The effectiveness of community service program in developing social competence and personality competence for Islamic teacher training students

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DOI: 10.18326/attarbiyah.v3i1.25-45

Abstract

Community Service Program (KKN) is a miniature of social reality for students to play a role in society. The program is expected to develop social competence and personality competence, especially as candidate teacher of PAI (Islamic education). This research is conducted on PAI UIN Walisongo Semarang students who follow KKN activity in academic year 2016/2017. Data collection is done by interview, observation, and documentation. The results of the study explained that social competence during the Community Service Program (KKN) as a whole shows the development. On the personal competence of PAI students during the Community Service Program (KKN) shows most of the progress. This is evidenced by the suitability of field data with indicators of personality competence, including (1) Steady and stable personality; (2) Adult personality; (3) Wise personality; (4) Authoritative Personality; and (5) Personality that reflects noble character. Based on the findings of researchers, there are student who have not shown progress on these four indicators. As for factors that affect the development of students' personalities PAI, including internal factors in the form of motivation in the activities of the Community Service Program (KKN), and external factors such as environment.

Keywords: community service program (KKN), social competence, personality competence

INTRODUCTION

Education is basically a process of maturation and human independence systematically, so it can be the successor of a nation that has the ability and ready to live life responsibly in facing the challenges of the times. Living a life responsibly means being courteous in making wise decisions as well as daring to bear the consequences. Law of the Republic of Indonesia Number 20 Year 2003 on National Education System in article 20 paragraph 2 states that: "Universities are obliged to carry out education, research and community service" (Ujang Rachman, 2003: 12)

KKN is a social interaction activity involving various parties. In KKN activities, we will encounter various forms of social interaction, which can be broadly classified into three patterns or forms of social interaction, namely: (1) interaction between individuals; (2) interaction between persons and groups, and (3) Interaction between groups (Gunawan, 2000: 32).

In the interaction activities with the community requires the ability to socialize, so that student KKN programs can run effectively. In the various cultures of society as well as characters, students are required to be able to mingle with the community. Here students are also required to have a good personality and polite, more specifically as a candidate teacher PAI. In carrying out their profession, teachers are required to have related competences of pedagogic competence, personality competence, professional competence and social competence (Kemendiknas, 2006: 6).

In this study, the authors looked at the development of social competence and student personality.

KKN can be regarded as a miniature of a social reality. In practice, KKN can train and develop students' practical ability in solving social problems of society. Thus, through KKN activities, students are expected to increase social sensitivity and maturity in realizing a better community life.

The process of socialization conducted by humans is through the role that must be executed by the individual so this Mead thinking is called role-taking (Bachtiar, 2006: 248). Through the control of the role that exists in society then an individual can interact with others. An individual is unable to grow and develop without interacting with others. In this research, the authors focus on the development of social competence and personality competence during the program Community Service Program (KKN) takes place.

METHODS

This research was field research. The research was included in qualitative descriptive research (Moelong, 2011: 26). Research was conducted in two months (from April to May year 2017), describing the development of social competence and personality competence descriptively. Primary data in this research were students participating KKN majoring in PAI and local community. Five PAI students were studied at three different posts; they are Candi Village, Milir Bandungan Village, Semarang Regency and

Kopeng Village, Getasan Subdistrict, Semarang Regency. Meanwhile, the secondary data in this study were documentation, personal notes, and references related to the research.

Data collection methods used in this research was interview, observation, and documentation. Analysis used in this research was Miles and Huberman model in Sugiyono (2012: 338 -339). They suggest three activities in qualitative research namely data reduction, data display, and conclusion drawing/ verification.

DISCUSSION

Concept of KKN Program (Community Service Program)

In general, the objective of the Real Work Lecture (KKN) program is to produce graduates who are able to appreciate and cope with complex social problems (Fida ', 1997: 2). In accordance with the implementation of *Tri Dharma Perguruan Tinggi* is community service, where students make the most of their study time by working in the field with the community.

KKN activities started in 1971/1972 in Gajah Mada University, Hasanudin University, and Andalas University. Then at UGM Dies Natalis in 1972, President Soeharto at that time in his speech said that every student working in the village in a certain period to help rural communities solve development problems as part of the curriculum. In 1973, the Directorate General of Higher Education stipulated community service by university students called KKN which is a curricular activity for undergraduate students at certain level (Fida ', 1997: 12).

