

Implementation of Quality Academic Guidance Services Based on Lokal Wisdom

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Abstract

This study aims to determine the application of Batak cultural values in improving mutu academic guidance services. To get a good quality of service can be achieved through a cultural values approach. The cultural values that will be used in this study are cultural values that exist in the Batak community. This research uses qualitative research methods with the type of case study research. Data collection techniques through interviews, Documentation Observation and Focus Group Discussion (FGD). Research Results by applying the value of local wisdom: 1. Marnonang, marsirarian, marpollung, in academic guidance activities such as Study Together, Off campuses Assignment, Joint Scientific Meetings, 2. Pantun Hangoluan, Tois Hamagoan in academic guidance through Sport and fun games, Campus Clean Up, Prayer in Turn, 3. Marsiamin aminan songon lambok ni Gaol marsitungkol tungkolan songon suhat in Roberan through Social fun activities, Do Smart to Manage Out Trash, Community Servic. The implementation of the quality of academic guidance services based on local wisdom is very good and effectively carried out so that students are more socially sensitive and pay attention to the cultural values that prevail in the surrounding environment and make students wiser in adapting.

Introduction

The differences among students are often determined by their cultural background and home environment. To guide students with various differences, it is necessary to have creativity from lecturers as well as interesting and practical manuals for use by academic lecturers and students. In addition, there also needs to be a commitment from lecturers to give hearts and time to guide students. So that there is a strong inner bond between academic advisory lecturers and the students they guide. The current manual contains guardianship rules in terms of registration trusts, semester trusts, and incidental trusts that are considered unable to provide good quality of service between academic supervisors and students. Good service quality can be achieved through a cultural values approach. The cultural values that will be used in this study are cultural values that exist in the Batak

community. Excavation of cultural values manifested in local wisdom is important. But of course, taking into account its nature that applies universally to various circles. In this regard, the majority of educators, education staff, and students are ethnic Batak.

LITERATURE REVIEW

2.1 Local Wisdom

Local wisdom is defined as a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs which include all aspects of life such as, religion, science, economics, technology, social organization, language, and art. (Alfian, 2013). Local wisdom is a characteristic or superiority of each region that can be used to build human civilization (Suhartini¹ et al., 2019) Concrete local wisdom can be observed, such as technology, language, and art. Abstract local wisdom is more of a certain thought or concept, such as religion, ideology, and beliefs (Prihatini, 2015). Local wisdom is the intelligence possessed by a group of ethnic groups obtained through their life experiences and manifested in the characteristics of their culture. (Lumbantoruan. Nelson,) Based on this definition, local wisdom deals with many dimensions of life, ranging from the abstract to the concrete.

Local wisdom consists of two categories, namely internal local wisdom and external local wisdom. Internal local wisdom contains views on life, ideologies, and thoughts, while external local wisdom contains behavior and literature. Internal local wisdom is more abstract, while external local wisdom is more concrete and observable. These two categories are equally important in efforts to build the identity of Nusantara education. Internal local wisdom that is successfully internalized in education will form a generation of the nation that behaves, thinks, and speaks in accordance with local wisdom that has been internalized in itself in the learning process. External local wisdom is successfully internalized if the nation's generation is able to preserve and produce cultural products imbued with this external local wisdom. (Concerned, 2015) . A life setting that has been formed directly will produce values. These values will be the foundation of their relationship or become a reference for their behavior (Firmando, 2022: 89-90).

2.2 Dimensions of Local Wisdom

Local kearifan has six dimensions, namely: 1) Local Knowledge Dimension, 2) Local Value Dimension, 3) Local Skills Dimension, 4) Local Resource Dimension, 5) Local Mechanism and Decision Making

Dimension, 6) Local OK Group Solidarity Dimension. (Sedyawaty, 2006)

On the dimension of solidarity of the local group of human beings are social beings who need the help of others in doing their work, because humans cannot live alone. Just as humans work together in protecting the surrounding environment. (Njatrijani, 2018)

2.3. Local Wisdom as a Code of Conduct

Local wisdom is the capital of building noble character. Noble character is the disposition of a nation that always acts with full awareness, primordial, and self-control. Education based on local wisdom is education that teaches students to always be attached to the concrete situations theyface. (Wagiran, 2012)

