



MANAGEMENT OF ACADEMIC ABILITY DEVELOPMENT OF ELEMENTARY SCHOOL TEACHERS WITH MINAHASA CULTURAL VALUES

MARIEN PINONTOAN

Elementary School Teacher Education Study Program, Faculty of Education, Universitas Negeri Manado,
Indonesia.

CHRISTINE M. MANOPPO

Faculty of Engineering, Universitas Negeri Manado, Indonesia.

IRMA NURAENI SALSABILA*

Universitas Muhammadiyah Cirebon, Indonesia.

Abstract

The study explores elementary teachers' management development academic capability from the perspective of cultural values in Minahasa Society, Si Tou Timou Tumou Tou (ST4), and meaning human life is humanity for others human. This study focuses on the source of essentials, what principals are based on and the implementation of culture values in the national education departments in Minahasa, North Minahasa, and Tomohon. Qualitative method of the study with the multisite. The result's that sources of fundamental cultural values are; religious, humanity, and social caring. The basic principle is that teachers have excellent comparative. Society's role, religion, and cultural institutions are very strategic in developing the future of education in the district.

Keywords: Development, academic, teacher primary school, cultural values, minahasa distric

INTRODUCTION

Teachers, as the leading educational actors in schools, are required to have the advantage of professional abilities in education. That being said because students' success is not only determined by educational supporting facilities and infrastructure, but the excellence of teachers in carrying out their professional duties has a strategic role in the success and excellence of student achievement. To improve the professional abilities of teachers, education providers have the task and responsibility of fostering the potential of teachers in their work areas. This task is related to education management, more explicitly coaching management and the development of human resource potential (HR) that is efficient and effective in order to achieve organizational goals (education), where each activity must be carried out with work steps based on management functions (Mantja, 2007).

The management functions referred to include: (1) planning, namely goal setting, policy, program making, setting methods/strategies, procedures, and setting work schedules, (2) organizing, namely grouping activities between leaders and subordinates in each unit, (3) briefing, namely motivating each member to carry out activities in order to achieve goals, identifying appropriate strategies, providing coaching and increasing morale and coaching moral, (4) coordination, namely connecting various activities in the context of forging and unity of work, and (5) supervision, namely the process of determining whether what is carried out following the plan, assessing the implementation and when necessary carried out through corrective actions so that the plan is following standards or provisions.

Furthermore, the acting techniques that can be carried out to improve the quality of human resources in the context of staff development include (1) guidance in tasks, (2) training, commonly also called training (education and training), (3) courses, (4) formal education or

further study, (5) promotion, (6) job training, (7) position rotation, (8) conferences, (9) upgrading, (10) workshops, (11) seminars, and (12) teacher professional coaching (Teaching Supervision). These activities are intended to develop staff, also called teacher career development (FIP IKIP Malang, 1989; Neagly and Evans, 1980, Ministry of Education and Culture, 1986; Mantja, 2007). Furthermore, the relationship between the manager (principal/coach) and teachers is proactive, seeking improvement and improvement of effectiveness which is based on individual capacities, perceptions, potentials, and interests.

In this process, managers are required to have concern for the human needs and professionalization of their staff in three perspectives, namely: (a) the involvement of individuals with all the uniqueness of their personality and talents, and seeking reasonable promotion based on individual work skills and within their groups, (b) the manager's concern (principal/coach) for staff development, and (c) the improvement and development of programs where managers and staff strive together to increase the activities of group activities. These three aspects of the management program are dynamic interdependence.

In the image below, the three perspectives can function in isolation and dynamic interactions. That is, it helps work effectiveness and has to do with achieving program objectives. If individuals are developed, the program will also be improved, and vice versa. The display of individual work will be more effective. For details, it can be explained through the following figure.

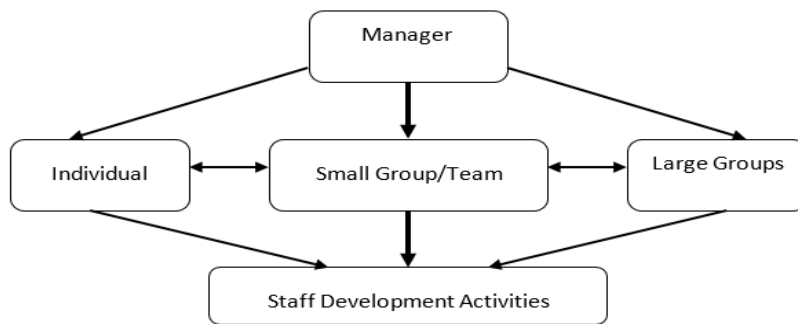


Figure 1: Staff Development Activities (Adapted from: Sergiovanni & Starratt, in Mantja, 2007:148)

This increase in individuals is expected to have an impact on small groups as well as groups as a whole (large). The improvement of such group work could have been done directly, in the use of new sources. This is inseparable from the individual coaching of staff (teachers), as in the following figure.