In its development, KKN program began to be implemented at other universities. Each university has its own provisions in the implementation of KKN. This is one of them influenced by the vision and mission by the institution. Since Islamic university has a vision and mission that leads to religious activities, its provisions and implementation will refer to the vision and mission of the institution. KKN UIN Walisongo Semarang program in academic year 2016/2017 was based on mosque posdaya. Posdaya (family empowerment post) is a forum of friendship, communication, and inter-family advocacy that serves to build families and communities in order to get the welfare of the birth and mind and optimize the functions of the family. Family functions include religious functions and increased faith and piety, cultural functions, functions of love, educational functions and others (Institute for Research and Community Service, 2017: 22).

Concept of Social Competence

Syaiful Sagala defines social competence as follows (Sagala, 2011: 38):

> "*The ability of teachers to communicate and interact effectively and attractively with learners, fellow educators and education personnel, parents and guardians of learners, the community around the school and around where the educator lives, and with the parties concerned with the school.*"

While the definition according to the explanation of Article 10 of Law No. 14 of 2015, social competence is the ability of teachers to communicate and interact effectively and efficiently with learners, fellow teachers,

parents/guardians of learners, and the surrounding community (Kemendiknas, 2006: 9).

Based on the above definitions can be concluded that social competence is the competence of teachers concerning the skills and flexibility of a teacher in socializing with the surrounding environment including the relationship with fellow teachers, learners, parents/ guardians, and the community. Following the elaboration of social competence indicators teachers in this study (Mulyasa, 2008: 179): (1) They can communicate orally, written, or gesture; (2) They use communication and information technology functionally; (3) They associate effectively with the community; (4) They associate with the community politely.

Personality Competence

Personality competence is the ability of a steady personality, noble character, wise, and authoritative and become the example of learners (Kemendiknas, 2006: 10). Personality competency measurement used in this study include (Wibowo & Hamrin, 2012: 113 - 116) : (1) A stable and stable personality, measured by indicators acting in accordance with the norms (laws), social norms, enjoying work as a teacher and having consistency in acting; (2) Adult personality, as measured by indicators indicates independence in acting as an educator and has a work ethic as an educator; (3) Wise personality measured by indicators represents actions that are beneficial to students, schools and communities and shows

openness in thinking and acting; (4) Authoritative personalities as measured by indicators display positive attitudes towards students, and respectable behavior; (5) Personality that displays noble character, as measured by indicators, acting in accordance with the norms of religion and behavior that can be followed by learners.

According to the research of Nasehudin (2015: 3), social intelligence (interpersonal intelligence) means all things which happened between two individuals. It has a characteristic of processing from the result of individual interaction. Social Intelligent shows someone's ability to understand others' feeling.

The Development of Social Competence

Communicate orally, written, or gesture;

According to Suranto Aw (2011: 113) the purpose of communicating not only convey a message from the communicator to the communicant, but rather to feedback such as the opening of ways of thinking and behavior of a person to a better direction. In this case, KKN participants are required to be proficient in communicating with community members to achieve the objectives of programs planned by KKN participants. From the communication is expected to have a form of feedback both from the way of thinking and behavior of society.

Further than that Nasehudin state in his research that social intelligent contains of sensitivity of social aspect, social insight, and social communication. These social skills are basic skill which have to be owned

by person and social ethic, problem solving skill, effective communication, effective listening and also lead a group (2015: 11).

The results of interviews with the local community and observation researchers, Student of PAI department which amounted to two people can communicate well with local residents. As revealed by one of the residents who explain the programs of corruption in the village of Candi. Such as learning activities at the TPA (the place learn *al-Qur'an*), medicinal planting program, and waste processing program. This success can also be seen from the open minds of the people of Candi village about the processing of garbage to maintain the local environment.

Students of PAI department who lived in Mlilir village post were two people. One student came from Thailand. In communicating, she has difficulty speaking in Javanese language. To adjust post environment and perform their role as KKN participants, there is a demand to understand the language of the local community. Difficulties experienced by students do not hinder their relationship with the community. Students overcome difficulties with many associate with the community. From the intensity of the association, students learn some vocabulary of Java language and learn to understand the purpose of public discussion.

