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***Seulangê* as a Model for Enhancing Principal Competence in South Aceh: a Study on the Cultural Approach Effectiveness**

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Abstract: The impact of culture on learning has been extensively acknowledged by authorities such as Vygotsky. This study aimed to evaluate the efficacy of the Acehese culture-based training model, *Seulangê*, and to enhance the competencies of state secondary school administrators in South Aceh Regency, Indonesia. This research employs a qualitative methodology with a cultural perspective. This paper employs a pre-experimental design characterized by a one-shot case study involving 27 principals in South Aceh. Data collection was conducted by testing and paperwork, thereafter analyzed with the t-test method utilizing SPSS version 23. Differences in learning results exist between training participants utilizing the Jigsaw training model (experiment A) and the *Seulangê* model (experiment B) among school principals. The study stated that the experimental data indicated a disparity in learning outcomes between experiment A, which yielded a score of 69.63, and experiment B, which achieved a score of 75.00. This indicates that the application of Experiment B (*Seulangê* Model) in education is superior to the control Experiment B (Jigsaw Model). The statistical examination of the "t-test" indicates a t-count of -2.887, with a significance level of 5% (95% confidence interval) and 52 degrees of freedom. If the t-count is situated in that region, H₀ is dismissed. Consequently, it can be inferred that the learning outcomes of participants in experimental classes A and B regarding principal competence (personality, managerial skills, entrepreneurship, supervision, and social abilities) are not identical or significantly different, indicating that there are disparities in the learning outcomes of the training participants, with experiment B outperforming experiment A.

Keywords: *Seulangê* training model, principal competence, cultural approach, local wisdom

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Abstrak: Pengaruh budaya terhadap pembelajaran telah diakui secara luas, oleh para pakar diantaranya adalah Vygotsky. Tujuan penelitian tersebut adalah untuk menguji efektivitas model pelatihan berbasis budaya Aceh; *Seulangê* dan untuk meningkatkan kompetensi kepala sekolah menengah negeri di Kabupaten Aceh Selatan, Indonesia. Penelitian ini merupakan metode kualitatif dengan pendekatan budaya. Artikel ini menggunakan desain pra-eksperimental berupa studi kasus one-shot dan melibatkan 27 kepala sekolah di Aceh Selatan. Pengumpulan data dilakukan dengan menggunakan tes dan dokumentasi, kemudian dianalisis menggunakan rumus uji-t dengan menggunakan SPSS versi 23. Diketahui perbedaan hasil belajar peserta pelatihan yang menggunakan model pelatihan Jigsaw (sebagai eksperimen A) dan model *Seulangê* (percobaan B) di antara para kepala sekolah. Penelitian menyimpulkan bahwa hasil percobaan menunjukkan adanya perbedaan hasil belajar antara percobaan A dan percobaan B, di mana percobaan A sebesar 69,63 dan percobaan B sebesar 75,00. Artinya, penggunaan eksperimen B (Model *Seulangê*) dalam pembelajaran lebih baik dibandingkan model eksperimen A (Model Jigsaw) sebagai eksperimen kontrol. Terlihat dari analisis data statistik “uji-t” diperoleh keluaran t-hitung sebesar -2,887, sedangkan tabel statistik dengan tingkat signifikansi 5% atau selang kepercayaan 95% dengan derajat kebebasan sebesar 52. Jika t-hitungan terletak pada daerah tersebut, H_0 ditolak. Dengan demikian, dapat disimpulkan bahwa hasil belajar peserta kelas eksperimen A dan B pada tema kompetensi kepala sekolah (kepribadian, manajerial, kewirausahaan, pengawasan, dan sosial) tidak sama atau berbeda nyata yang berarti terdapat perbedaan hasil belajar peserta diklat, di mana eksperimen B lebih baik dibandingkan eksperimen A.

Kata Kunci: Model pelatihan *Seulangê*, kompetensi kepala sekolah, pendekatan budaya, kearifan lokal

Introduction

Principal leadership is a vital factor in enhancing educational quality, garnering rising global attention. This pertains to the principal's proficiency in overseeing a group of individuals, particularly the school staff. Strong principle leadership positively influences students' academic performance in educational institutions.¹ The efficacy of principle leadership is significantly impacted by school performance. Principal leadership significantly influences student

¹Clive Dimmock and Cheng Yong Tan, “Explaining the Success of the World’s Leading Education Systems: The Case of Singapore Article,” *British Journal of Educational Studies* 64, No. 2 (2015). Mahat Hanifah, et.al., “Competencies For Form Six Geography Teachers in Reaching the Malaysian Education Quality Standards,” *Cakrawala Pendidikan* 38, No. 2 (2019).

academic development.² The principal significantly influences the efficacy and advancement of the institution.³ The capacity to sway the group one leads is another facet of effective leadership anticipated from the principals.⁴ A leader can theoretically influence, inspire, motivate, and direct their team to attain educational objectives inside educational institutions.

