

# A Teachers Contribution In Society An Interpretation Of Community Perceptions And Attitudes

*by Mariatul Kiptiah*

---

**Submission date:** 30-Jan-2023 06:50PM (UTC-0500)

**Submission ID:** 2002882277

**File name:** ety\_An\_Interpretation\_Of\_Community\_Perceptions\_And\_Attitudes.pdf (450.98K)

**Word count:** 4542

**Character count:** 24866

## A Teacher's Contribution in Society: an Interpretation of Community Perceptions and Attitudes

Wahyu<sup>1\*</sup>, Mariatul Kiptiah<sup>2</sup>

<sup>2</sup>Department of Citizenship Education, Faculty of Teacher Education and Training, Universitas Lambung Mangkurat, Indonesia  
wahyunmprof@gmail.com

### Abstract

Teachers are looked upon as catalysts and agents of change in society. For that reason, their role in social engineering is needed by society. The role of the teachers in social life is not only being a stand-alone unit, but also being influenced by the social conditions encircling the teacher either in the neighborhood or at the workplace. The roles and positions of teachers are getting their own place in the constellation structure of the Banjarese society. A set of rules and pre-requisites are arranged informally by the members of the society to create a certain criterion for teachers in Banjarese society. In this case, Banjar people acknowledge two categories of teachers; teachers in formal learning and teachers in non-formal learning. Teachers in formal education are defined by: possession of a bachelor's degree in education or similar education, and working in line with their specialization. On the other hand, teachers in a non-formal education category are perceived as people who devote themselves to the welfare of the society.

**Keywords:** Perspective, teacher, and society

### 1. Introduction

Banjarmasin is a multidimensional city. It is known as a city of administration, service, and trading. Banjarmasin is also well-known for its educational and Islamic religious aspects. There are a variety of business centers from the traditional markets like the floating market to modern shopping centers. Local government offices, provincial administration offices, and representative government offices are also located in Banjarmasin. As a city known for education, Banjarmasin has a variety of universities; public and private conducting both formal and non-formal education. Similarly, as a religious city, Banjarmasin provides religious facilities especially for the majority Muslim population such as prayer rooms and mosques which are not only used for daily praying, but also for various other activities such as talim (religious lectures) and many more activities to mention but a few.

The wide dimension of Banjarmasin city influences the choice of careers based on people's respective fields. The local people are involved in many professions as merchants, bureaucrats, politicians, scholars, and teachers. Among the various professions, choosing to teach as one's career is considered as a special occupation for Banjarmasin people (the Banjarese). Generally, each occupation is in the scope of their respective regions, whether formal or non-formal. To become one of the educators, particularly teachers, one has to go through formal education in university. According to Robinson's remark (1986: 166), teaching can be described as a profession. Similarly, the Law and Regulation No. 14 in 2005 relating to teachers and lecturers, states that teachers are professional educators whose primary task is educating, teaching, guiding, directing, training, assessing and evaluating students on early childhood education, formal

education, primary education and secondary education. Yet being a teacher, especially a religious teacher, is gained through people's recognition. For the Banjarese, religious

figures are not only known in their own locality but also in other localities. Prominent figures among teachers are religious teachers referred as Tuan Guru. A teacher becomes more reliable if he can also function as a Tabib (traditional healer) who can treat or heal the sick (Daud, 1997: 99-100). Certainly, the definition of teachers in this context is not limited to the classroom context of teaching in school. Teachers may not be defined by only their job as the educators who communicate with their students (Faisal, 1960). Prominent figures in Banjarese community are known as tetuha-tetuhain the local community. Tetuha-tetuhain refers to people recognized as elders and leaders in community activities or in conciliation with other communities (bubuhan) outside the village. Besides, there are other prominent figures among the Banjarese, mainly due to their official positions in the government, for instance a leader of a neighborhood, the leader of a village (pembekal), the leader of agrarian affairs (kepalapadang), the assistant to a village leader, and a retired village leader.

However, teachers are one of the leading figures in society. The respect that is given to religious teachers especially is higher. Religious teachers are mainly those such as the Qur'anguru - who teach Qur'an, and Tuan guru, one who has delivered the most religious recitals in the mosque or in other community forums and settings. Tuan gurus are not only famous in their villages, but also in other villages. The roles of the Tuan guru increase if he can also serve as a healer for the sick (Daud, 1997: 99-100). In addition, according to Alfisyah (2005: 52) there are other figures known as Habib. Habib refers to those who are considered to be emulating the Prophet Muhammad's traditions and are regarded as being pious and devout people who have a place in the local social structure among the Sekumpul. In each recitation by the Sekumpulguru, the Habib sit in front of others and take turns to recite prayers. The definition of teachers according to the Banjarese perspective is in two different categories; teachers in the formal perspective and teachers in the non-formal perspective. The interpretation of teachers in a formal perspective is people who share knowledge in formal education setting such as schools and their educational background is professional training in education. Non-formal teachers can also function as formal teachers only that non-formal teachers work in the society and may not necessarily could have undergone professional formal training. This study attempts to give a deep understanding of the characteristics and the concepts of teachers based on the understanding of the Banjarese particularly in Banjarmasin.