The above opinion exposes the importance of language or symbols as a medium of social interaction. Symbols are objects or movements that have special meaning for people who are gathered in groups, communities, or society. Symbols are socialized and passed on through certain strategies, and become references when people behave and behave (Ali, 2017: 42).

With different cultural and linguistic differences, students from Thailand are learning new cultures and languages.

Charity which quoted by Stephany Brett's research that dialects are often addressed in the classroom only in the context of attempting to encourage students to accommodate more standardized varieties. In this case, because language and identity are closely linked, students may feel tension between home and school varieties, resulting in psychosocial difficulties (2015: 779).

According to Zakiyuddin Baidhawy (2005: 5), As a positive impact adapt and appreciate the culture, then the individual can coexist with other individuals or communities that differ both beliefs, behaviors, habits, and others. Reality in the field, the ability to communicate students at Mlilir Village post has been rated well by the community. This is evidenced by the attitude of the community to accept the proposal of PAI students to run the PKK program (family empowerment and welfare program). The results of interviews of Kopeng villagers say that how to communicate PAI students living in Kopeng Village is considered good. But the way of communication has not been balanced with the strategy of mobilizing the community. Students assessed by the community have not shown cooperative attitude in activities that have been active in society.

Using Functional Communication and Information Technology
Students of PAI department located in Candi Village use communication technology functionally. Students take advantage of their abilities to help

complete the administrative task of the local village office and make MMT (Metromedia Technologies) to deliver the socialization. Students of PAI located in Mlilir Village socialize smoking danger program for elementary school children by using LCD (Liquid Crystal Digital), so the material is packed in such a way with the aim of attracting children's attention. For students of PAI department in Kopeng Village utilize communication technology functionally by socializing KKN programs using MMT (Metromedia Technologies).

Associating Effectively with the Community

In mingling with the community must pay attention to existing conditions. In other words students read the situation how to get along with the community. The results of interviews with the community of Candi Village obtained information that students of PAI department participate in community activities. When interacting with the surrounding community, KKN participants, especially students of PAI department, used community meetings such as recitation, PKK (family empowerment and welfare program), and Posyandu (public health program) to interact with community members to convey ideas and thoughts of students through programs planned by KKN participants.

Associate effectively is also shown through the race held by KKN participants in the village of Candi and Mlilir village. Based on the observations of researchers, through the race held by students, students closer to the community and the relationship more intimate and good.

While the participation of students majoring in PAI in Kopeng Village post is considered less by the community. According to researcher observation, community residents of Kopeng Village have concern on how to mix KKN participants with people who are less participate in community activities. This is evidenced by a subtle reprimand by local residents to initiatif follow community activities.

Associate with the Community

In a society there is a norm that binds every member of its citizens. The norm applies both local residents and migrants. Likewise, the people of Candi and Mlilir Village think that KKN students including students of PAI department have been polite. According to the researcher's observation, the way students associate with the community is one of them reflected through the way they welcome guests with both known and unknown people. They volunteer to prepare a good meal for their guests

In the perspective of Islam and Javanese culture is very upholding the etiquette in welcoming guests. How to respect the guests among them dressed politely and appropriately, receive guests with a good attitude, and provide dishes for guests. The relationship between KKN participants in Kopeng village with the community residents looks less good. Based on field data, how to mix with students of the community was one of them reflected through the way they face the community. As new residents in each village post, students should get along with the behavior well mannered. When encountered the attitude of people who are less pleased,

as newcomers need self-introspection, so found the right attitude to face the community.

The Development of Personality Competencies

Steady and stable personality

Indicators of steady and stable personality competencies include acting in accordance with the norms (law) and society (social), enjoy working as teachers and having consistency in acting. In this study, the indicators are reflected in student behaviors while at the post KKN. When interacting with the community, students have experience on how to be accepted by society, among others being friendly to the community and often mingling with the community. Friendly attitude is the first way to start social interaction. Friendly attitude in question is like smile, polite and respectful in communicating, greet people first, and so on. So hopefully the community can accept the presence of students KKN. About that, accordance with the opinions of students related to student attitude during the KKN took place. During KKN, students of PAI department in the Village, especially temple and Mlilir are considered good by the community. Society observes the behavior of students who do not violate social norms or norms prevailing in society.