Schools require skilled principals with exceptional abilities, since they play a strategic role in achieving quality of national education through effective administration and a competitive culture. The rapid and spontaneous execution of quality education necessitates the precise delineation of concepts, principles, and procedures within appropriate frameworks and methodologies. Consequently, pursuant to the Regulation of the Minister of National Education Number 13 of 2007 regarding the Competency Standards for School/Madrasah Principals, a principal must fulfill various competency standards, encompassing personality, managerial, entrepreneurial, supervisory, and social competencies.⁵

According to the most recent data from the Ministry of Education and Culture (Kemendikbud) of the Republic of Indonesia, the 2019 Principal Competency Test yielded scores of 57.93 in entrepreneurial competency, 51.10 in supervisory competency, and 58.05 in management competency. The managerial competency (56.44), supervisory competency (49.60), and entrepreneurial competency (55.62) of school principals in Aceh Province remain below the national average.⁶ Additional sources cite the outcomes of the 2015 UUKS for secondary education (46.26), middle school (45.15), and primary education (37.91) in the domains of leadership, entrepreneurship, management, and supervisory learning. The performance of junior high school principals in South Aceh Regency remains below the established competency levels.

The government has undertaken multiple initiatives to enhance the efficacy of principals, including training programs. The coaching conducted thus far is uninspiring about the beauty of life, characterized by repetitive ideas and

²Kenneth Leithwood and Doris Jantzi, "The effects of Transformational Leadership on Organizational Conditions and Student Engagement with School." *Journal of Educational Administration* 38, No. 2 (1999).

³David Litz Qusay Abu Juma Kevin S. Carroll, "Perspectives of Teachers' on The Selection and The Development of The School Leaders in the United Arab Emirates," *International Journal of Educational Management* 34, No. 1(2016).

⁴Muwahid Shulhan, "Leadership style in the Madrasah in Tulungagung: How Principals Enhanced Teacher Performance." *International Journal of Educational Management* 32, No. 4 (2008).

⁵Peraturan Menteri Pendidikan Nasional Nomor 13 Tahun 2007 tentang *Standar Kompetensi Kepala Sekolah/Madrasah*.

⁶Hasil Uji Kompetensi Kepala Sekolah (UKKS) Tahun 2019, diakses melalui situs: <https://detikmanado.com/uji-kompetensi-kepala-sekolah-sulut-peringkat-20-nasional> (Detik Manado, Mei 2019).

scant practical application, excessively abstract, and lacking in scientific ideals and human qualities. Education and training must be fundamental components of human culture and embody humanitarian principles.⁷ According to Vygotsky, culture embraced and valued by the society can facilitate an individual's learning and growth.⁸

Training in Aceh Province predominantly remains conventional, particularly among principals, as training activities fail to incorporate local culture and the surrounding environment, contrary to the independent learning curriculum. In this setting, instructors must foster collaborative learning among students by posing innovative questions regarding concepts and challenges in education.⁹ This technique is essential for establishing a robust academic foundation to enhance intelligence, including comprehension, empathy, and communication abilities.

The preliminary research reveals multiple core issues in the growth of school administrators in South Aceh Regency, Aceh Province, Indonesia. Included are traditional primary training, reliance on standard textbooks as instructional resources, a predominance of lecture-based methodologies in training, and a deficiency in participant motivation. The literature indicates that the training received by principals predominantly employs traditional methods rather than a culture-based learning model; the instructional material is primarily textual, leading most participants to memorize the content.¹⁰

The significance of culture is substantial in shaping a nation's civilization and addressing social issues, including those related to education.¹¹ Culturally relevant training helps address educational challenges. Local culture emerges from the interaction between individuals or groups and their surrounding

⁷Mardhatillah, et.al., "the Effectiveness of Thematic Learning Model Based on the Aneuk Jamee Tribe Integrated Higher Order Thinking Skills (Hots) in Basic School Students," *Ilkogretim Online -Elementary Education Online* 20, No. 5 (2021).