Building national identity through education with local wisdom insights can basically be seen as a foundation for the formation of national identity. Local wisdom is what makes a nation's culture have roots. Local ethnic cultures often serve as a source or reference for new creations, for example in language, art, society, technology, and so on, which are then displayed in cross-cultural life. The motivation for exploring local wisdom as a central issue in general is to seek and eventually, if desired, establish a national identity, which may be lost due to a process of dialectical crossing or because of acculturation and transformation that has been, is, and will continue to occur as inevitable. (Boni, 2022)

Exploring and re-instilling local wisdom inherently through education can be said to be a movement back on the basis of its own regional cultural values as part of efforts to build national identity and as a kind of filter in selecting the influence of other cultures. The values of local wisdom entrust a strategic function for the formation of national character and identity. An education that cares about it will boil down to the emergence of an independent, initiative, polite and creative attitude. (Daniah, 2016)

2.3.1Internal Local Wisdom of Batak Toba

Internal local wisdom contains views on life, ideologies, and thoughts. This local wisdom is abstract rather than a certain thought or concept. Substantially local wisdom is the prevailing values in a society. Values that are believed to be true and become a reference in the daily behavior of the local people. Therefore, it is very reasonable to say that local wisdom is an entity that largely determines the dignity and dignity of human beings in their communities. This means that local wisdom which contains elements of creativity intelligence and local knowledge from elites and their communities is what determines the development of the civilization of their people. (Diem, 2012)

The values of local wisdom in the Batak Toba community are actualized in various philosophical expressions of Batak Toba. These philosophical expressions become guidelines in my opinion, which includes ways of interacting socially, such as speaking words and behaving to others. These wisdom values can also be a motivation for the Batak Toba community so that it becomes the work ethic of a person or community to be able to excel and achieve goals.

Batak values that apply universally, worldwide, are relevant to human life since time immemorial, present and future i.e. Pantun Hangoluan, Tois Hamagoan means that civility is the beginning of a safe prosperity, the initial pride of destruction because it is hated and produced by everyone. (Rajadjogi, 2020) Hangoluan rhymes, Tois Hamagoan. This philosophical phrase means that politeness brings life, while pride brings havoc. The golden path to life, having civility in life, for immodesty brings destruction. The moral message of the above remarks teaches us to be polite.

2.3.2 External Local Wisdom of Batak Toba

External local earifan tangible behavior and literature. The local wisdom of the Batak people in the past passed down from generations to generations can still be witnessed today. Some of the local wisdom is such as traditional belief systems, kinship systems, cultural values, customs, language and literature, crafts, dance, fine arts, semi-music, to influential figures. (Lumbantoruan. Nelson). This local wisdom is concrete, that is, it can be observed. In the context of this study, the researcher raised two forms of local wisdom that can be used from various local wisdom that exist in the Batak Toba community to improve the quality of academic guidance services, namely wisdom in discussing (marnonang, masirarian, marpollung) and wisdom in working together (marsiadapari).

Marnonang is an unofficial forum for dialogue or discussion for the Batak Toba community. Marnonang is still related in principle to free time but its main purpose is not to spend but to fill free time with things that can provide information and enlightenment in a pleasant or relaxed atmosphere. If there is a specific topic that is discussed, it is called marpollung or mapollung na marimpola (talking about a meaningful topic) (Results of an interview with an informant Mr. Monang Naipospos, 2022).

Masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat di robean. The meaning of this expression is that it is layered like banana peels, supporting each other like taro in a steep valley. The moral message of this expression teaches the attitude of cooperation shown by the Batak Toba people. At all levels of life the

principle of mutual mendingopang is always necessary (Marluga, 2016: 45-47).

2.4 Academic Guidance

Academic guidance is a consultation activity between academic supervisors and students in planning studies and helping to solve study problems experienced so that the students concerned can complete their studies well according to their interests and abilities.

Academic guidance is also defined as guidance directed at assisting students in facing and solving academic problems including curriculum introduction, major selection, how to learn, completion of assignments and exercises, search and use of learning resources, planning further education.

Meanwhile, the purpose of academic guidance for students is that students are able to:

1. Able to choose their own concentration / choice of courses that are in accordance with their talents, interests, and ideals
2. Obtain learning achievements that match their abilities.
3. Able to foster social relationships with fellow student lecturers well
4. Able to complete lectures and all lecture demands on time
5. Have a realistic view of yourself and her environment.