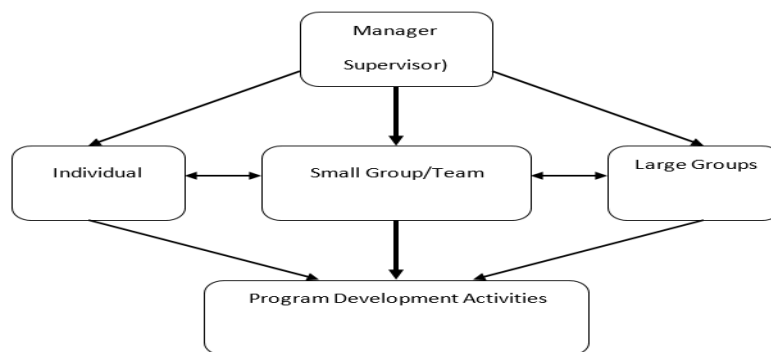


Figure 2: Program Development Activities (Adapted Sergiovanni & Starratt, in Mantja, 2007:149)

Whereas in figure 2.3 it appears that the improvement of the program will basically also arouse the development of staff (teachers). This is in line with the view of Sergiovanni and Starratt (1983) that staff development activities that focus on skill development often bring consideration of modifications or training accommodations of various new skills. In other words, staff development will have an impact on program development. It is in such activities that it appears that management plays a role in the dynamic environment. This means that the activities that are worked on to improve the individual are nothing but an attempt to improve the appearance of group work. This concept is very clearly visualized in the following figure 3.

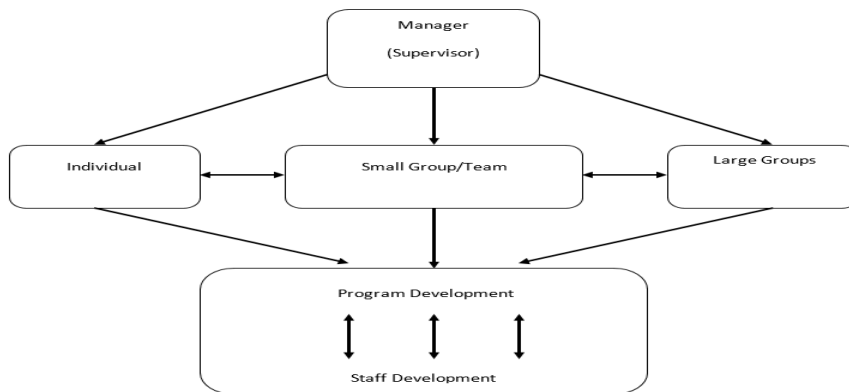


Figure 3: Program and Staff Development Activities (Adapted from Sergiovanni & Starratt in Mantja, 2007:149)

That is why the professional coaching of teachers continues to receive serious attention from those affected within the national education department. Therefore, to foster the primary school teacher profession, it is necessary to plan carefully based on conceptual studies in a comprehensive and integrated (holistic) manner as a form of calling, responsibility, and commitment of leaders.

The callousness, responsibility, and commitment of the leader are meant for the Minahasa community, and it turns out that it contains the meaning of the cultural values of the Minahasa community, namely Si Tou Timou Tumou Tou (ST4), which is a living human being to bring others to life. This understanding then means that everyone who has become a human being (successfully) is obliged to humanize others as one of the moral conditions of becoming a leader understood by the local community. A leader must realize that education is born, grows, and develops during community life with a diversity of cultural values that contribute to the growth, acceleration, and meaning of education in the life of the Minahasa community.

The core cultural values referred to are Mapalus, which means cooperation or Ma' Sawang-Trawangan, which means mutual help or help, which then becomes the root of the cultural values of Si Tou Timou Tumou Tou (ST4) in people's lives, including in the world of education. Mapalus culture, namely helping as the forerunner of the emergence of ST4 culture for the Minahasa community, is carried out with the approach of Operational Theological Philosophy, namely the basic principles of Theological values as the primary and foremost laws, namely Love for God, and love for fellow human beings who are lived, interpreted and practiced in human life (Tidjatmiko, 2009). This is the authentic Theology of brotherhood that grows in the context of the plurality of Minahasa people during the life of nations and states, even during global life today.



The Minahasa people view every Tou as human-born and have become a Timou human being obliged to humanize Tumou, another human Tou. This view was then raised by Ratulangi (1927) as one of the educational instruments to spur and trigger an increase in the potential of human resources (Peranginangin, 2007; Waworoentoe, 1997; Tahir, 2004). This view is then implemented in educational institutions, among others, through education and training programs, upgrading and workshops, as well as other study programs to universities, both undergraduate education programs and postgraduate programs for teachers at all levels of cooperation with socio-religious organizations, including Protestant Christianity with the Minahasa Evangelical Christian Church (GMIM), the Seventh-day Adventist Church, Pentecostal Church in Indonesia (GPdI), and Catholic Christianity with Catholic schools fostered by the Catholic Education Foundation to support the cost of implementing the program.

Therefore, this program has the support of the family and community because humanizing the Tumou Tou human being is the responsibility of every parent to shape his child Si Tou into a better human in the future, more mature, and more responsible because he has become a Timou human so that he is obliged to form and make another new human Tomou Tou, and so on sustainably (Waworoentoe, 1997).

Minahasa Cultural Setting

Data in the history of Minahasa before 1428, the Minahasa people still lived in groups, so there were often conflicts between groups, and even each group often got pressure from outside. This bitter experience drives the Minahasa people in the waku to emerge a strong sense of unity and unity with the spirit of Minaesa, which means to become one. Then Minahasa is a value of the spirit to unite (Warokka, 2004).

In 1428, this group of Minahasa people united and held friendship with the neighbours of Bolaang Mongondow to establish the boundaries of the territory, namely: the Poigar River, the Wulur Mahatus Mountains and the Buyat River became the southern boundary, while the northern, eastern, and western parts bordered the sea.

The unity of the Minahasa community is increasingly evident through cooperation activities to open gardens, plant rice, celebrate parties and face suffering (Turang, 2002). The development of a life of the spirit of unity and unity in togetherness

cultivating in community life, namely: (1) Mapalus means cooperation realized through helping activities (needing each other), then (2) Si Tou Timou Tumou Tou, which means people live to bring others to life, namely the moral call to help others selflessly / services, and (3) Torang Samua Basudara which means we are all brothers.