⁸Robert E. Slavin, *Educational Psychology: Theory and Practice*, Edisi 6, (Boston: Allyn and Bacon, 2010), p. 42-43. Karim Shabani, "Applications of Vygotsky's Sociocultural approach for teachers' professional development," *Cogent Education* 3, No. 1 (2016). Rudi Santoso Yohanes, "Teori Vygotsky dan Implikasinya terhadap Pembelajaran Matematika," *Jurnal Widya Warta*, XXXIV (2), (2010), p. 3.

⁹Dendodi, Nurdiana, "Dampak dan tantangan terhadap Transformasi kurikulum di Satuan Pendidikan." *Journal of Education Research* 5, No. 2 (2024).

¹⁰Fasih Ahmed and Marie Françoise Narcy-Combes University of Nantes, France, "An Analysis of Textbooks from a Cultural Point of View," *TESOL Journal*, 5, No. 1 (2011).

¹¹Nurdyansyah, "Model Social Reconstruction Sebagai Pendidikan Anti – Korupsi Pada Pelajaran Tematik di Madrasah Ibtida'iyah Muhammadiyah 1 Pare," *Jurnal Pendidikan dan Keislaman* 14, No. 1 (2015). Mursyid Djawas, et.al., "Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism," *Hasanuddin Law Review* 10, No. 1 (2024). Nelvitia Purba, et.al., "Revitalization of Socio-Cultural Based Dolanan in the Formation of Children's Character in Javanese Families in Binjai, Indonesia," *El-Usrah: Jurnal Hukum Keluarga* 7, No. 1 (2024).

environment. They must meticulously safeguard the indigenous peoples' local culture for posterity.¹² Consequently, the transmission of regional culture across generations is of paramount significance.

Local wisdom is increasingly acknowledged and valued throughout all aspects of life, including education and training, as evidenced by previous studies undertaken by scholars.¹³ They recognize the existence of these values inside the local culture. The utilization of external training models, which are periodically modified, can occasionally render participants inert due to the intricate nature of fostering positive relationships among participants, their peers, and instructors. Participants have thus far received concepts and principles of learning in a readily accessible format and are unaccustomed to problem-solving and deriving knowledge from their cultural context.¹⁴ Instructors exhibit increased confidence in effectively educating learners due to prior experiences. In training exercises, participants exhibit reluctance to inquire of instructors and peers, despite receiving support and motivation.¹⁵ Capable participants favor solitary work and promptly consult the instructor when encountering difficulties, without sharing the outcomes of their group talks.¹⁶

Initiatives to enhance the principal's proficiency are conducted via training programs rooted in local culture. Implementing training is an effective

¹²M. Cocks, S. Vetter & K. F. Wiersum, "From Universal to Local: Perspectives on Cultural Landscape Heritage in South Africa," *International Journal of Heritage Studies* 24, No. 1 (2017), Renato Crouzeilles, et.al, "Achieving cost-effective landscape-scale forest restoration through targeted natural regeneration," *Conservation Letters* 13, No. 3 (2020), Hanspach, et. al, "Biocultural approaches to sustainability: A systematic review of the scientific literature," *People and Nature* 2, No. 3 (2020), A. Rim-Rukeh, G. Ierhievwie, I. E. Agbozu, "Traditional beliefs and conservation of natural resources: Evidences from selected communities in Delta State, Nigeria," *International Journal of Biodiversity and Conservation* 5, No. 7 (2013).

¹³Hieronimus Canggung Darong, et.al., "Character Building: The Insertion of Local Culture Values in Teaching and Learning." *Journal of Humanities and Social Studies* 5. No. 3 (2021). Jaana Nehez & Ulf Blossing, "Practices in different school cultures and principals' improvement work." *International Journal of Leadership in Education*, 25(2) (2020). Maidar, Syawal Gultom & Darwin, "Does a Training Activity Still Need Local Cultural Values?" *European Chemical Bulletin* 12, No. 4 (2023). Louise F. Pendry, et.al., "Diversity training: Putting theory into practice." *Journal of Occupational and Organizational Psychology* 80, No. 1 (2007). Fardarita and Ahmad, "The Implementation of Training and Education Program for the Headmaster Candidates at Education Quality Guaranty Institution (LPMP) Lampung," *Journal of Indonesian Student Assessment and Evaluation* 6, No. 1 (2022). Nirva Diana, "Manajemen Pendidikan Berbasis Budaya Lampung: Analisis Eksploratif Mencari Basis Filosofis), *Jurnal Analisis* XII, No. 1 (2012).