2.5 Academic Guidance in the Sociology of Religion Study Program

The authority of the academic supervisor at Program Stuin Sociology of Religion, Faculty of Social Sciences and Christian Humanities, IAKN Tarutung is as follows:

1. Helping to overcome problems that hinder the smooth study of the students he guides.
2. Help overcome student difficulties in study.
3. Giving advice to the students he guides.

2.6 Quality of Academic Services

Quality is a comprehensive picture and characteristic of a good or service, which indicates its ability to satisfy specified or implied needs (Ilyas, 2011). Meanwhile, Parasuraman defines service as an economic activity that produces time, place, form or usefulness of psychologis. (Mulyawan, D and Shidarta, 2014). Service quality is a better and standardized output through aservice. (Malik, 2011).

Academic service is a service greatly related directly to students, so Higher Education in giving academic service must try to understand

and meet students' needs. (Cucun Sunaengsih*, Aan Komariah & Kurniady, 2020)

According to Sallis, educational institutions need to develop quality systems, in order to be able to prove to the public that these institutions can provide quality and quality services. (Triyanto, 2013)

According to Rosita, the definition of academic services is a systematic effort of education to facilitate students to master the content of the curriculum through the learning process so that they are able to achieve the standard competencies applied. Given the importance of quality in educational institutions, it is studied in the sense of quality of academic services, where according to Pakpahan the quality of academic services is a comparison between academic services felt by customers or stakeholders with the quality of academic services expected by customers or stakeholders. (Susanto, 2014)

RESEARCH METHODS

3.1 Types of Research

This research uses qualitative research methods with the type of Case Studies (Case Studies). In case studies, researchers conduct in-depth explorations focusing on research regarding programs, events, processes, activities, of one or more people in a given time

3.2 Research Place and Time

This research will be conducted within the Faculty of Social Sciences and Christian Umaniora (FISHK), State Christian Institute (IAKN) Tarutung.

3.3 Population and Sample

The population in this study was all students and lecturers at the Faculty of Social Sciences and Christian Humanities (FISHK) IAKN Tarutung.

3.4 Research Instruments

The instruments in this study are mainly the researchers themselves with the help of other instruments, namely interview guidelines, observation and FGD. The research instrument is intended as a data collection tool. (Moleong, 2018)

3.5 Data Collection Techniques

This qualitative research is descriptive, the primary data source is the research that performs the action and the child who receives the action. Meanwhile, secondary data is in the form of data from

interviews, observations, documentation and Focus Group Discussions (FGDs).

3.6 Data Analysis Techniques

According to Miles and Huberman in Sugiyono. (Sugiyono, 2010). Analisis in qualitative research can be carried out at the time of data collection and after completion of data collection in the following ways: Data Collection, Data Reduction , Data Display (Data Presentation), Conclusion Drawing / Verication.

RESEARCH RESULTS

4.1 Overview of the Sociology of Religion Study Program

Campus berlocated on the side of the hills in Tarutung District, North Tapanuli Regency. The Sociology of Religion Study Program is one of the study programs managed by the Faculty of Social Sciences and Christian Humanities, State Christian Institute (IAKN) Tarutung.

4.2 Implementation of Quality Academic Guidance Services Based on Local Wisdom

Academic guidance services in the Sociology of Religion Study Program are entirely the responsibility of pa lecturers. The lecturer concerned will guide, direct, and motivate each student appointed to be responsible in the academic field. Therefore, PA lecturers can devote their creative ideas to guide PA students. Various methods and activities, both on campus and off campus, are carried out so that academic mentoring services are always a refreshing and motivating moment for students. The application of marnonang, marsirarian, and marpollung in student character building is carried out through several activities related to academic guidance services, namely:

a. Study together is better known as a joint study or study group or discussion group. Study together was conducted by PA lecturers on their academic guidance students, as a case that can be observed by the research team, that in May 2022, three PA lecturers collaborated in conducting academic guidance for PA students. This activity was carried out in several locations in Pangururan District, Samosir Regency. The first location is in Sitohang Hamlet, Lumban Suhi-Suhi Toruan Village. The second location of the Bolon House Museum and the Simanindo Greenhouse. The third location is in the Sitolu Ragi Cultural Arts Studio, Hutanamora Village, Tarutung District. Debriefing activities are filled with a series of activities that include community service, visits, talk shows, discussions about research, mini research, coaching karater, and study tours. PA students and lecturers conduct academic debriefing activities. Student debriefing is weighted with

material related to scientific research and writing and the development of karakter.

