Strauss & Corbin (2003) explained that qualitative research is a research that is intended to find, understand and give clear description of a certain phenomena. Thus, this research employed a qualitative research approach and descriptive design in order to be able to review a phenomena through a logical perspective as well as uncovering the hidden facts of a certain issue (Denzin and Lincoln, 1994). The data were collected through 1) observation, 2) interview, and 3) documentation.

3.2. Focus of the Research

The focuses of this study were set in order to limit the scope of this study by selecting only relevant data and omitting the unrelevant ones to provide deeper explanation on the matter. The focuses of this study included: 1) the variety of local wisdom values; 2) local wisdom values which are integrated to improve teachers' personal and social competences; 3) coaching strategy to improve teachers' personal and social cometences based on local wisdom; 4) problems and solutions in improving teachers' personal and social cometences based on local wisdom.

3.3. Data Validity

The validity of the data as obtained by measuring these factors: a) credibility; b) transferability; c) dependability; d) confirmability.

3.4. Data Analysis Technique

The data of this study were analyzed using this interactive data analysis model:
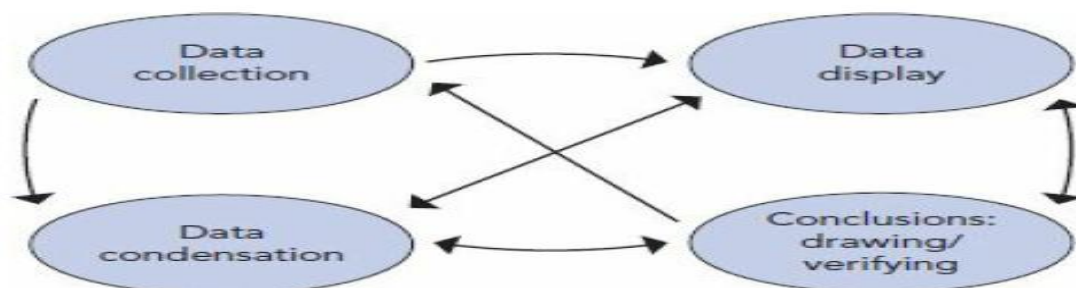

Figure : 2 Interactive Data Analysis Model

The process of data interactive analysis model included: 1) Data collection, in which the secondary and primary data were obtained; 2) Data condensation is the process of simplifying the data by sorting, grouping, directing the data for easier verification process; 3) Data presentation, the data are shown systematically to be analyzed; 4) Conclusion/verification is the process of interpreting and making conclusion from the data that had gone through previous steps.

IV. Research Results

4.1 The Variety of Local Wisdom Value in Central Maluku

Based on the result of this study, the variety of local wisdom values are in the forms of:

1. People of central Maluku respect the value of brotherhood based on the philosophy of *"hidop orang basudar"* which reflects the core philosophy of *ale rasa beta rasa, potong dikuku rasa di daging, sagu salempeng pata dua.* Those value have general meaning of high responsibility, helping each others, brotherhood values and sacrifation
2. Local wisdom is reflected upon the social system applied in the daily life such as farming activities, cooking sago, ceremonies, myths, and others. Even though natives of Maluku live in large island area, they share similar local wisdom and only the names are different. This phenomena is called monodualistic cosmogoly.
3. People in Maluku have a high cultural variety, yet the cultures come from one root based on the monodualistic cosmology called *siwalima.* The spirit of monodualistic becomes the root of Maluku culture

which produces the values of brotherhood, equality and pluralism as reflected in *pela, gandong, masohi, badati, maani* culture.

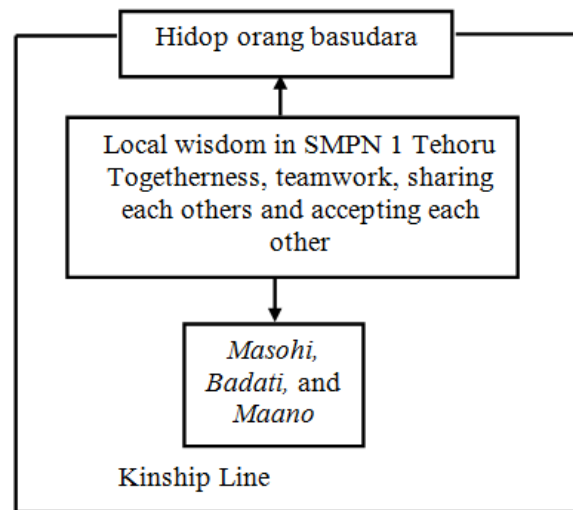The red line is presented in Figure 3 as follows.

