

STRATEGY FOR IMPROVING TEACHERS' SOCIAL COMPETENCY BASED ON LOCAL WISDOM AT SMA NEGERI 2 SERAM BARAT, HUAMUAL DISTRICT, MALUKU PROVINCE

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ABSTRACT

This research aims to explain the social competence teachers need to be combined with existing cultural heritage. because local wisdom is dynamic, flexible, open, and always adjusts to the times, while giving an idea that local wisdom is always related to human life and its environment. This type of research is qualitatively descriptive with field research the reason for using the research is because it examines related to local wisdom in the local area, namely in West Seram. The findings of this study explain 1) The values of local wisdom maluku has a philosophical hidop basudara people who have the meaning of a sense of brotherhood and togetherness practiced through one of the masohi culture. 2) Strategies to improve the social competence of teachers based on local wisdom include b), Building persuasive communication, a), Masohi, the principal, made a policy to help each other and support each other when there are other friends in need and a culture of cooperation. 3) Meanwhile, supporting factors and inhibitors. Supporting factors, a) Building awareness about the importance of social competence of teachers based on local wisdom, instilling early on to students to find themselves as Maluku children who have a philosophical life of basudara people; b) the value of local wisdom in Maluku is still cultured and still maintained, especially in remote areas. Inhibiting factors, a) there are still a small part of teachers who still have prejudices between one friend and another; b) There is still a small part of teachers who lack space to adapt to the values of local wisdom, especially teachers who are not from Maluku. Thus it can be concluded that good social relations cannot be separated from communication and coordination. If you often communicate either directly or indirectly, it will have a positive impact between the principal, teachers and education personnel so that a harmonious atmosphere will be formed, and there is no social gap between each other.

Keywords: Social competence, cultural heritage, local wisdom

A. INTRODUCTION

A teacher is a professional educator who possesses a good reputation within the community when they can demonstrate that they are worthy role models for society, especially in their daily actions and attitudes. This includes how teachers serve their students and the local community, provide guidance and encouragement to their students, and how they dress, speak, and interact positively with students, peers, and community members. This aspect often draws widespread attention from the public (Janawi, 2011:87). There are four competencies that teachers must master, and one of them is social competence. If a teacher possesses social competence, they become exemplary figures. This is because, in addition to intellectual, emotional, and spiritual intelligence, students also need to be introduced to social intelligence so that they develop good attitudes and personalities. The role and function of a teacher involve not only the transfer of knowledge but also the transfer of values, both within and outside the school.

Social competence is the teacher's ability to understand themselves as part of the community and to fulfill their role as community members and citizens. Furthermore, social competence includes the ability to adapt to the demands of the workplace and the surrounding environment. Therefore, a teacher is expected to not only excel in their field of expertise, which they teach to their students in school, but also to apply good interpersonal skills in society (Fikri, 2016: 3). Social competence of teachers needs to be considered by adapting to the customs and culture of their respective regions through the development of their local potential in accordance with the local situation and conditions. This is crucial because one dimension of educational decentralization is curriculum decentralization. With this policy decentralization in place, regions can develop school curricula based on local excellence or local wisdom. Hence, teachers must enhance their social competence for the purpose of transferring values. In reality, school principals should also assist and guide teachers in improving their social competence through strategies based on local wisdom.

Local wisdom is a part of a society's culture that cannot be separated from the community's language itself. Local wisdom is usually passed down from one generation to another through oral traditions. Local wisdom can be found in folklore, proverbs, songs, and traditional games. Local wisdom is a form of knowledge discovered by specific local communities through a collection of experiences, tried and integrated with an understanding of the culture and natural conditions of a particular place (Padmanugraha, 2017: 12)."

"Local wisdom represents locally rooted ideas that are wise, full of wisdom, and morally sound, embedded within a community and followed by that community. Local wisdom is a conceptual idea that exists in the life of a community and continually evolves through the awareness of the community, serving to regulate its way of life. Local wisdom typically develops within a community through oral traditions, such as the Cakalele dance in Maluku. A distinctive characteristic of local wisdom is its ability to withstand external or new cultures while accommodating foreign cultural elements. The competencies possessed by teachers are not obtained by simply sitting idle but through dedicated efforts to realize a civilization. Hence, the social competence of teachers should be utilized effectively to help develop the values inherent in their region. The social competence of teachers is manifested in their interactions with their students.