¹⁴Mardhatillah, "Thematic Learning Based on Gender Equality and Value of Diversity to Strengthen Student National Character." ICSSIS Medan, Indonesia (2019).

¹⁵Husni Hamdani, et.al., "Peningkatan Kompetensi Kepala Sekolah Melalui Diklat Penguatan." *Jurnal Tata Kelola Pendidikan* 2, No. 1 (2020).

¹⁶Nani & Evinna Cinda Hendriana, "Analisis Kesulitan Belajar Siswa pada Pembelajaran Bahasa Indonesia di Kelas V SDN 12 Singkawang." *Journal of Educational Review and Research* 2, No. 1 (2019).

method to enhance the principal's competence, as it fosters the development of new strategies aimed at improving the knowledge, abilities, and skills expected of the principal, thereby aligning their quality with established standards.

An effective training program offers strategies for principals to maintain competence and adapt to organizational change. Peters and Waterman contend that organizational transformation, broadly defined, may be achieved through training programs. Moreover, Stewart asserts that the training function plays a role in facilitating organizational change. The purpose of training outcomes is to enable leaders to enhance their competencies in managing change by equipping them with skills, utilizing the change process, and assessing staff needs to elevate their capabilities (knowledge, skills, and attitudes) for improved quality.¹⁷

The Acehese culture, characterized by a social system that emphasizes *meupakat* (deliberation) and dialogue, embodies a philosophy of togetherness. This value system, which includes proper conduct, such as shaking hands with the right hand and ancestral teachings, is deemed essential for implementation in training activities.¹⁸ Integrating Acehese culture with its training methodology will instill positive cultural values in participants, enhance knowledge, and elevate participants' capabilities in preserving their identity amidst globalization. Consequently, researchers deem it essential to establish a training model rooted in the local "seulangke" culture of Aceh and the Jigsaw Learning Model to enhance the competencies of high school principals in South Aceh Regency, Aceh Province, Indonesia.

This research employs a qualitative methodology with a cultural perspective. This paper employs a pre-experimental design characterized by a one-shot case study with 27 school principals in South Aceh. The therapy is regarded as an independent variable, whereas the outcomes are considered dependent variables.¹⁹ Sugiyono asserts that the quantitative approach employs a deductive-inductive methodology, commencing with theoretical frameworks, expert opinions, and researchers' experiential insights, subsequently evolving

¹⁷Stewart Adam and Deon Nel, "Blended and online learning: student perceptions and performance," *Interactive Technology and Smart Education* 6, No. 3 (2009).

¹⁸Abdul Manan, "The Ritual Calendar of South Aceh, Indonesia." *Jurnal Ilmiah Peuradeun* 5, No. 1 (2017). Mursyid Djawas and Sri Astuti Abdul Samad, "Conflict, Traditional, and Family Resistance: The Pattern of Dispute Resolution in Acehese Community According to Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, No. 1 (2020). Ridwan Nurdin, et.al., "The Role of Customary Leaders as Hakam in Resolving Divorce: A Case Study in Kuta Alam Subdistrict, Banda Aceh City," *El-Usrah: Jurnal Hukum Keluarga* 6, No. 2 (2023).

¹⁹Sugiyono, *Metode Penelitian dan Pengembangan (Research and Development)*. Cet. IV, (Bandung: Alfabeta, 2019), p. 256. David E Meltzer, "The Relationship Between Mathematics Preparation and Conceptual Learning Gains in Physics: A possible "Hidden Variable" in Diagnostic Pretest Scores." *American Journal of Physics* 70, No. 12 (2002).

into problem identification and proposed solutions to acquire justification (verification) through empirical data corroboration in the field.²⁰

An appropriate research methodology is essential for elucidating the necessary activities to be undertaken and the associated challenges. The methodology of the study, determined by the data's nature, encompasses a quantitative approach wherein the obtained data is represented as statistical analysis. The research was carried out in 2023 and included 27 principals from State Junior High Schools in South Aceh Regency.