KKN is a community-based activity. Therefore, students should be able to mingle with the community, thus the familiarity will be established so that communication is more effective. Their efforts to be accepted by the society are shown by obeying social norms as well as legal norms which

are applicable in society. This means that the attitude of KKN students mostly does not violate the norms of society, they can coexist in the society. The findings of the researcher, there are attitudes that are considered less by the community to the participants of KKN who live post Kopeng. When students jump into the field, students do not mix with the community. They rarely greet the people around him.

From the above explanation, it is so important to maintain an attitude when meeting people. According to researchers' observations, Kopeng community is well-known to both well-known and unknown citizens. With a good community environment, it is better for students to compensate by being polite to the community, so the programs that have been designed can be supported by the surrounding community. In its development, the attitude of students has not shown consistent attitude in acting, when in mosque, some students look friendly with but when they meet for example on the street, they do not say hello. From the citizen's speech shows the attitude of public awareness of the students because it can be understood that the student is regarded as an educated person both knowledge and behavior.

In terms of interest of PAI students in teaching, can be seen from their enthusiasm and intensity in teaching. Based on the observation of the researchers, most of the students of PAI department studied made breakthroughs for the children's spirit of learning, such as holding the competitions, this certainly makes its own entertainment for children, especially in the Village Temple and in the Village Mlilir. Different from

that, KKN students who live in Kopeng village are considered less enthusiastic in teaching. The intensity of their teaching in the TPA is considered less by the surrounding community.

Adult Personality

A teacher who has an adult personality is a teacher who displays independence in acting as an educator and has a work ethic as an educator. In terms of independence in acting, can be seen from the way they face problems. The experience of the students of Candi village tells the attitude of courage to appear in front, although there is no provision in organizing on campus. Students in the village of Mlilir ask for help from colleagues to solve the problem. Some of these obstacles are addressed by adults by students. Barriers can be minimized with confidence and do not hesitate to ask for help from others.

The development of personality competence in terms of independence of other students showed progress. This is evidenced by observations and interviews with students that the obstacles they face do not exist, they are accustomed to organize and convey ideas on campus. Similar to the observation and experience of M. Furqon Hidayatullah (2009: 203) that students who perform academic activities and student activities have more survival life than students who only pursue academic activities. According to him, students who are more active organize trained to interact with others and have more life skill experience.

The development of the competence of other students' independence has not shown progress. Students have not shown independent attitude, such as there is no initiative in the activities that exist in the community. New students move if there is command. While the work ethic of educators in KKN activities is reflected in the behavior of students, especially in the Village Mlilir who has concern for elementary school-age children who have smoked cigarettes. From the incident, KKN Candi Village held a socialization of the dangers of smoking from class to class. Based on interviews with the community, the work ethic as an educator at temple post is seen when doing socialization about waste processing. Rubbish is usually burned then processed into various handicrafts and fertilizers that are useful for plants.

Furthermore, the work ethic as a student educator PAI department in Kopeng village has developed. They held religious and moral counseling to the *karoke* guides in Kopeng village. This activity shows students' caring attitude towards Kopeng village environment. Somehow, the participation of students on activities in society is still considered less.

Wise Personality

According to Big Indonesian Dictionary, wisdom can be interpreted (1) always using reason (2) clever and careful (meticulous, meticulous, etc.) when faced with problems (Team Compiler Language, 2007: 149). The wise personality of a teacher is developed as an indicator of showing actions that are beneficial to students, schools, and society and showing

openness in thinking and acting. These indicators are reflected in the way they contribute to community activities and provide and receive opinions from the community. Based on interviews with the community, All students majoring in PAI display beneficial behavior among PAI students in the village of Candi to be the host and *qiro'ah* during the recitation meeting, as well as preparing meals for religious event. Community activities driven by PAI students in both Candis in Mlilir and Kopeng villages are teaching TPA. Especially in Mlilir village, in addition to moving TPA for children, PAI students also take initiative to mobilize PKK program for mothers in Mlilir village.

Students of PAI department in Kopeng village socialize to adolescent about waste processing. Different form that, students of PAI department in Village Mlilir share knowledge to community that how to make dish soap with a combination of natural ingredients and chemicals and held a cooking, how to make Tom yam (Thailand food) to the mothers who live in the village of Mlilir. From the various explanations, it has been presented that all students show beneficial behavior for the surrounding environment, which distinguishes the intensity and quality of activities undertaken.