Based on initial interviews with school principals, it is explained that there is a wealth of local wisdom in the Huamual District, and it is undeniably connected to Maluku's wisdom in general. However, based on observations, teachers often fail to provide concrete examples or directly link this wisdom to the subjects they teach. Some teachers have been influenced by modernization and lack the confidence to introduce local culture, which sometimes leads to the slow disappearance of cultural heritage. This is because teachers often neglect these aspects. For example, they may focus more on the theories

found in textbooks they read and fail to explore local wisdom in concrete examples in every subject, especially in the field of Islamic Education.

The concept of a local wisdom-based approach should be possessed by teachers and should be incorporated into the teaching and learning process. Local wisdom should not be introduced to students solely as a learning application but, more importantly, through the role modeling of teachers. Particularly, students at SMAN 2 Seram Barat tend to follow what their teachers do, as they pay attention not only to their words but also to their actions. Therefore, local wisdom in the form of cultural heritage in a specific region, especially at SMAN 2 Seram Barat, should be preserved diligently to avoid being overshadowed by the passage of time.

Research findings (Susilowati, 2013: 92) indicate that pedagogical and professional competencies are essential for teachers to possess, but it would be even better if social competence is mastered as well because teachers are an integral part of society and cannot be separated from social life. The top priority in enhancing teacher competencies is (1) selecting morally upright prospective teachers, (2) ensuring the quality of teachers, and (3) sending teachers for various training programs to improve their character. Furthermore, research on local cultural wisdom, besides having positive values, can help enhance competence and transform negative student character into a positive one. This enhancement is due to the fact that inspiration derived from local cultural wisdom is more easily understood and recognized by students. (Mulyani, 2011: 109)

The research findings strengthen the need to thoroughly examine strategies for enhancing teachers' social competence, considering that teachers should not only be capable of delivering content but also their social behavior should align with their words. In the context of teaching in the classroom or communicating with the local community, teachers' social competence should be combined with the existing cultural heritage. This emphasis is important because local wisdom is dynamic, flexible, open, and always adapting to the times, while also illustrating that local wisdom is closely tied to human life and its environment."

Based on the description, the main issues addressed in this problem statement are as follows:

1. How is the social competence of teachers based on local wisdom in SMA Negeri 2 Seram Barat, Huamual Subdistrict, West Seram Regency?
2. What are the strategies for enhancing the social competence of teachers based on local wisdom in SMA Negeri 2 Seram Barat, Huamual Subdistrict, West Seram Regency?
3. What are the supporting and hindering factors in improving the social competence of teachers based on local wisdom in SMA Negeri 2 Seram Barat, Huamual Subdistrict, West Seram Regency?

B. METHODS

The research type used here is qualitative descriptive with field research. The reason for using this type of research is because it examines local wisdom in the local area of Seram Barat. The research is conducted at SMA Negeri 2 Seram Barat, West Seram Regency, Huamual Subdistrict, Maluku Province. The objects of this research are as follows:

Table 1. Research Subjects

No	Subjek Penelitian	Jumlah	Ket
1	School principal	1	As a policyholder at SMAN 2 West Seram School
2	Curriculum Coordinator	1	As the Curriculum Area Responsible
3	Teacher	3	To assess the improvement of Social Competencies
4	Traditional Leader	1	As a traditional figure knowledgeable about local wisdom values in the Luhu region
Total		6	

The main instrument in this research is the researcher themselves, as the researcher serves as the key instrument in data collection by directly observing the teachers and having a clear understanding of the research focus. Additionally, data collection techniques involve interviews, observations, and documentation. The data is then analyzed using the Milles and Huberman model, which includes data reduction, data presentation, and generalization.

Table 2. Research Phases

Pra penelitian	Lapangan	Penelitian	Analisis lapangan	Pasca penelitian	Output dan outcome
Research Focus Determination	Initial	Interview	Data collection	1. Data reduction	Research report
Theoretical Review	Observation	Observation	Recording	2. Data presentation	Recommendations
Previous Research Review		Documentation		3. Generalization	Article

C. Results and Discussion

- 1. Social Competence of Teachers Based on Local Wisdom at SMA Negeri 2 Seram Barat, Huamual Subdistrict, West Seram Regency"**

Teachers have the responsibility of educating students so that they can enter the professional world and be accepted in all social circles while possessing social communication skills. Therefore, students must be trained to develop social competence, including the ability to communicate, influence, and persuade others to act in accordance with their beliefs, including the ability to embrace social, ethnic, religious, racial, and cultural diversity.