The *Seulangê* Model in the Acehese Culture

Seulangê is a distinctive and revered cultural practice embraced by the Acehese community. *Seulangê* is a matchmaker in the Acehese society who serves as an intermediary. The *Seulangê* must possess knowledge of matrimonial customs and exhibits wisdom, authority, influence, and obedience to qualify as a potential suitor.²¹ The primary duty of a *Seulangê* in daily life is to act as a mediator between two parties to facilitate their harmonious union. Consequently, *Seulangê* frequently negotiates demands including dowry, the backgrounds of the prospective bride and groom, and the wedding procession.²² To be designated as *Seulangê*, an individual must possess at least six attributes: self-confidence, the ability to captivate attention, proficiency in *meulego*, *beuhê kok reusiko*, and *seumikê u keuê*. A *Seulangê* is deemed innovative if he have a well-developed strategy to cultivate robust relationships with all stakeholders and successfully execute it.

Seulangê is not only found in the province of Aceh in Indonesia. It is also found in other provinces in Indonesia, although with different names. As an illustration, it is called "*Talamgkai*" in *Anuek Suku Jamee*,²³ the term, "*Parnakon Hata*" in the Batak language of the Tabo Tribe, the term "*Pangadek*" in the Madurese tribe,²⁴ the term "*Ana Kuni*" in the Pesisir tribe of the Ende

²⁰Sugiyono, *Metode Penelitian Kuantitatif*, (Bandung: Alfabet, 2018), p. 220.

²¹Darni M. Daud M Daud, *Budaya Aceh, Dinamika Sejarah, dan Globalisasi*. (Banda Aceh: Unsyiah Press, 2015). Muhammad Hamzah, *Panduan Adat Istiadat*. (Banda Aceh, Majelis Adat Aceh (MAA) Provinsi Nanggroe Aceh Darussalam, 2008). Darwis A. Soelaiman, *Warisan Budaya Melayu Aceh*, (Banda Aceh: Pusat Studi Melayu-Aceh, 2003). Adam, S., & Nel, D. Blended and Online Learning: Student Perceptions and Performance, *Interactive Technology and Smart Education* 6, No. 3 (2009).

²²Yuliza. "Adat Perkawinan dalam Masyarakat Aceh." *Al-Mabhats, Jurnal Penelitian Sosial Agama*, 5, No. 1 (2020),

²³Marzatillah, et.al., "The Effectiveness of Thematic Learning Model Based on the Aneuk Jamee Tribe Integrated Higher Order Thinking Skills (HOTS) in Basic School Students." *Ilkogretim Online - Elementary Education Online*, 20(5) (2021).

²⁴Zalia Margareta, et.al., "Menelusuri Tradisi "Jhudhuen" dalam Perspektif Hukum Perkawinan di Desa Bangkes, Pamekasan, Madura." *Jurnal Yustitia* 23, No. 2 (2022).

Tribe,²⁵ the term "*Monggolupe*" in the Tolaki tribe in Southeast Sulawesi²⁶ and the term "Munginte" the term used in the Gayo tribe.²⁷

The matchmaking function may be perceived as rather formal in certain cultures. For instance, the Ashkenazi Jewish Shadchan and Hindu astrologers are frequently regarded as significant advisors who assist in identifying suitable partners due to their strong relationships and connections with families.²⁸ Astrologers frequently assert that celestial bodies bless marriage that receive parental approval in societies where marriage is a prevalent institution.²⁹ This facilitates prompt refusals from hesitant children and streamlines the collection process for fortune tellers.³⁰ Certain matchmakers incorporate *tarot* divination into their practices. Indeed, predicting the influence of an individual in a society lacking matchmaking requirements is challenging, especially when the acceptance of male applicants is largely influenced by economic considerations. They are limited to affecting the tempo of a pre-established relationship. They could be engaging with competitors, allies, or other relevant entities.

The structure of the Acehnese society has undergone significant structural changes since the beginning of the reform era and openness. The method of matchmaking has also changed due to the impact of modernization on the society.³¹ Modern online dating services are just one of many examples of dating systems where technology is used almost like a magical miracle with the ability to bring happiness. In this case, matchmakers operate on the belief that romantic love is a basic human right. These services often use personality tests to identify the most suitable partners, although genetic factors have also been suggested. For example, China has moved away from the traditional practice of

²⁵Zakaria Anshori and Sukkrim Mahdin, "Sistem Perjudohan Anak dalam Perkawinan Adat Masyarakat Suku Ende Pesisir Desa Penggajawa Kecamatan Nangapanda Kabupaten Ende." *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila dan Kewarganegaraan* 4, No. 1 (2016),

²⁶Kiki Reski Wulandari, "Leksikon dalam Tradisi Perkawinan Morumbandole Suku Tolaki di Kecamatan Wua-Wua Kota Kendari: Kajian Etnolinguistik," *Journal of Language and Literary Studies* 5, No. 7 (2023).