An Authoritative Personality

Factually, teacher training students requires authority. According to Henry Fayol in Panglaykim in Muhammad Nurdin (2010: 143), authority is the right to rule and power to keep us obeyed and obeyed. Authority comes

from two things: charisma and performance. Charisma usually deals with the things that are attached to a person, such as posture, face shape, eye gaze to walk. Meanwhile, performance is the habit which deals with the standard and work plan. This performance is more easily learned and established (Munir, 2010: 9-13).

The indicator of the authoritative personal attitude is to have a positive attitude towards the students, and the behavior is respected. Indicators of this study are measured from the way of dressing and always display the positive things to all circles, especially in children. Based on the observation of researchers and interviews with community, the five PAI students were dressed politely during the KKN. Dressed politely in the perspective of Islam is wearing clothes that cover the *aurat* and deserve wearing. In addition to dress politely, PAI students also display a positive attitude towards students. Among them, according to researcher observations, All PAI students performed disciplinary attitudes, such as using KKN jackets when they got out of the post.

Personality Showing the Noble Oneness

The noble person among them acts in accordance with the religious norms. In more detail, the noble character of society in Mustopa's research (2014: 261-281) is a good behavior that appears through verbal and deeds, and is always present in a person and not temporarily reflected from his daily behavior. In this study, the authors observed behavioral symptoms that appear in PAI students who display noble character. The author

focuses on student habits that appear during KKN either in the form of words or deeds. For example, the language used in everyday conversations and good habits undertaken by KKN in the form of deeds, such as keeping clean and so on.

According to researchers' observations and interviews with the community, KKN students in Mlilir village often pray together in local mosques, especially when praying at dawn. The distance between the mosque and the post is not far enough to prevent the KKN participants to pray in congregation in the mosque. The habit of praying in congregation creates an impression which is good on society. Mlilir At Candi Village Command Post, students of PAI department display a polite attitude on the community from children to parents. According to the villagers of Candi Village, KKN participants are good at associating with older people and children. The community assesses the courtesy that is shown to be memorable during KKN. The closeness between KKN participants and the community continued after the KKN was completed, they held a tarawih activity together in the Candi Village. It shows that the participants of KKN Candi Village keep the relationship with the community of Candi.

Students of PAI department in Kopeng Village have not shown any progress in this indicator. According to the people, because they rarely blend with the community, the habits performed by KKN participants do not create an impression on the community. The development of personality competence through KKN program began to develop well. Of

the five indicators of personality competence, there are students who have not met these indicators. This is certainly caused by various factors, including the factors themselves and environmental factors.

Self-factors arise because of lack of motivation in this KKN activity.Such as the interviews that the authors do with students who have not meet the indicators of personality competence. They follow the flow of activities on the community but not yet have a strategy in mobilizing community activities.In addition, the authors observe the environment around their KKN post, affect the development of student personalities of PAI. When the environment in one post is not good, it will affect the personality development of PAI students.

Apart from the factors themselves and the environment, according to Muhammad in Moh Roqib & Nurfuadi (2009: 24) to improve the teacher's personality is required habits of attitude in the acceptance of all the input so gradually the teacher's personality becomes more mature and mature. This is the custom and the prevalence that occurs when the desire to move forward and develop.

CONCLUSION

The social competence of PAI students through the KKN program mostly shows progress. Proven with the suitability of field data with social competence indicators, such as (1) Can communicate orally, in writing, or gesturing, (2) Using communication and information technology functionally, (3) Associating effectively with the community. In the

indicator (4) Associate with the community polite, there are students who have not shown progress. This is due to lack of awareness in the life of society.

Competence Personality of PAI students through KKN program mostly shows progress. Proven with the suitability of field data with indicators of personality competence, such as (1) Steady and stable personality, (2) Personality of the adult, (3) Personality wise, (4) Authoritative personality and (5) Personality that reflects with noble character. The findings of researchers there are students who have not shown the development of personality, this is caused by internal factors in the form of lack of motivation in KKN activities and external factors in the environment post KKN. Regardless of internal and external factors, to improve the teacher's personality is required habit in receiving all input so that the teacher's personality to mature.

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