These moral values are strengthened by interfaith leaders who lead the Minahasa community to become a society that is open to the development of pluralistic life and accepts plurality as wealth and strength in the frame of the spirit of oneness, namely unity and brotherhood as a whole in the Unitary State of the Republic of Indonesia.

Historical facts on the ground show that the Minahasa community, formerly willing to accept and help prisoners of their roles and families, such as Imam Bonjol and his family in Pineleng District 6 Km from the city of Manado, Kiyai Modjo and his family in Tondano 3 km from downtown Tondano which later became the Javanese-Tondano (Jaton) village. The creation of this relationship then occurred through the process of mating in a harmonious family, which until now has produced a collaborative pattern of life that is realized through the solid harmony of community life between religious people. The harmony of the life of the Minahasa community can be seen, for example, in the creation of silaturahmi relationships with fellow



communities in religious activities. Similarly, in the National MTQ celebration, non-Muslim communities are involved and involved in committees and certain activities following their work areas in specific fields that support the smooth running of the celebration is referred to. On the contrary, in celebrating the World Meeting of Churches, the wider community is also involved in preparing the activity in question. This condition, in turn, brings the life of the Minahasa people to be more fostered, maintained and maintained in a solid togetherness so that various opportunities for horizontal conflict can be controlled by the spirit of Torang Samua Basudara which means that we are all brothers and sisters who originate from Love as the first and foremost law for human life.

In the context of education, the life of the Minahasa people has historically pioneered educational services through religious institutions. This educational service starts from elementary school to the tertiary level. The role of the community in improving educational services is authentic through providing school land, teacher personnel, and support for the construction and maintenance of school facilities and infrastructure. The embodiment of ST4 cultural values in the context of developing the academic abilities of Elementary School teachers is evident in terms of creating opportunities for people to become teachers with educational costs by the church, supporting the cost of upgrading and workshops for participating teachers sent by religious institutions, providing scholarships for teachers who continue their studies for Diploma, Bachelor of Education and Postgraduate programs. This also is realized by the community of education observers through moral support assistance and funds for school institutions, including scholarships for underprivileged students and tuition assistance for teachers who participate in further studies. There are even several community members who sponsor the implementation of seminars on the development of educational curricula with local cultural insights.

Basic Concepts of Cultural Values of Si Tou Timou Tumou Tou (ST4)

1. Philosophical Foundations

The Cultural Value of Si Tou Timou Tumou Tou (ST4) is a view of life of the Minahasa community raised by Ratulangi based on contemplation and in-depth study of the noble values that grow and develop in the interaction of the life of the Minahasa tribal community. This view of life in the regional language of the Minahasa tribe is called Si Tou Timou Tumou Tou (ST4). These philosophical values of ST4 contain the meaning of educational messages that boil down to the formation of the human personality towards the true human being, so this process is called human humanization (Tumou Tou). The concept of Si Tou Timou Tumou Tou (ST4) is based on the language of the Toulour Minahasa sub-ethnic region which means Si Tou (Every human being) Timou (who was born and has become a human) Tumou (humanizes) Tou (another human being). Thus, the cultural value of ST4 is essentially trying to examine how the process of humanizing humans to succeed in becoming humans so that they can humanize others (Waworoentoe, 1997).

According to Pondaag (1966), who explored the cultural value of Si Tou Timou Tomou Tou in the biography and struggle of the National Hero Ratulangi, making the cultural value of ST4 a view of life, has cultivated in the life of the Minahasa people. Examining that humanizing humans (Tumou Tou) is essentially a view of society life that parents always want to shape their children (Si Tou) into better humans in the future, more mature, more responsible for being human (Timou) so that they are obliged to form another new human being (Tomou Tou), and so on that are capable of humanizing other human beings anyway (Waworoentoe 1997).

Efforts to implement ST4 cultural values tend to be realized by the community in educational practice. The meaning or values contained in the cultural values of ST4 are more actualized in



the form of advice, educational messages, as well as motivation or expectations which all boil down to strengthening for everyone who wants to strive to continue their studies (Pangalila, 1997). This view is reinforced by the understanding and it is believed that "human beings are born to be good human beings, successful and role models, have a mandate to humanize other human beings" found in the Toulour, Tou Temboan, Tonsea, Tombulu, and other Minahasa sub-ethnic areas which until recently became the view of life of the Minahasa People (Fredrik, 1997).

The concept departs from the understanding that human beings are philosophically mystic, unique and all-dimensional creatures (Leahy and Mutahhari, in Tuloli, 1991). That being said, because of the insolence and uniqueness, as well as the dimensionality of human life always proceeds based on certain characteristics at each rhythm of the development of human life in an effort to know oneself and his world for life. This condition underlies that educational interventions play a strategic role in efforts to humanize humans (Tumou Tou).

This is in line with the concept of Ki Hadjar Dewantara's thinking that education for everyone is intended to guide all the forces of nature that exist in him so that they as human beings and as members of society can achieve the highest level of salvation and happiness. According to him, in education, there is no coercion, in fact, it always maintains the inner survival of every protégé and observes so that children can grow and develop according to their nature. (Dewantara, 1977).

Thus, Education must have freedom or independence to the protégé with the intention that: It can stand alone (Zelfstanding), is independent of others (onafhankelijk), and can regulate itself (vrijheid, zelfbeschikking). That is, freedom or independence in question, is self-control in common life (Tuloli, 1991). This concept was emphasized by Illich (1972) who advocated creating learning webs in the form of exchanging skills and expertise by bringing together students or communities who need knowledge and insight information with the right learning resources to serve them.