Figure 3. Diagram of Cultural Variety

4.2 The Values of Local Wisdom Integrated in Teachers' Competences

Based on the data analysis, integrated local wisdom values are able to improve teachers' personal and social competences in the forms of:

1.   School events and social events should be integrated into a solid program that is intended to strengthen the values of local wisdom "*hidop orang basudara"*, such as: a) *Masohi* (working for public interests). Teachers are expected to adapt themselves to the society, especially new teachers. Therefore, school principals need to integrate school events with the social events without interrupting the teaching and learning at class. They may conduct a work day called *manyimpang nagri* which can be conducted on Sunday or holiday before holly days, or national holidays.b) *Maani*, non-transactional social duties such as helping those who are about to held feast or parties such as *keku Loyang* or bringing a pan that contains food. The slogan of Tehoru village residents is "*maena seseweko sansakkasan san kakako san fia-fian"* which they apply in their daily life. The relation between teachers' personal and social compentence in their teaching practices within the lack of information and facility is with high motivation, care, responsibility and wisdom, teachers' competences can be improved. The society believe teachers are capable persons to create better changes and improve the cognitive, affective and psychomotoric aspects of the students. Thus, teachers are highly respected and they have high position equal to the government, besides they are given a special name *tuang guru*. c) *Badati*, is the realization of brotherhood in which people have responsibility to help each others.

2.   People there also do *lofu-lofu* or gathering to help each other the result of this study shows that *lofu-lofu* tradition has been able to improve teachers' social competence. For instance, then there is a teacher who want to get married, all teachers would gather some money for the process of *bawa harta* (brideprice). In the context of teaching and learning, teachers help each other in solving tasks such as writing lesson plan, teaching media, determining the best teaching method for certain learning materials and dealing with problematic students.
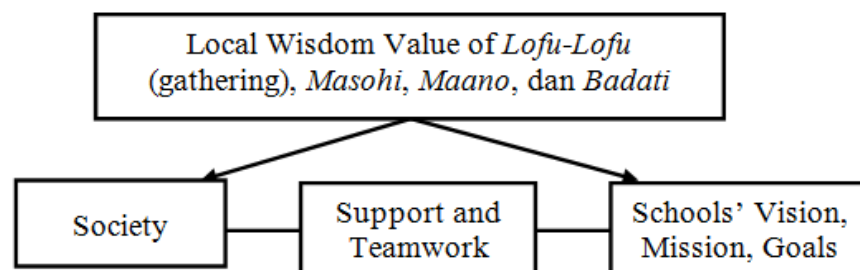
Figure 4 illustrates the local wisdom context.

Figure 4. Diagram of Local Wisdom Contexts

4.3 Coaching Strategies to Improve Teachers' Personal and Social Competences

Based on the result of the data analysis, school principals are suggested to design programs that integrate the local wisdom values such as celebrating holly days, national days, or other non-material events that enhance the teamwork. Teachers should be involved as the committee or coordinators in administering those events that will also streghten their bound and strengthening the local wisdom value of *hidop orang basudara* (living like families). There are two different strategies that can be usued for the coaching program, including:

Formal strategy. School principals may involve the teachers to attend workshops or seminars to improe their competence. Considering the limited number of teachers, teachers may take turn in attending the events. If there are more than one events to attend, schools may choose one that is considered most suitable. Teachers who are chosen to attend the events should share the knowledge they obtain from the events to other teachers. School principals should also supervise them by using artistic and clinical approaches. Those two approaches are used by the principal of SMPN 1 Tehoru regardless of the limitation of the school, he was strongly determined to bring the school to better situation without having to wait for supervision from the department of education.

Non-formal strategy. Non formal strategy includes the discipline performed by school principle as a good example for others. Discipline is not only about time punctuality of teachers coming to the school, yet it is also about how discipline they are in doing their job and maintaining their performance. It can be seen from the fact that when the school principal assigned the teachers to design teaching administrative or report, they managed to complete the task on time and they also showed appropriate performance. It is also important that teachers' motivation is enhanced by creating conducive and comfortable workplace, styuding room, library, labroratory, school organization rooms, and creating green school environment. School principal may also include local wisdom values into the local content courses such as teaching the students how to plant clove tree as the most potential commodity from Maluku. School should also maintain the harmonious ambiance at school based on the local value of *"hidop orang basudara"*, by enhancing respect, helping each others, caring for each others, high work ethic.