Educational institutions must be capable of molding individuals with high integrity and character, thus achieving the educational spirit of humanizing individuals. When we examine this concept, we find that the values of local wisdom are closely related to humanizing individuals, one of which is rooted in the philosophy of values, ethics, traditional practices, and behaviors.

Local wisdom typically develops within a community through oral traditions. A defining characteristic of local wisdom is its ability to withstand external or new cultures and its capacity to accommodate foreign cultural elements. As expressed by one informant, the social competence of teachers is often shaped by their daily habits, adapting to the unique cultural practices of their respective regions. It should be a teacher's duty to preserve the values of local wisdom in their students through tangible examples aligned with the curriculum and the characteristics of the students and the local environment in which they reside. Furthermore, in the Luhu region, there is a unique cultural tradition that is practiced on specific occasions. For instance, after Eid al-Fitr, dried branches are hung with food, which is then carried or paraded through the village. The purpose of this tradition is to foster bonds of friendship, promote mutual understanding, and spread goodwill.

2. **"Strategies for Enhancing the Social Competence of Teachers Based on Local Wisdom at SMA Negeri 2 Seram Barat, Huamual Subdistrict, West Seram Regency"**

Social competence is one of the skills that teachers need to interact effectively both within and outside the school. In essence, the role of teachers in fulfilling their duties in agrarian areas is significant. When it comes to the societal perspective, teachers in agrarian communities are highly respected and are on par with local officials. For example, in Maluku, when a woman marries a man who works as a teacher or a school principal, she is often referred to as "mama nyora," which is a Dutch term that translates to a high-ranking official. Similarly, the role of school principals in enhancing the quality of teachers is substantial. Based on research findings, improvements in teacher competence are achieved through enhancing Teacher Training Institutions (LPTK), training sessions, workshops, and teacher internships. The patterns followed by the community are somewhat similar to those implemented by the government. However, there are still areas that need further improvement. Therefore, based on the interview data collected by the researcher, the following observations can be made:

a. **Building Persuasive Communication"**

Persuasive and emotional approaches should also be possessed by every teacher and students from diverse ethnic backgrounds so that they can convincingly persuade others through positive decision-making and influence individuals from a negative standpoint to a positive one. The goal is to foster strong relationships among teachers, students, and the community.

Observations at SMA Negeri 2 Seram Barat indicate that in implementing the social competence strategy based on local wisdom, the school principal employs a persuasive communication approach between teachers and their peers, teachers and students, and teachers and the community to maintain a sense of camaraderie. Especially in the West Seram region, particularly in the village of Luhu, there are unique traditions that help foster a sense of brotherhood.

b. *Masohi* atau Kerjasama

Masohi or the Culture of Cooperation essentially demonstrates the existence of opportunities between two or more individuals that are mutually beneficial, as cooperation is a 'partnership,' a strategy undertaken by two or more parties for a certain period to work together in a collaborative manner. Good cooperation has the impact of fostering interpersonal relationships, whether it's between teachers and students, colleagues, or the community, in a way that promotes mutual respect. As the school principal stated, the school has a policy of building cooperation to cultivate togetherness as a philosophical value of the Luhu people, who live as siblings, looking out for each other selflessly, without expecting rewards. If someone is in trouble, they are immediately assisted, reflecting the cultural value known as 'Masohi,' which involves working on a task together.

3. Supporting and Inhibiting Factors of Social Competence of Teachers with Local Wisdom at State Senior High School 2 in West Seram, Huamual Subdistrict, West Seram Regency

a. Supporting Factors for Teachers' Social Competence

Enhancing teacher competence, especially social competence, requires comprehensive efforts, considering that schools are organizations where individuals and groups come together to cooperate in achieving goals. These elements primarily consist of human resources, including school principals, teachers, educational staff, students, parents, and the community. Therefore, without disregarding other elements, schools play a crucial role, as school principals serve as one of the driving forces in improving teachers' social competence.