This humanization process takes place naturally by prioritizing the principle of freedom to face problems critically, and trying to develop creativity to solve problems in the face of them. In the process of humanization, society as learners is not absolute or must be intervened by learning resources. Knowles, (1975) views that society as citizens learning in the process of humanization has the ability to control themselves in carrying out learning activities. He argues that there are three basic principles for adults to learn, namely: 1) that every student has a psychological need to direct himself and to be recognized by others, 2) the learning material (humanization) is expected to involve every citizen of the community as a student to find alternative answers to a problem, and 3) students need others to help them in an effort to find and carry out activities that just right to meet the desired learning needs.

Likewise, the concept of cultural value Si Tou Timou Tumou Tou (ST4) has a fundamental foundation of thought that humanizing humans essentially prepares conducive conditions through educational transformation which prioritizes aspects of freedom or independence of everyone who wants to enter the humanization process. This view was emphasized by Freire (1972) known as the concept of "Conscientizacao" or the concept of awareness. That is, humanizing efforts in the concept of ST4 cultural values emphasize more the aspect of raising awareness for a person to think critically, so that he recognizes, analyzes and solves problems that arise in his life in the midst of people's lives.

Thus, people who carry out the humanization process act more as facilitators to help society so that they learn by thinking and acting through educational transformation. In other words, the concept of ST4 cultural value should make people as learning citizens or active and potential

subjects so as not to create dependence. Meanwhile, on the other hand, the humanization process will take place efficiently and effectively when the humanizing material is intended to directly touch the needs of the community who want to enter the humanization process.

This is in accordance with the view of Maslow (1970), who emphasized that the learning process (humanization) should be based on the needs of society as learners. That is, the concept of learning (humanization) according to him that society as students is sought to develop the ability to think and act innovatively in order to respond and change their environment towards productive innovative changes both for themselves and for the surrounding community.

Thus, humanizing material should directly touch with the needs that are deeply felt by society as learners for its survival. This was emphasized by Botkin (1984), who emphasized that to achieve future goals, it is necessary to innovate education using an innovative learning approach which is realized through participatory learning. Thus, according to him, people are directed to learn without knowing the time limit (no limit to learning).

Efforts to realize the application of ST4 cultural values today are time to start from the stages of motivation, invitation and hope, to continue to develop far through concrete actions by designing the development of human resource potential through educational institutions. For this reason, education leaders in the regions are challenged to how to create an internalized awareness for the community to create a learning culture so as not to live in a world of poverty (Adikusumo, 1998).

According to his view, there are three fundamental aspects that must be a prerequisite for the human humanization process in this case the implementation of education, namely: 1) there needs to be a sense of calling that underlies teachers to transform knowledge, insights, values and skills to students and not just pursue returns. Or merit or salary rewards. According to him, the call to carry out teaching duties is a determining factor in improving the quality and achievement of education, 2) in the process of providing education, it should be oriented towards potential values such as interests, talents and the condition of the nation's culture that is plural in line with the Indonesian nation's outlook on life, namely Pancasila, and 3) in the process of educational transformation emphasizes more on the process of self-awareness of citizens about their existence in the middle of the environment in which it is located. If he is aware of his existence, he will seek to interact with his environment and do something beneficial both for himself and his family, as well as for his society, nation and country.

From the aforementioned view, it hints that the teacher's obligations to the child's educational responsibilities are time to be planned, so that the child can achieve optimal goals in accordance with the goals expected by both the child himself and the parents. For this reason, the development of the academic potential of Elementary School teachers by the District / City National Education Office through the management of developing the academic abilities of Elementary School Teachers who are insightful of the cultural values of Si Tou Timou Tumou Tou (ST4) is no longer an expectation but has become a necessity so that the meaning of the noble values of ST4 culture will be more real in its implementation. Thus, the optimization of educational services will be able to answer the challenges and needs of education that continue to grow.

2. Cultural Values of Si Tou Timou Tumou Tou (ST4) as an Integral Part of Minahasa culture

Every community of indigenous people (the native/default) and those living in a particular area has noble values that are accepted, obeyed and preserved as a guide to the interaction patterns

of local community life. This concept was then called a culture that was born, grew and developed in people's lives.

The concept of culture derived from the Sanskrit word is buddhayah which is the plural form of buddhi which means budhi or reason. Thus, culture is defined as things related to mind and reason (learned behavior). While other views define culture as a development of compound cultivation, meaning the power of mind or the power of reason (Koentjaraningrat 1994).

Furthermore, culture can be seen from two aspects, namely: (1) culture in the narrow sense is the mind, work and work of man that fulfills his desire for beauty. This first concept emphasizes that culture is art, (2) culture in a broad sense is the entire total of human thoughts, works and works that are not rooted in their instincts, and which therefore can only be triggered by humans after a learning process or the existence of learning behavior (learned behavior).

The things that are not included in culture are just some actions or activities of individual spontaneity that are instinctive such as winking activities and the like. He further stated that culture has three forms, namely: (a) the form of culture as a complex of ideas, ideas, values, norms, regulations and so on, (b) the form of culture as a complex of patterned behavior activities of humans in society, and (c) the form of culture as objects of human work (Koentjaraningrat 1994).

He explained that the first form is an ideal form of culture that is abstract, unobservable and in the minds of the citizens of the community where the culture lives. The function of culture in the context of custom consists of several layers, namely the first layer of the value system which is abstract, the second layer which is the system of norms is the more conritary one, and the third layer that relies on norms is the legal system.