## 2. METHODOLOGY

This study uses a qualitative methodology; the data obtained and analyzed are descriptive, narrative and argumentative in the form of sentences. A qualitative method is preferred due to the fact that the data that is obtained contains a deep viewpoint of the Banjarese towards the definition of teachers neither in formal point nor non-formal point which is not suitable for numbers. The use of the qualitative method influences the decision-making of the research sites and the object of the research. The object of the research is selected through purposive sampling by the researchers based on two main considerations. First, the objects of the research should belong to the Banjarese group. Secondly, the objects of the research should be adults who have experienced formal education. The types and the source of the data should fit the technic of gaining and analyzing the data. The analyzing technic that is used in this research is qualitative analyzing proposed by Miles and Huberman. The qualitative research activity is performed interactively and continuously until completed, within the saturated data. The activity along with the analyses of the data covers data reduction, data presentation and drawing a conclusion.

### 3. FINDINGS AND DISCUSSION

There are various prominent figures among the Banjarese. As for teachers, not all of them can be classified as prominent figures. The indicator can be seen from the

behavior of the teachers themselves. The teachers are held in high esteem by the society especially those good in knowledge of religion. Apart from school, the society where the teachers belong begins from the surrounding environments; furthermore, the teacher's age is one of the considerations of their competence measurements. Banjar people acknowledge two different perspectives namely in the formal perspective and in the non-formal perspective. In their perspective, those two terms have the same meaning yet so different.

#### 3.1. Teachers in the formal perspective (Formal teachers)

Based on the Banjarese's views, a formal teacher is defined with the following criteria: (1) educational background, the title of teacher is gained through formal education in Universities, (2) Working in accordance with the field of study that they studied (3) the ability of teachers based on their characteristics, behaviors and the teaching methods they apply, (4) how the teachers give advice to students and the way they teach their manners. The statements are in line with the results of a research conducted by Hokka and Anneli (2014) which suggests that it is important for educators, both individually and groups, to be supported in order to contribute towards the sustainability of positive changes for a more professional learning and better organization. This objective can be achieved when the development of the quality of the teachers conducted simultaneously at all levels, including individual, community, and also at the organizational level. Moreover, a different idea or conception is required in order to connect various levels of education itself.

#### 3.2. Teachers in the Non-Formal Perspective (Non-Formal Teachers)

Besides formal teachers, there are also non-formal teachers. Non-formal teachers refer to people who devote themselves to society welfare. Non-Formal teachers in the Banjarese society mainly help people learn how to read Quran and other religious aspects. In contrast to the formal teachers who devote their lives in the educational system and utilize the classroom as their workplace, non-formal teachers do not have a specific place, even if they do, they will take place in the mosque, prayer room, langgar, or other convenient areas. Non-formal teachers are being judged from their characteristics and their behavior in daily lives. Teachers in the non-formal viewpoint consist of Tuan Guru (urang Alim) - tutor (lecturer if Qur'an knowledge in the community). Non-formal teachers can be called teachers since they shared helpful knowledge with the people.

Therefore, teachers do not essentially become society leaders since it depends on the condition of the society its perception of the teacher. In fact, teachers should have prominent aspects to be the reason for being acknowledged by people as teachers. They do not just have to understand religious knowledge but also understand other branches of knowledge like law and economics. It is appropriate to call people who are skilled to teach in school as a teacher since that is the basis of the word teacher. Yet, in reality, some people may take the term teacher to refer to a leading figure in the society. For the

case of the Banjarese, religious knowledge as well is a requirement to be accepted by the society as a teacher.

Teachers in society are expected to be influencers. The dignity of teachers can be seen through the way they watch their mouth, in the matter of the choice of words, and their civilized acts. Due to that, the dignity of teachers is preferred, yet at the same time they have to be decisive. The wise side can be presented by the social act. For instance, they love to help people, and they also act as the problem solvers by giving their opinion to a problem. Their involvement in the society should occur regularly. Still, they are expected to contribute by spreading the knowledge to the society. The characteristics of a teacher in society manifested in the person of Guru Bakrie. Besides being known as a teacher in formal education, he was known as Tuan Guru or UrangAlim(Qur'an teacher), he taught how to read the Qur'an in the community, and also taught the Qur'an concepts of Burdah,

Yasinan, and MaulidHabsi. He was referred to as a teacher due to the contribution of his knowledge to the society.