The participation of various elements, including the community, in education program implementation is essential. Because the community can contribute to the

educational process, this is seen as a form of local wisdom that should be passed on. The supporting factors in enhancing teachers' social competence are as follows:

1) Building Awareness

Teachers at State Senior High School 2 in West Seram cultivate awareness among students to understand and apply a sense of togetherness. What needs to be emphasized is that students must be conscious of their identity, understanding that their presence in this school is primarily for the pursuit of knowledge. Therefore, teachers are also required to be capable of applying their social competence by instilling local wisdom values and practicing them in their behavior towards both fellow teachers and students.

2) Local Wisdom Values in the Community

The communal way of life has been passed down through generations and has become a habit within the Luhu community. Therefore, in the classroom learning process, these values are already ingrained, although there are still some teachers who have not accustomed children to preserve the local culture. For instance, in religious education, teachers provide concrete examples related to which cultural practices are considered unacceptable by the religion and which are allowed.

b. Obstacles to Teachers' Social Competence Based on Local Wisdom at State Senior High School 2 in West Seram, Huamual Subdistrict, West Seram Regency

The obstacles faced in enhancing social competence are primarily technical in nature, such as teachers juggling farming responsibilities, and their limited ability to utilize information and communication technology in the learning process, such as laptops, LCD screens, and other tools. However, when it comes to the factors inhibiting teachers' social competence related to local wisdom at State Senior High School 2 in West Seram, it usually revolves around negative biases, as discovered in the research findings as follows:

1) Prejudice

Prejudice is a negative attitude shown towards an ethnic group based on limited experience or even without any experience at all. The effects of prejudice include making others targets through stereotypes, discrimination, and the creation of social distance. This occurs at State Senior High School 2 in West Seram because such prejudice often uses certain ethnic groups as the basis for creating distances that should ideally make relationships between teachers or between teachers and the community more harmonious. However, this prejudice serves as a reason to discriminate against others through various stereotypes. As one of the teachers at State Senior High School 2 in West

Seram pointed out, it's important to note that some still harbor negative prejudices. Consequently, these prejudices continue to compartmentalize social interactions because they fear that the things they have in mind might happen to them, which could be less favorable. Therefore, the school principal must effectively and correctly implement teachers' social competence to address these issues.

2) Insufficient Space for

Creating Space for teachers is crucial to introduce their true selves to the general public, fostering a harmonious relationship with the community. As expressed by one of the teachers at State Senior High School 2 in West Seram, teachers who bear significant responsibilities, including social competence, should be able to set an example for others as a platform for connecting with each other. Teachers should open up space so that everyone can come together in one place because it is a part of local wisdom itself, where mutual understanding exists within it.

D. Discussion

1. Social Competence of Teachers Based on Local Wisdom at State Senior High School 2 in West Seram, Huamual Subdistrict, West Seram Regency

A teacher is a professional occupation that requires specialized expertise. Due to the specialized nature of their skills, teachers have a very important and strategic role in the process of education, which ultimately determines the quality of education in an educational institution. Therefore, in today's education and learning system, the position of teachers in the learning process at schools cannot be replaced by any tool or machine, no matter how advanced. It is this specialized expertise that distinguishes the teaching profession from others. The fundamental difference between the teaching profession and other professions lies in their roles and responsibilities. These roles and responsibilities are closely related to the competencies required to hold the profession. These fundamental competencies are nothing other than the competence of a teacher (Syaefuddin, 2019: 54).

The social competence of a teacher is the ability of a teacher to understand themselves as an inseparable part of society and to fulfill their role as a member of society and a citizen. Furthermore, this social ability includes the capacity to adapt to the demands of work and the surrounding environment when performing their duties as a teacher. This is why a teacher is expected not only to be proficient in their field of knowledge, which they impart to students at school, but also to apply that knowledge in society to create a civilized society.

The research findings indicate that teachers with a foundation in local wisdom at State Senior High School 2 in West Seram, Huamual Subdistrict, West Seram Regency can actualize values of togetherness among peers, fellow teachers, students, or the wider

community. Therefore, it is necessary to have mutual respect among these groups. In relation to local wisdom, it should be understood that a teacher needs to pass on good traditions in their local environment, specifically how to preserve and teach the heritage in West Seram, especially in Negeri Luhu. The social competence of a teacher is the ability to socialize and interact effectively with students, colleagues, parents, and the community.