The basic cultural values of Si Tou Timou Tumou Tou (ST4) as a view of people's lives are said to be an integral part of Minahasa culture, because the intention and action to humanize humans (Tumou Tou) is at the level of functioning of the cultural value system. It is said that because the highest cultural value in the Minahasa community is Mapalus which means cooperation in the form of mutual cooperation or help in the context of achieving the lofty goal of eternal and transcendent happiness based on love (Turang, 2002).

That is, the humanized person feels that he will not be able to reciprocate or restore the humanizing values (Tumou Tou) that others give and that he feels, but he believes that there will be parties beyond the reach of his mind who will answer the humanizing values he feels (Suryadi, 1993).

The basic cultural values of Si Tou Timou Tumou Tou (ST4) felt by Sam Ratulangi are evident through his father's words "I leave no treasure to you but I leave many friends who will say to you: We know your father" (Pondaag, in Waworoentoe, 1997). This message implies that Sam Ratulangi's father humanized or helped people a lot so that later they would help humanize Sam Ratulangi and so on sustainably. Many other informal educational transformations have taken place and taken place in the life activities of the Minahasa people centuries before the birth of Ratulangi with the nickname Sam Ratulangi.

This condition occurs in the life of the Minahasa community so that when he studied and pondered deeply, the cultural value of ST4 was then initiated into the philosophy of Si Tou Timou Tumou Tou (ST4) as a view of life for the Minahasa people. (Waworoentoe, 1997). Another opinion also says that the basic concept of ST4 cultural values has its roots in the Minahasa sub-culture raised or initiated by Ratulangi who views ST4 as "Weltanschauung" or as a view of life for the Minahasa tribal community (Suryadi and Tilaar, 1993).



The cultural value of Si Tou Timou Tumou Tou became an area of study of post modernism known as posmo as a cultural logic that brought transformation in the cultural atmosphere in general. That is, posmo is concerned with thoughts or concepts, or ideas that are new in the dynamics of changing people's lives today (Tilaar, 2002). He further stated that post-modernism or posmo prioritizes two main areas, namely: (1) concerning cultural matters, and (2) concerning socio-economic matters.

These noble values of ST4 culture have brought transformation into the atmosphere of modern culture (Jameson in Sugiharto, 1996). That is why the society of post modernism or posmo is characterized by **implosi** (inward explosion) aka the fusion of all boundaries, regions and differences between high cultures and low cultures that have been maintained by social theory and traditional philosophy (Baudrillard in Sugiharto (1996).

The indicator of the inclusion of the concept of ST4 culture in the area of study of post modernism is characterized by the proximity of the relevance of the posmo view to the embodiment of ST4 cultural values. These views are: 1) posmo argues that: Religious spirituality is one of hope, both for the sake of a positive social change and for the sake of preserving the values that really matter, 2) posmo leads to a far cry from our current project. It has the quality of desfinerrance, which is a neologism that suggests a sudden departure in the absence of a predetermined destination.

That is, postmodernism is a view of a place far from the present, 3) the view of Post modernism is closely related to history, socio-psychology, worldview and local spirituality that is worldwide. Thus, modern Posmo is Reconstructionist, optimistic and normative. The aforementioned view does not reject the successes that modernism has already achieved, but seeks to replace its negative traits, 4) therefore, posmo suggests the existence of a human ability to transcend violence, poverty, ecological destruction, oppression, and injustice of the modern world, so that posmo seeks to rediscover reality in a more holistic way, but with less hierarchical imagery.

Posmo in principle examines five main problems, namely: (a) a holistic and harmonious analysis of future problems to overcome suffering and maintain the balance of life of current and future generations, (b) interpret global phenomena and problems that make the world borderless for all aspects of human life, (c) re-interpret natural science and reality which is used as justification as a spiritual foundation. human beings to solve the victims of modernization culture, (d) examine the problems and solutions of solving the balance of the universe that have an impact on global warming, and (e) seek the process of imagining the real world today towards a postmodern world that requires superior ability to gain the trust of certainty and the future.

The characteristics of post modernism or posmo include: (1) reacting to something that cannot be isolated, (2) refusing to lie and showing distrust, (3) considering personal relationships as a model for a good society, (4) the future is in the present, (5) the superiority of consciousness, (6) travel to the future, (7) being receptive to the vibrations of consciousness that are femininely nuanced, and (8) developing an ideal about community adultery (Griffin, 2005).

The purpose of post-modernism, on the other hand, is to give rise to concepts or ideas about: (a) new social movements, (b) the rise of popular power; (c) challenged superiority from the secular, (d) seating the law back to its actual place, (e) transnational provision of assistance, and (f) transnational information (Griffin, 2005).

Its implementation of the cultural values of Si Tou Timou Tumou Tou (ST4) is actually a study of the posmo concept because this ST4 culture has noble values and is fundamental for the

future passed down by ancestors. This means that the value of values that grow starting from the traditional period, continue to develop and be able to penetrate the modern period, will even be sustainable until the post-modernism period, which is a concept of value that can be used as a reference to solve the problem of immortality in the future.

According to Tilaar's (1993) view, in his study of the basic concepts of ST4 cultural values, 5 main principles in the human image of Si Tou Timou Tumou Tou are: (1) existential consciousness, (2) sociality, (3) history, (4) future insights and (5) faith (Suryadi and Tilaar, 1993). He further explained that:

1). Existential consciousness

Minahasa humans have a strong existential consciousness so that it has implications for a strong sense of self-esteem, namely believing in their potential. This has implications for two personal qualities, namely: (1) curious, and (2) wanting to progress. Someone who is curious has an open character, is willing to learn and is willing to accept outside input. Thus he really wants things that are the best (excellence) so that to achieve healthy competition is the rule of the game in this culture and high quality is a value that is always pursued to produce achievements.