A teacher's activity outside the classroom is not important for the society sometimes, particularly in the environment where the teachers live whether is in the village or in the city. A teacher who lives in the city may be less noticeable for the society since the society tends to be individualistic and rather careless in such aspects. On the contrary, when a teacher lives in the village, their daily activities easily gain more attention from the society. The negative behaviors of students outside the classroom do not cause the society to mistreat a teacher. Even though a teacher is responsible in giving advice and teaching their students manners, the role of controlling student's behaviors is the duty of the parents.

Certainly, there are differences between teachers in formal education and teachers in the society. A school teacher can be considered as "teacher" by the society if they also have knowledge concerning Qur'an. Moreover, it is possible for them to teach people how to read Al-Qur'an. The similarities between both of them are both of them is they give and spread their knowledge to others. The title as a teacher is gained through formal education in University. Education only acts as social ladder to personal status, the pressures as a teacher comes from the fact that teachers are the role model for the society. Religiously, teachers have a higher status since they have the knowledge and they spread the knowledge to people. In addition, they are instilling good manners in people.

Despite the role of the teachers being to teach and instill manners, it is not necessary to associate the negative behavior of students to their teachers. Pointing that the prejudice toward teachers is strict, to perceive it that a teacher will become a student's role model no matter what. Even if the misbehavior of students, such as illegal street racing and student brawls, are very alarming. Most importantly, we should refer back to what they have done. If they did something good then they should be supported, but if they did something wrong that can influence students or society in a negative way it must be solved in the best way.

Not all teachers can teach appropriately for a reason that they teach based on their educational background. In one way, people can teach well even though it does not correspond with their education due to their religious knowledge. Consequently, the responsibilities of a teacher are not only to teach the knowledge but also give moral lessons and manners.

In line with Avraamidou (2014) the scientific improvement performed by teachers are affected by the teachers' identity in preparing and teaching the lesson. The result of the study concern with the way we can present the proof regarding the connection between

dynamic conditions of an idea which can be realized. For the details, the perfect tools are required in order to give the picture of the skills along with the ability of the teachers, their belief, their emotion, their orientation and how they position themselves.

From the aforementioned statement it can be inferred that a teacher should have a Bachelor of Education degree. Nevertheless, the skills of a teacher whose educational background is the same does not necessarily refer to the same teaching skills. The understanding of the teacher regarding the material and how they communicate with their students are one of the indicators of measuring the teaching skills of a teacher. A teacher is also expected to teach not only for the sake of money considering the economic conditions of the teachers are increasing since Indonesia has teacher certification which made their salary two times higher than before. So, the ability to teach properly while having the proper economic condition is the collaboration that is only owned by several people.

The opinion toward this issue is that teachers are a part of society regardless the fact that they may be outside the educational environment. The responsibilities of the teachers as members of society are similar with others. Their activities as teachers are valued since they also have other responsibilities outside the classroom. The argument regarding the

statement is the realization of the consideration regarding the time that is spent in school as not enough for teaching. It is not sufficient for them to teach completely and due to that reason; a teacher may open a chance for students who want to have extra lessons and other activities outside the teaching period. At that time, a teacher will give more lessons for the students in order to enrich their knowledge. It does not mean literally that a teacher should spend 24 hours watching his students but should cooperate with the parents to lead the students to a higher level of achievement.

The expectation that comes from parents toward the teachers is quite big; especially in the teaching process where they teach the students like their own sons, referring to the fact that teachers are in a better financial condition nowadays as a lot of programs have been made by the government to raise the salary for Indonesian teachers yet, this salary increment cannot be the indicator of their prosperity. Previously, a teacher whose salary was not as high as now could fulfill their primary duties. Teaching is not the only responsibility for teachers, they also give education concerning good behavior. Many responsibilities, behaviors, and also manners of a teacher become the model for his students. If the teacher has good manners, it is likely that his students will have the same manners eventually. The same is likely if the teacher is lazy. Therefore, the judgment regarding teachers has wide grasp since they become the role models for their students and for members of society.