²⁷Sihar Pandapotan, "Proses Peminangan Menurut Adat Istiadat Gayo di Desa Kala." *Jurnal Pendidikan Ilmu Sosial* 9, No. 1 (2017),

²⁸Charsley, "Risk, Trust, Gender and Transnational Cousin Marriage Among British Pakistanis." *Ethnic and Racial Studies* 30, No. 6 (2007).

²⁹Dirgha J. Ghimire et.al., "Social Change, Premarital Nonfamily Experience, and Spouse Choice in An Arranged Marriage Society." *American Journal of Sociology* 111, No. 4 (2006),

³⁰Sharon M. Flicker, Flavia Sancier-Barbosa, Farhana Afroz, Sumaiya N. Saif, and Faeqa Mohsin, "Marital Quality in Arranged and Couple-Initiated Marriages: The Role of Perceived Influence Over Partner Selection," *International Journal of Psychology* 55, No. 4 (2019),

³¹Sampson Lee Blair and Timothy J. Madigan, "Dating Attitudes and Expectations Among Young Chinese Adults: An Examination of Gender Differences." *Journal of Chinese Sociology* 3, No. 1 (2016).

choosing a partner based on social connections built through others. Online dating has undergone radical changes since the internet era began.³² With most of its users in their 20s and 30s and mostly single, one of China's most popular dating sites has amassed up to 60 million records.³³ Increasingly, internet dating in America will complement rather than replace the traditional function of friends and family as intermediaries and go-betweens. Friends and family can do what they have always done (more effectively) with the help of online social networks such as Facebook.³⁴ By making it easier to learn more about potential partners, technological savvy is reducing the things associated with marriage.³⁵ The “blind date market” was used with the aim of creating a sample with a high probability of parental involvement for 39% of men and 66% of women, according to the findings.³⁶ This revealed that couples in China still use local knowledge with the help of online social networks.

Local Wisdom in Improving Principal Competence

Local wisdom is defined as the idea of local culture that is wise, full of wisdom, has good values, and is embedded and observed by the community,³⁷ and thus, local wisdom emerges from a learning process in which the existence of the community is understood and interpreted as a value that can meet its needs. This knowledge does not appear overnight; it develops gradually through social processes.

³²Shilpa Davé, “Matchmakers and cultural compatibility: Arranged marriage, South Asians, and American television.” *South Asian Popular Culture* 10, No. 2 (2012). Eli J. Finkel, et.al., “Online Dating: A Critical Analysis from the Perspective of Psychological Science.” *Psychological Science in the Public Interest* 13, No. 1 (2012).

³³Hannah Rose Kirk and Shriyam Gupta, “The mediation of matchmaking: a comparative study of gender and generational preference in online dating websites and offline blind date markets in Chengdu.” *Journal of Chinese Sociology* 9, No. 1 (2022).

³⁴Michael J. Rosenfeld, “Disintermediating your friends: How online dating in the United States displaces other ways of meeting.” *Proceedings of the National Academy of Sciences of the United States of America* 116, No. 36 (2019).

³⁵Daniel J. Gibbs, et.al., “Homeostatic Response to Hypoxia is Regulated by The N-End Rule Pathway in Plants, *Nature* 479, (2011).

³⁶Hannah Rose Kirk and Shriyam Gupta, “The mediation of matchmaking: a comparative study of gender and generational preference in online dating websites and offline blind date markets in Chengdu.” *Journal of Chinese Sociology* 9, No. 1 (2022).

³⁷Dahlia D, “Local wisdom in Built Environment in Globalization Era.” *International Journal of Education and Research* 3, No. 6 (2015). Abidin Nurdin, et.al., “Mappatammaq Mangaji in Mandar, West Sulawesi: Childrearing Patterns Based on the Qur'an in the Anthropological Perspective of Islamic Law,” *El-USrah: Jurnal Hukum Keluarga* 7, No. 2 (2024).

In essence, local wisdom is a set of principles that regulate how a community behaves.³⁸ Therefore, in order to protect and monitor the lives of local communities, the community has understood and adopted these values as local principles. In other words, training management is related to local wisdom and values. Management training based on the experience, knowledge, and beliefs of the community is a manifestation of this relationship. All forms of knowledge and intelligence, beliefs, insights, traditions, ethics, and training management methods that are proven to contain local wisdom and values.