2). Sosialitas

The Minahasa people who have Mapalus culture are people who have a social taste. Sociality is referred to as a society that has a hard work ethic in healthy competition that prioritizes excellence. Sociality in this ST4 cultural value order produces people who are made human through a process of humanization which in turn will humanize others, and so on. This process will run indefinitely and end-to-end in the snowballing process in the event of a systemic accumulation of sources of knowledge or other related sources.

3). Historical

Minahasa people have the concept that the life that exists today is due to the existence of past lives. The ancestors and predecessors who laid the basic concept of ST4 cultural values wisely and benevolently preserved these humanizing values to the present generation, are historical evidence that the present generation is obliged to preserve the existing historical values for future generations. Thus, the preservation of the application of ST4 cultural indigo always shows the perpetuation of culture and the perpetuation of community kinship.

4). Future Insights

The basic cultural value of Si Tou Timou Tumou Tou (ST4) is essentially to point to future orientations. It is said so because in order to humanize others this has a belief and confidence in the continuity of generations, or the continuity of society to come. The maturity to anticipate and plan for the future, realized through real actions of the present moment. Therefore, the ST 4 culture in turn refers to the future orientation, namely the improvement of the quality of life of future generations.

5). Faith

One of the fundamental values of ST4 culture is the view that minahasa people recognize and uphold the existence of eternal power that provides continuity of life for the community. This means that the cultural value of ST4 is born, grows and develops in the midst of the life of a believer society, which recognizes the existence of life-giving power and the ability to humanize others. The recognition of the existence of the source of all life, means also to put limits on other principles.

Provisional data in the field showed that in the 1970s the need for elementary school teachers was quite high but graduates of teacher education schools were limited, by the Head of the Provincial Basic and Cultural Education Office and the Regional Office of the North Sulawesi Provincial Office opened a Teacher Education Course (KPG) program, with the intention that the participants were people who graduated from high school as equals to meet the needs of teachers. At the same time, teachers of productive age were assigned to IKIP Manado College, now Manado State University (Unima), for the Baccalaureate and Bachelor of Education programs. It is predicted that in the next 10-15 years these graduates will occupy strategic positions in the work environment of the UPT Diknas Kecamatan, Office of the National Education Office of the District / City and Province to replace those who will enter retirement.

In line with the program, teachers are involved in various upgrading programs and workshops both implemented by the Ministry of Education and Culture at the central level, provincial offices and regional offices. The upgrading and workshops are more in the nature of socializing and strengthening the curriculum, CBSA learning methods and techniques, as well as the development of teaching materials for certain subjects.

Based on the contextual background of the research mentioned above, there are several problems that need to be answered related to:

1. The basic source of the cultural values of Si Tou Timou Tumou Tou (ST4) in the implementation of management of the development of academic abilities of elementary school teachers by the District/City Youth and Sports National Education Office.
2. The principles underlying the cultural values of Si Tou Timou Tumou Tou (ST4) so that they are used as a source of basic values in the implementation of management of the development of academic abilities of elementary school teachers by the National Education Office of Youth and Sports of Minahasa Regency, the National Education Office of North Minahasa Regency and the National Education Office of Youth and Sports of Tomohon City, North Sulawesi Province
3. The form of cultural values of Si Tou Timou Tumou Tou (ST4) in the implementation of management of the development of academic abilities of elementary school teachers from the aspects of: 1) planning, 2) organizing, 3) implementing, and 4) supervising the implementation of the development of academic abilities of elementary school teachers by the National Education Office of Minahasa Regency, North Minahasa Regency and Tomohon City, North Sulawesi Province.

The purpose of this study is (1) Describing the basic sources of the cultural values of Si Tou Timou Tumou Tou (ST4) in the implementation of management of the development of academic abilities of Dasa School teachers, (2) the principles underlying the cultural values of Si Tou Timou Tumou Tou (ST4) so that they are used as a source of basic values in the implementation of management of developing the academic abilities of elementary school teachers, and (3) the form of cultural values of Si Tou Timou Tumou Tou (ST4) in the implementation of management of the development of academic abilities of elementary school teachers from the following aspects: (1) planning, (2) organizing, (3) implementation, and (4) supervision at the research site.

METHOD

This research uses a qualitative approach (Marshall & Rossman, 1989; Bogdan & Biklen, 1998), or in the field of education known as the Ethnographic research approach, namely examining the nature of culture in education (Mantja, 2007). The qualitative method has a

research procedure to produce descriptive data in the form of written or spoken words from people from the observed behavior by: (1) establishing key informants, namely the Heads of District / City Offices, who assign elementary school teachers to attend education and training, upgrading, seminars and workshops, as well as further study programs, (2) conducting field data searches by observation / observation, interviews, and documentation studies, (3) analyzing data by auditing data, providing data numbers and codes, analyzing the meaning of data, re-checking the correctness of data to informants (member checks), confirming data through related information sources in the form of triangulation, (4) displaying data (display data), (5) Drawing temporary conclusions in the form of propositions of research findings, and (6) determining conclusions, implications and recommendations of research results, such as the recommendations of Miles & Huberman, (1984), and cross-site data analysis by Yin (2002) in the following figure:

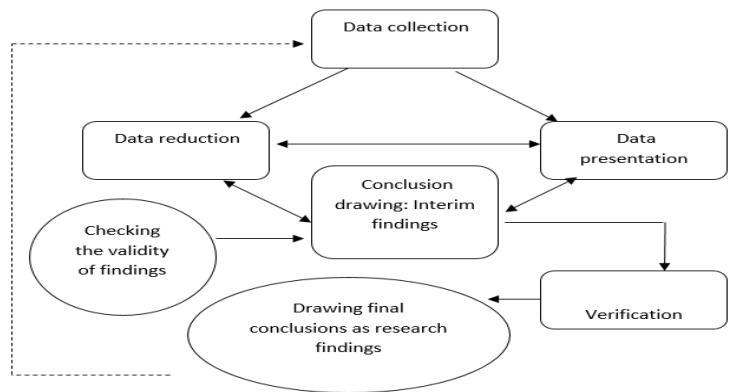


Figure 4: Model of data analysis interaction in adaptation from Mathew Miles & Huberman (1984).