School principal has also made a good attempt to improve teachers' personal and social competences by administering coaching program. The coaching program was not explicitly stated in the document, yet it has been practiced regularly as the implementation of local wisdom value enhancement in daily life in the forms of *masohi, badati, ma'ani, makang patita* and *lofu-lofu*
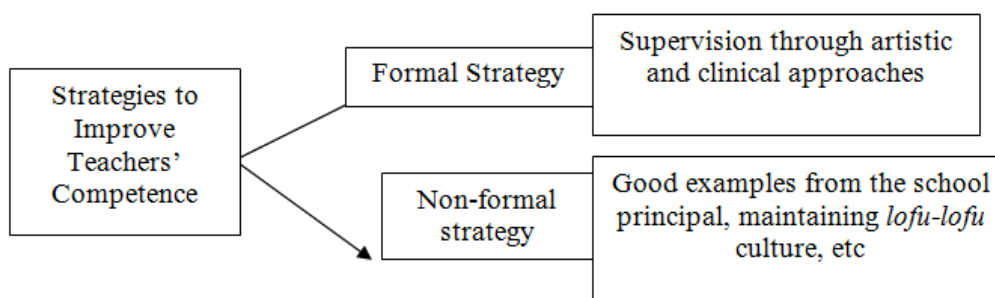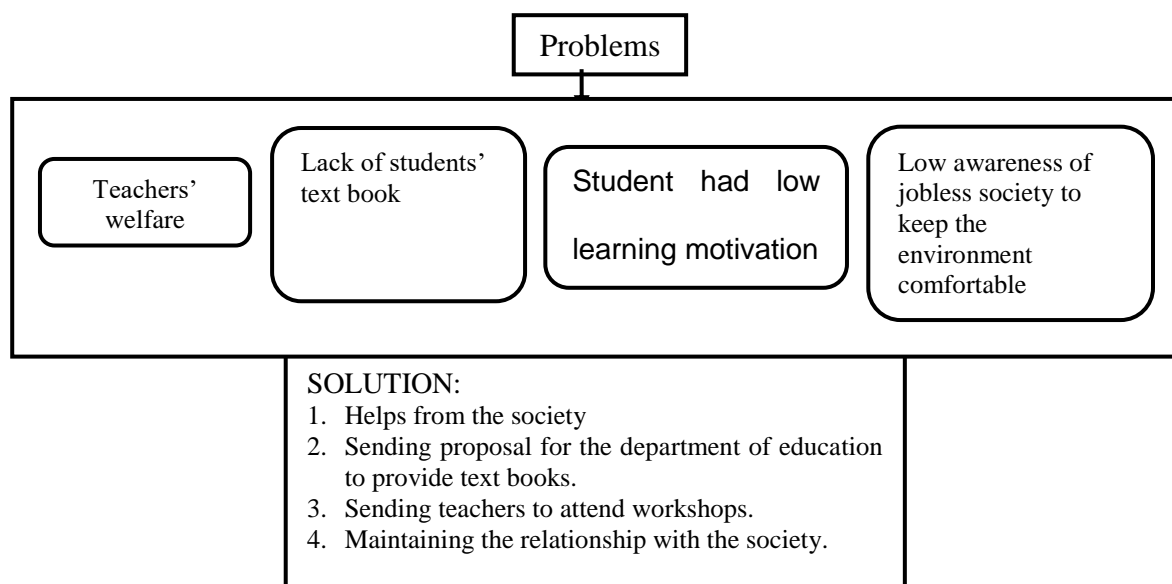
Figure 5. Strategies to Improve Teachers' Competences

4.4 Problems and Solution in Improving Teachers' Personal and Social Competences

The result of this study shows that the general problems faced by school include: 1) teachers' welfare; 2) facilities; 3) students' learning motivation; 4) affection. The solutions for those problems proposed by the school and the department of education are: 1) gaining society's voluntary will to share their harvest for teachers such as banana, coconut, and cassava. Fisherman may also share their fish for teachers as the form of social care and respect for teachers; 2) proposing social aids from the department of education; 3) sending teachers to attend workshopsl 4) educating students' parents to keep the environment comfortable.
The illustration is presented in Figure 6.

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SOLUTION:
1. Helps from the society
2. Sending proposal for the department of education to provide text books.
3. Sending teachers to attend workshops.
4. Maintaining the relationship with the society.

V. CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

Based on the research, the following conclusions can be made. First, the variety of local wisdom values are reflected in the social system in the forms of social organization such as *jojaro, ngurare,* and *mohabet.* Meanwhile, the value of "*hidop orang basudara*" is implemented in the social life in the forms of *pela, gandong, masohi, badati, maano,* and in the symbols such as *batu pamali* and *arumbai*.

Second, the integrated local wisdom values to improve teachers' personal and social competences are in the form of enhancement on the spirit of responsibility, caring, teamwork, brotherhood, harmony, and protecting teach others. For instance, *Masohi* is implemented in the form of social events and traditional occasions. Teachers' personal competence is reflected upon their responsibility in performing their jobs, while their social competence is shown by their attitude of helping and protecting each other, *Maano*: creating agreement to help each others and work together; *Badati*: social interaction between teachers and society within the spirit of "*Kita Orang Basudara*".

Third, strategies to improve teachers' personal and social competences in under-developed regions can be done through formal strategy by involving the teachers to attend education events, workshop, seminars, supervision using artistic and clinical approaches. Whilst, the non-formal strategy can be administered by school principal by showing good attitude and example to be discipline and by giving more motivation to the teachers.

5.2 Suggestions

Based on the findings, the following suggestions can be made. Firstly, it is suggested that local wisdom values are used as the guidance to form teachers' personal and social comeptences in order to enhance the function of school in the most optimal ways, abridge the relationship between school and the society, and grow synergic teamwork between school and students' parents.

Secondly, it is important that local wisdom values are integrated to improve teachers' personal and social competences based on the spirit of brotherhood, harmony and care for each others to enhance their performance in the school and outside the school as well.

Finally, it is necessary that the strategy used to improve teachers' personal and social competences is sustainable in order to maintain its effect in enhancing good relationship between the school and the society in implementing the local wisdom value "*Kita Orang Basudara*".

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