b. PA meetings are meetings between academic supervisors and their academic guidance (PA) students. The PA group together with PA lecturers held a meeting with marnonang. Mainly in sharing the latest information about student achievement. Furthermore, each student gets the opportunity to fill in and share information with each other. Furthermore, marsirarian is carried out to identify various obstacles in lectures, as well as tips that can make lectures successful.

c. Off-Campus Assignments are activities in the form of assignments by lecturers that require students to explore information and experiences outside the campus or by mingling directly with the community. This activity is an initiative of PA lecturers and their students. The activity was held in Hutatinggi, Laguboti District, Toba Regency. Marnonang, marsirarian, and marpollung were performed with Batak cultural figures.

d. Join Scientific Meetings are activities that involve students in scientific activities and meetings on and off campus. The Sociology of Religion Study Program organizes a Seminar and Book Launch "Sociology of the Family; Cultural and Religious Context" in February 2022. , so that marnonang, marsirarian, and marpollung activities can be carried out well for the audience who are PA students.

4.2.2 Hangoluan rhymes of Tois Hamagoan

Hangoluan rhyme, Tois Hamagoan. This philosophical phrase means that politeness brings life, while pride brings havoc. The golden path to life, having civility in life, for immodesty brings destruction. The moral message of the above remarks teaches us to be polite.

The application of Pantun hangoluan tois hamagoan in building student character is carried out through activities:

a. Sport and Fun Games is a content of activities for new students given a lot of coaching through the method of playing (games) so as to strengthen a polite attitude to bring life

b. Campus Clean Up is a mutual aid activity in terms of cleanliness and arrangement of the environment and parks in the location of the environment around the campus. This activity, which involves various elements of society, students, and lecturers of the Sociology of Religion Study Program, is carried out around Tarutung District. The activities pioneered by this study program received a good response from the sub-district, kelurahan, and the community. So that students in particular are increasingly fostered and understand the meaning of the hangoloan tois hamagoan rhyme.

c. Prayer In Turn is an alternating prayer activity at each scheduled service in the PA student group. PA group meetings with PA lecturers are held at least once a month. But it can be much more than that, depending on the agreement of each PA group. It is very open to the possibility of carrying out PA activities with various methods and desired locations.

4.2.3 Masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat di robean

The meaning of the phrase "Masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat di robean" is that it is layered like banana peels, supporting each other like taro in a steep valley. The moral message of this expression teaches the attitude of cooperation shown by the Batak Toba people. Mutual support has existed from time immemorial to the present, which is a tangible manifestation of solidarity.

The application of Masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat in robean in building student character is carried out through activities:

a. The Social Fund is the act of voluntary fundraising by all students in case of their friend who is misfortune or sick and for the community in need. Social funds are carried out in the form of social action activities such as collecting appropriate goods to be given to people who deserve to be in need. The students and lecturers carried out social actions by collecting clothes that were still good and suitable for use to donate to the villagers. Furthermore, share stationery and learning to the children in the village. This activity hones student solidarity as well as teaches an attitude of cooperation.

b. Do Smart To Manage Out Trash: manage waste wisely that is done on campus and in the environment outside the campus. The community together with students and lecturers masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat in robean so that joint activities in the context of handling waste become more effective.

c. Community Service: services in the social field to the community and the surrounding environment where the campus is domiciled. Community Service is carried out in the form of activities such as worship with the surrounding community. Masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat di robean in this community service can be seen from the worship activities of the Student Fellowship of the Sociology of Religion Study Program (PMPS) together with lecturers.

CONCLUSION

In academic mentoring activities, several PA groups and each lecturer agreed to conduct academic guidance by bringing students to the field to learn directly and hone their social skills.

The implementation of quality academic guidance services based on local wisdom is very good and effective to do. Local wisdom that includes marnonang, marsirarian, and marpollung can be carried out on activities such as Study together, PA Meetings, Off-Campus Assignments, and Join Scientific Meetings. The value of local wisdom of Pantun Hangoluan Tois Hamagoan can be seen in various activities such as sports and fun games, campus clean ups, and prayer in turn. While the value of local wisdom masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat in robean can be seen in various activities such as social funds, do smart to manage out trash, and community service.

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