This aligns with Janawi's perspective that social abilities are detailed into several factors, including: being inclusive and acting objectively, adapting to the work environment and the community, communicating effectively, showing empathy and courtesy within their own professional community and other professions, both verbally and in writing, and communicating empirically and respectfully with the community (Janawi, 2015: 34).

2. Strategies for Enhancing Teachers' Social Competence Based on Local Wisdom at State Senior High School 2 in West Seram, Huamual Subdistrict, West Seram Regency

a. Building Persuasive Communication

Speaking about duties and responsibilities, teachers must be aware of and understand values, morals, and social norms, and make an effort to behave and act in accordance with these values and morals. Teachers are also responsible for all their actions in the teaching process at school and in community life. Furthermore, teachers must possess the ability to realize spiritual, emotional, moral, social, and intellectual values within themselves and have expertise in knowledge, technology, and the arts relevant to the subjects they are responsible for (Mulyasa, 2019: 20).

Local wisdom in Maluku culture is the essence of "hidop orang basudara" (living as one family), which signifies togetherness and a sense of brotherhood. In relation to the social competence of teachers and local wisdom, it is inherent in the personal lives of teachers because the values of "hidop orang basudara" are already ingrained in their daily lives.

b. *Masohi*

Teachers with good social competence can interact effectively in various aspects: teacher-student interactions, teacher-parent interactions, teacher-colleague interactions, and teacher-community interactions. This cannot be achieved without the responsibility of the school principal, who provides understanding and guidance to teachers as social beings. Teachers must interact with others, get to know each other, and coexist in the wider community (Saud, 2020: 71).

Strong social relationships are built on communication and coordination. Frequent communication, whether direct or indirect, has a positive impact on the relationship

between the school principal, teachers, and education staff, creating a harmonious atmosphere and reducing social gaps among them. Based on the above explanation, efforts to improve teachers' social competence require effective communication and coordination among teachers, parents, and the school's local community. Not all activities proceed smoothly; there are sometimes obstacles. In the case of improving teachers' social competence, these challenges often relate to a teacher's personal qualities and attitudes, making it difficult to express concerns and obstacles and challenging to measure (Saud, 2020: 71).

E. Conclusion

1. The social competence of teachers based on local wisdom at State Senior High School 2 in West Seram, Huamual Subdistrict, West Seram Regency, is the realization of values of togetherness among peers, including students, colleagues, parents, and the community. The values of Maluku's local wisdom embody the philosophical concept of "hidop orang basudara," which signifies brotherhood and togetherness, practiced through cultural aspects like "masohi." The essence of "hidop orang basudara" is "sagu salempeng pata dua," signifying the spirit of sharing joy and sorrow. The social competence of teachers at State Senior High School 2 in West Seram Barat encompasses these values, where mutual assistance and selfless support are readily given, helping friends in need or when they are unwell.
2. Strategies to enhance teachers' social competence based on local wisdom at State Senior High School 2 in West Seram, Huamual Subdistrict, West Seram Regency, include: 1) Building persuasive communication, and 2) "Masohi," where the school principal establishes policies for mutual support and assistance among teachers when another colleague needs help. Additionally, there's a culture of collaboration with the local community by involving teachers in committees for events organized by the community or vice versa, engaging the community when the school holds activities.
3. Supporting factors for teachers' social competence with local wisdom at State Senior High School 2 in West Seram include: 1) Raising awareness about the importance of teachers' social competence based on local wisdom, instilling in students from an early age the concept of finding their identity as Maluku natives with the philosophical understanding of "hidop orang basudara"; 2) The values of local wisdom in Maluku remain prevalent and well-preserved, especially in remote areas. These values, symbolized by "sagu salempeng pata dua," embody the essence of Maluku's cultural philosophy, emphasizing mutual assistance and care. On the other hand, inhibiting factors in enhancing teachers' social competence at State Senior High School 2 in West Seram include: 1) Some teachers still hold prejudices against their colleagues; 2) A few teachers are reluctant to

adapt to the values of local wisdom, especially those who are not originally from Maluku.

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