Teachers are one of the catalysts and agents of social change in society. Therefore, their role in order to contribute to social engineering is required by society. The role of the teachers in the social life is not only stand-alone but also influenced by existing social conditions around the teacher, either in the neighborhood or in the environment in which the teachers are working. The statement is in consonance with a study conducted by Desimone et.al (2014) which attempts to investigate the issue concerning new teachers in formal and non-formal teaching. There are 3 main concepts in the study, namely (1) the characteristics of a formal and non-formal teacher (2) the natural interaction among students and the teachers (3) the teaching quality. Training or instruction for the new teachers both formal and non-formal is purposely to develop their confidence, knowledge, instruction, how they encourage students to achieve success, and give strength to the teachers themselves as well as provide opportunities for new teachers to develop their teaching. Furthermore, observing the training for the new teachers will lead to the new

policy of formal teaching. Then, the further dynamic notion between formal and informal learning will help in developing the region and the school in preparing newteachers.

Each society has their own social structure that is valid in their region only. The social structure is applied through a number of norms, values and customs so the society acts according to those norms, values and customs. Besides constructing the way people act in the region, the customs also give the social status that can lead to social stratification. The existence of social stratification brings two consequences; first, the condition before the particular individual that can lead to the achievement of a particular status and level in the society. Secondly, the adaptation of the individual behavior that is suitable to the expected actions towards particular members of society. Teachers are one of the people with a high social status in Banjar society.

Teachers have their own place in the constellation structure of Banjar society. A set of rules and pre-requisites are informally arranged by the society to create a criterion of what is called teacher for Banjarese. As earlier noted Banjarese acknowledge teachers in two categories, formal teachers and informal teachers. Formal teachers fulfill a criteria which includes: being educated in teacher education or similar education, and working in line with the field of study which they have previously studied. On the other hand, there are teachers who are categorized as non-formal teachers. Non-formal teacher is another term for people who devote themselves to the welfare of the society through passing on knowledge but may not necessarily be trained in the formal setting as teachers.

As what been explained earlier, a particular status has its own criteria and social consequences in the society. This is also applied to the title of teacher in Banjar society. Although formal teachers are more accepted by the society, some facts show differently. Adam (2002) argues the criteria of particular status covers:

- Gained a respect from the clients and the general society,
- Being trusted to act in order to fill the client's expectation in accountability structures,
- Experienced in accepting the reward for the complexity that is performed

A teacher should gain respect from the clients along with the society. The respects are obtained through the recognition concerning their knowledge and the ability of the teachers in teaching and leading people. Non-formal teachers should act accordance to society principles that influenced by Islam community. That condition is parallel with the fact that Banjar people make Islam as their main cultural foundation, thus their behavior and their social relationship is based on Islamic law and culture as the standard (Daud, 1997: 550). One of the privileges given to non-formal teachers is they become leaders in both religious and non-religious events held by society for socializing purposes. On the other hand, the formal teacher is more concerned with teaching one particular branch of knowledge. Nonetheless, it does not mean a formal teacher is more ordinary compared to a non-formal teacher. A formal teacher can gain trust similar to the non-formal teacher if they can act and have the befitting quality of character as the non-formal teacher.

Non-formal teachers gain more trust of the public than formal teacher as a result of the working area of a non-formal teachers which is multidimensional and more sociable. This leads to a situation where the character of a non-formal teacher in aspects like speaking and behavior is followed by Banjar people. On the contrary, the activity of formal teachers is limited to the school environment; they rarely get those special socializing privileges outside the class.

The more noticeable distinctive difference is the reward and the salary of non-formal teachers and formal teachers. Since formal teachers are more professional, they get the salary every month from the government along with the additional payment for their performance or simply just a reward. The salary is given regularly based on their education level and experience, as well as additional payment given in accordance with their teaching performance.

Unlike the formal teachers, non-formal teachers have a reward system that is more complicated. Non-formal teachers get rewards based on sincerity and enthusiasm of the people around them. The reward that is given to non-formal teachers can be material and or non-material. Since it is voluntary, the gap between the income that is gained by formal and non-formal is quite big. One difference in the level of income is influenced by the level of piety among the teachers. The bigger the influence, the higher the rewards gained. As for the teachers who only influence locally, the reward obtained may not be as high as the first group. Rewards to non-formal teachers are usually given when they are asked to lead prayers or ritual recitations, or other tasks. Non-formal teachers who have wider influence usually get non-material rewards such as an access to opportunities that may be economic, social, or political. Such situations lead non-formal teachers into the political world as players at various political levels both locally and nationally. Here, the term of non-formal teachers begins to change. From teachers to socio-political and religious icons, who command the support of the masses and attract voters. The situation results in the accumulation of their influence as political, economic, and social figures from their beginnings as non-formal teachers. The work ethic is one of the considerations for a person to be categorized as a teacher both as a formal teacher and non-formal teacher. The work ethic should be reflected in their daily lives. For formal teachers, their work ethic should be reflected in their activities such as; teaching on time, being earnest, avoiding corrupt behavior, showing a positive attitude during the teaching period and after

the teaching period. Meanwhile, the work ethic for non-formal teachers is reflected in their modest behavior both in their speech and in their actions.