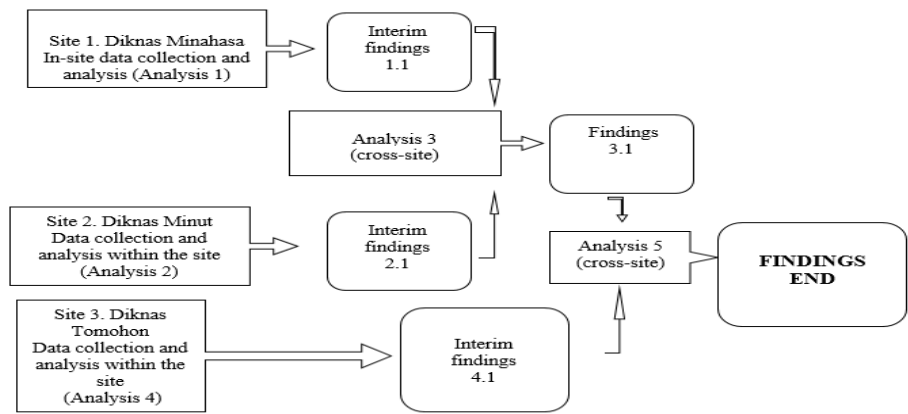


Figure 5: Multisite Research Data Analysis Steps: Data Analysis Cross Site by Yin (2002)

RESULT

Based on the context, focus, and objectives of the study, the results of this study can be concluded as follows.

1. Basic Sources of Cultural Values of Si Tou Timou Tumou Tou (ST4) in the management of developing the academic abilities of elementary school teachers, namely sourced from: (1) religious values, (2) human values, and (3) social care values, namely:

- a) The source of religious value, that a leader has a faith responsibility to help the teaching staff as a call to worship so that he will feel sinful if he intentionally with vengeful intentions or feels rivaled to help the teaching staff to improve his academic abilities.
 - b) Source of human values, that a leader must be able to lift the dignity and dignity of the human being of the teacher staff from helplessness within the limits of his limitations to become a successful person through academic capacity development programs, especially teachers from remote or rural areas, as well as teachers who have limited education costs to get assistance with education costs through available funding sources.
 - c) Source of social care value, a leader must have social sensitivity to provide emergency assistance services to help alleviate certain problems faced by teachers within the boundaries of his authority for the successful implementation of teacher academic ability development programs.
2. The principles that underlie the cultural values of ST4 so that they are used as a source of basic values in the implementation of management of academic ability development of elementary school teachers are: (1) teachers are human beings who need to be humanized because they will humanize other humans, namely students, therefore the main principle is that teachers are required to attend education and training, upgrading and workshops as well as further study programs, (2) there is an obligation of leaders to help / help teachers who have potential and academic achievements that are ready to be fostered and developed because this task is the duty and responsibility and obligation of the leader to foster and develop teacher staff, (3) the willingness and readiness of teachers in the form of superior achievement motivation and educational institutions, namely the District / City National Education Office, Manado State University, Open University and related parties to prepare for the conducive conditions.
3. The manifestation of ST4 cultural values in the implementation of management of the development of academic abilities of elementary school teachers by the District/City National Education Office has been implemented based on the functions of education management from the following aspects: (a) planning, (b) organizing, (c) implementation, and (d) supervision as follows.

1) Planning

- a) Planning for the development of academic abilities of elementary school teachers is carried out in collaboration with religious institutions, namely Protestant Christianity through the GMIM Education and Schooling Foundation and is now the A.Z.R Wenas Foundation for education, the Yoseph Catholic Education Foundation of the Diocese of Manado, and the Masarang Tomohon Traditional Institution Foundation, as well as the Minahasa Raya Tondano Foundation. This planning relates to the number of teachers participating in the academic capacity development program, as well as financial support and related programs of each foundation. The source of funds is from the community and the people to support the budget for the implementation of the program.
- b) Each foundation has carried out the planning of teacher academic ability development programs for the development of curriculum for religious education subjects, development of teaching abilities of all subjects for each teacher, as well as development of the ability to use information technology (computers with internet and multi-media programs).
- c) Planning of academic ability development programs for elementary school teachers to date is directed at education and training programs, upgrading and workshops as well as advanced study programs, in order to improve the quality of education personnel.

2) Organizing

Organizing management of academic ability development of elementary school teachers through: (a) District/City National Education Office, (b) Education Foundation for each religious institution, namely the GMIM Christian education and schooling foundation/A.Z.R. Wenas foundation for education, the Yoseph Catholic education foundation of the Diocese of Manado, (c) the local community customary institutions, namely the Masarang Tomohon Foundation, and (d) the Minahasa Raya Tondano Foundation. Technical operations are coordinated through: Head of District/City National Education Office, Head of Sub-district UPTD, and Principal, as well as teacher staff of each school.