#### 4. CONCLUSION

Banjarese know two different types of teachers: formal teachers and non-formal teacher. Formal teacher is appointed and have formal education training with certification and teach particular subjects at school. The categorization of formal teachers involves (a) educational background, the title as a teacher is gained through college education, (b) Working in accordance with one's education background in professional training, (c) Their abilities and demonstration of their behavior, the characters or their teaching methods, (d) their ability to give good advice and instill good behavior in their learners. Teachers perceived as non-formal are selected people who devote their life to people's interests. Non-formal teachers are usually held more in high than formal teachers in daily lives. This occurs on the prejudice that non-formal teachers are not material oriented, thereby gaining lots of respect from the public. Non-formal teachers are respected for their piety, exemplariness, and simplicity practiced in their everydaylife.

#### 2 ETHICS APPROVAL AND CONSENT TO PARTICIPATE

Not applicable

#### HUMAN AND ANIMAL RIGHTS

No Animals/Humans were used for studies that are base of this research.

#### CONSENT FOR PUBLICATION

Not applicable.

#### CONFLICT OF INTEREST

The authors declare no conflict of interest, financial or otherwise.

#### References

1. Aditjondro, G.J. (2003). Pola-polagerakanlingkunganrefleksiuntukmenyelamatkanlingkungandari ekspansi modal. Yogyakarta: PustakaPelajar.
2. Alfisyah. (2005). Agama dan tingkahlakuekonomiurang Banjar studiataspedagangsekumulMartapura Kalimantan Selatan.(Master Thesis) Universitas Gadjah Mada,Yogyakarta
3. Avraamidou, L. (2014). Tracing a beginning elementary teacher's development of identity for science teaching. Journal of teacher Education, 63 (2), 88-110, doi: 10.117710022487113519476
4. Daud, A.(1997). Islam dan masyarakat Banjar deskripsi dan analisiskebudayaan Banjar. Jakarta: PT RajaGrafindoPersada
5. Desimone, L. M, Hochberg, E. D., Porter, A. C, Polikoff, M. S., Schwartz, R., & Johnson, L. J. (2014). Formal and informal mentoring: Complementary, compensatory, or consistent. Journal of teacher Education, 63 (3), 223-240, doi : 10.117710022487113511643
6. Faisal, S. (n.d). Sosiologipendidikan. Surabaya: UsahaNasional
7. Hokka, P., &Etelapalto, A. (2014). Seeking new perspectives on the development of teacher education: A study of the Finnish context. Journal of Teacher Education, 63 (1) 39-52 , doi :10.117710022487113504220
8. Mathew B. Miles and A. Micheal Huberman (2014). Qualitative Data Analysis: A Methods Source Book, Edition .3 Sage Publications. Tousand Oaks,Carlifornia.

9. Nasution.(2008). Berbagai pendekatan dalam proses belajar dan mengajar. Jakarta: Bumi Aksara.
10. Robinson, P.(1986). Beberapa perspektif sosiologi pendidikan. Jakarta: Rajawali Pers
11. Salim,H.(2008).“Makna poster ulama: Kasus Kalimantan Selatan” presented at The 5th International Symposium of Journal Anthropology, Universitas Lambung Mangkurat, Banjarmasin.
12. Usman,M.,U. (1999). Menjadi guru profesional. Bandung: Remaja Rosdakarya.
13. UU No.14 tahun 2005 tentang Guru dan Dosen

# A Teachers Contribution In Society An Interpretation Of Community Perceptions And Attitudes

---

## ORIGINALITY REPORT

---

4%

SIMILARITY INDEX

4%

INTERNET SOURCES

2%

PUBLICATIONS

2%

STUDENT PAPERS

---

## PRIMARY SOURCES

---

1

[www.planningmalaysia.org](http://www.planningmalaysia.org)

Internet Source

1%

---

2

[www.ingentaconnect.com](http://www.ingentaconnect.com)

Internet Source

1%

---

3

Submitted to University of Malaya

Student Paper

1%

---

4

[repository.uinsu.ac.id](http://repository.uinsu.ac.id)

Internet Source

1%

---

Exclude quotes  On

Exclude matches  < 1%

Exclude bibliography  On