3) Implementation

- a) The implementation of management for the development of academic abilities of elementary school teachers in this program is carried out by each educational foundation, namely by: the GMIM Christian Education and Schooling Foundation / A.Z.R. Wenas Foundation, and the Yoseph Catholic Education Foundation of the Diocese of Manado, as well as the Masarang Tomohon traditional institution Foundation, with educational and training resource persons from the Provincial and District / City National Education Offices.
- b) Teachers assigned to attend education and training programs, upgrading and workshops, are exempt from teaching duties and the presence of parental support and financial support from each of the churches that foster each of these schools.

4) Surveillance

- a) Supervision in the management of the development of academic abilities of elementary school teachers is carried out in an integrated manner by the District/City National Education Office, the GMIM Christian Education and Schooling Foundation/A.Z.R. Wenas Foundation for Education, the Yoseph Catholic Education Foundation of the Diocese of Manado, the Masarang Tomohon Traditional Institution Foundation, and the Minahasa Raya Foundation in Tondano in the field of education.
- b) Operational supervision for education and training programs, upgrading and workshops as well as further study programs shall be carried out by the District/City BKD for the CPNS latprajab program, the Provincial Office for saucy training, and the Provincial Office and the Central Office for upgrading and workshop programs. As for further study programs by LPTK IKIP / Unima, and Open University, Supervisors of the District / City Office, Heads of UPTD and Principals.

DISCUSSION

This research has studied in depth the process of humanizing humans through the present and future order of common life. Thus, this area becomes a region of philosophical studies with the object of the essence of assessing reality called Axiology (Mudyahardjo, 2002), which is to investigate the nature of the implementation of education related to the background, goals, methods and results, so this study is in the disciplinary area of institutional organization and educational management.

Because this study is part of the National education sub-system which boils down to the supra of the national development system, the concept of management for the development of academic abilities of elementary school teachers with an insight into ST4 cultural values is in



the study area of the Indonesian National Education Philosophy based on the philosophy of Pancasila as the view of life of the Indonesian nation.

The findings of this study have implications for educational philosophy that examines the nature of education. Langeveld in his book "Beknopte Theoretische Paedagogiek" (Worang, 2007), in the phenomenological view argues that education is a relationship between adults and children, where the association produces a certain influence that is to help make children *akil-baliq*. Teachers as adults who will be in charge of maturing students need to be prepared for their knowledge, their insights through educational transformation.

This view was reinforced by Waterink (1951), in his book "The theory of der opvoeding" which views education as the same as educating children by people (helpers/surrogates of parents) towards maturity. Meanwhile, Dewey (1958) in his book "Democracy and Education", views that education is in the broad sense of a pragmatic view as a means/tool of social survival.

In the context of Indonesian National Education, it clearly refers to the Indonesian view of life, namely Pancasila. The results showed that the basic cultural values of Si Tou Timou Tumou Tou (ST4) are essentially an embodiment of Pancasila values as the philosophical foundation of Indonesian National Education. That said, because in the life of the Minahasa community, the cultural value of ST4 is a local cultural wealth that supports the implementation of National Education in the context of the Unitary State of the Republic of Indonesia.

In the context of educational institutions as an organization, it has a set of components that are closely related to each other in a whole and integrated system. Likewise, the District/City National Education Office is an educational institution that also has a set of components, including the existence of organizational goals, the existence of leaders, the existence of led staff, and the existence of a managerial component (Hanson, 1991).

The results of this study also have implications for the development of educational planning theory, educational leadership, and educational organization theory with an insight into the cultural values of Si Tou Timou Tumou Tou (ST4) which is rooted in the values of local cultural wisdom.

From the results of the study, it shows that the managerial ability of a leader as a human being in the context of coaching and staff development, especially for elementary school teachers through the management program for developing the academic ability of elementary school teachers, requires a sense of calling and high commitment to prepare more qualified prospective educational leaders in the future as the scope of the Si Tou Timou Tumou Tou (ST4) study area.

To improve the quality of educational services for students in order to produce an educated and superior generation in the future, the best choice is to improve the academic ability of teachers through various coaching programs, including: (1) education and training for teachers of Civil Servant Candidates, (2) Training programs for prospective elementary school principals, (3) upgrading programs and special workshops for class teachers and subject teachers for curriculum strengthening or material development. Teaching and the like, as well as (4) advanced study programs for both the Bachelor of Education program and the Postgraduate program as an integral part of the demands of teacher professional competence now and in the future (Joni, 2008).

With the implementation of management of the development of academic abilities of elementary school teachers in a planned, systematic manner and received maximum support by all relevant parties, the leadership will find ease in implementing strategic plans for educational development in each district / city.



SUGGESTIONS

The results of the study, recommend the following suggestions.

1. The National Education Office of Minahasa Regency, North Minahasa Regency and Tomohon City, needs to involve outstanding teachers as resource persons or participants in the implementation of seminars, workshops, upgrading, education and training on classroom action research, guidance on writing teaching materials, as well as research competitions and writing scientific papers in order to develop the professional abilities of teachers at the research site.
2. For Education Management Study Program PPS UM
Pioneering a study center for the study of Elementary School Education Management with an insight into local cultural values, including curriculum training management programs or teaching materials for religious subjects, and/or PPKn, and/or social studies at the elementary school level based on the cultural values of the local community.
3. To Teachers who take part in the Ability Development Program Academic Teachers
For teachers who continue their studies, the choice of study program set must be directly related to the main task at school.
4. For Further Research
Further research is needed on aspects including: the leadership of the principal, teaching supervision, teacher work motivation, and the role of ST4 cultural values on teacher work performance in other Minahasa Regency expansion areas that have the cultural value of Si Tou Timou Tumou Tou (ST4) to find out the meaningfulness of the results of this study.

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