Local communities also adapt to the environment by carefully analyzing environmental factors and creating unique adaptation patterns through the development of environmental wisdom that is manifested in traditional values, cultural norms, and rituals that are beneficial to their way of life.³⁹ This is because all types of local wisdom are internalized, practiced, taught, and passed down from generation to generation while still paying attention to community norms and the perceptions of the surrounding community. Symbolic values, aesthetic values, educational values, knowledge, and value systems all reflect the realization of what is intended.⁴⁰

Many researchers who study local culture have a strategic role, the values of local wisdom play an important role and contribute to educational management strategies, although these values must become stronger over time. Local wisdom has soft skills and moral principles that regulate behavior and have an impact on individual and group accountability.⁴¹ Other research findings that community behavior in managing the natural environment is closely related to community understanding of customary law, doctrine, and customary language that contains norms, rules, and prohibitions to control community behavior with nature, support this.

Most studies examine culture, wisdom, and local values in environmental protection. However, only a few studies examine how local culture and its values can be incorporated into the training process. It is important to identify areas where cultural values and knowledge from the local area are useful in the training process. Thus, the use of local wisdom cannot be

³⁸Sufia, et.al., "Kearifan Lokal dalam Melestarikan Lingkungan Hidup (Studi Kasus Masyarakat Adat Desa Kemiren Kecamatan Glagah Kabupaten Banyu Wangi)," *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 1, No. 4) (2016),

³⁹Liliweri, *Pengantar Studi Kebudayaan*, (Bandung: Nusamedia, 2004), p. 140.

⁴⁰Ni Putu Suwardani, "Pewarisan Nilai-nilai Kearifan Lokal untuk Memproteksi Masyarakat Bali dari Dampak Negatif Globalisasi." *Jurnal Kajian Bali (Journal of Bali Studies)* 5, No. 2 (2015).

⁴¹Abidin Wakano, "Nilai-nilai Pendidikan Multikultural dalam Kearifan Lokal Masyarakat Maluku." *Al-Iltizam: Jurnal Pendidikan Agama Islam* 4, No. 2 (2019). Suparmini, et.al., "Mitigasi Bencana Berbasis Kearifan Lokal Masyarakat Baduy." *Jurnal Penelitian Humaniora* 19, No. 1 (2014). Siswadi, et.al., "Kearifan Lokal Dalam Melestarikan Mata Air." *Jurnal Ilmu Lingkungan* 9, No. 2 (2011).

denied to improve competence in all fields including in the context of Education. Namely improving the competence of school principals which includes personality, managerial, entrepreneurial, supervisory, and social competence.

Comparison of Pretest Results of Experimental Class A and B

The initial test score data of training participants in the control class (Jigsaw model) and experimental class (*Seulangê*-based training) can be presented in the table below.

Table 4.1 Comparison of the Pretest Scores

Classification	Experimental Group A (Jigsaw)	Experimental Group B (<i>Seulangê</i>)
(1)	(2)	(3)
N	27	27
Means	62,78	63,15
Median	62,5	62,5
Minimum Score	45	40
Maximum Score	80	80
SD	9.318	9.318

Source: Research findings 2023

Based on the results shown in Table 4.1 above, it can be explained that there are differences in the learning outcomes of training participants in experimental class A and experimental class B, but the differences are not significant. In experimental class A (Jigsaw Learning Model) the average score obtained was 62.78 and the standard deviation was 9.318, while in experimental class B (*Seulangê* Model) the average score obtained was 63.15 and the standard deviation was 9.318.

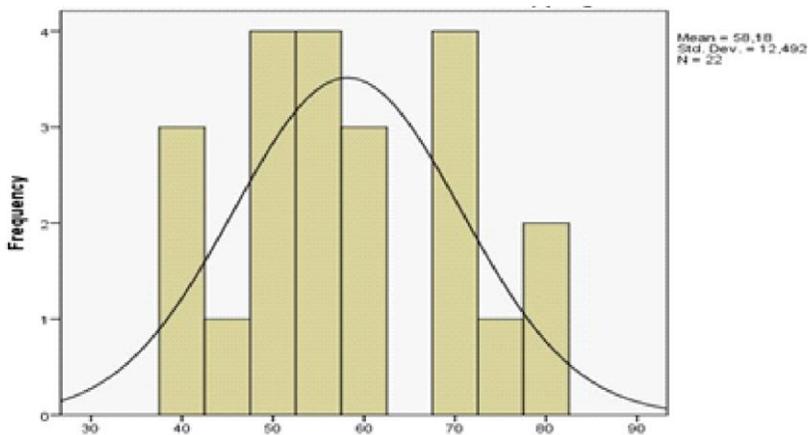
Thus it is known that the learning outcomes of the participants in the training on the theme of managerial competence in experimental class A obtained almost the same pre-test results as experimental class B. A comparison of the distribution of scores in experimental class A and experimental class B can be seen in the following table:

Table 4.2 Comparison of pre-test score

Score	Experimental Group A (Jigsaw)		Experimental B (<i>Seulangê</i>)	
	Frequency	Percentage	Frequency	Percentage
40	-	-	1	3,7
45	2	7,4		
50	2	7,4	3	11,1
55	3	11,1	2	7,4
60	7	25,9	6	22,2
65	3	11,1	7	25,9
70	6	22,2	3	11,1
75	3	11,1	4	14,8
80	1	3,7	1	3,7
Total	27	100%	27	100%

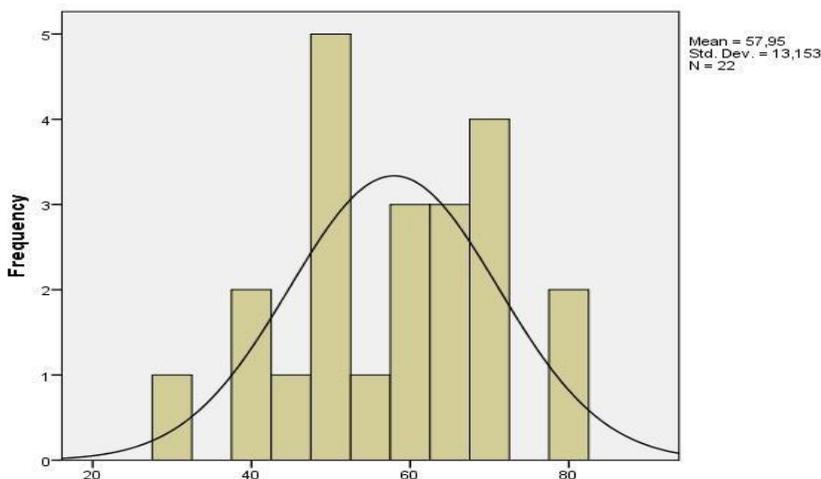
Source: Research finding 2023.

The display of the data can also be viewed as in the following graph:



Grafik 4.1

The distribution of the pre-test score in experimental group A



Grafik 4.2
Distribution pretest score of the Experimental Group B

Based on the results of Table 4.2 and Graphs 4.1 and 4.2 above, it shows that the lowest score obtained in experimental class A (Jigsaw model) is 45 and the lowest score in experimental class B (*Seulangê* model) is 40. While the highest score in experimental class B (*Seulangê* mode) is 40. The score obtained in experimental class A is 80.

Experimental group A and experimental group B raised the theme of principal managerial competence and the results were not much different. With these conditions, research can be conducted by providing two experimental groups A using the Jigsaw model, in contrast to experiment B which uses the *Seulangê* model.

Posttest Results of Experiment A and Experiment B

The analysis of the final test or posttest data was conducted after experimental group A (Jigsaw model) was given principal managerial competency training with experimental group B (*Seulangê* model). The pretest results showed whether the samples used in this study had the same or different learning outcomes after being treated with different training models. The final test result data were compared with the class average score and t-test.

The comparison of the Posttest results of the experimental class A and B

The posttest result of both experimental groups can be seen in the following table:

Table 4.3. Comparison of the posttest result

Classification	Experimental Class A (Jigsaw Model)	Experimental Class B (Model <i>Seulangê</i>)
(1)	(2)	(3)
Total Respondents (N)	27	27
Mean	69.63	75.00
median	67.5	72,75
Minimum Score	50	60
Maximum Score	80	85
Std. Deviation	7.328	6.355

Source: Research Findings 2023.

Comparison of Posttest Results of Experimental Class A and Experimental B

The posttest score data of the training participants in experimental class A and experimental class B can be presented in the table below. Based on the table above, it can be explained that there are differences in the learning outcomes of participants in experimental class A and experimental class B after the training. In experimental class A, the average value obtained was 69.63 and the standard deviation was 7.328, while in experimental class B, the average value obtained was 75.00 and the standard deviation was 6.355.

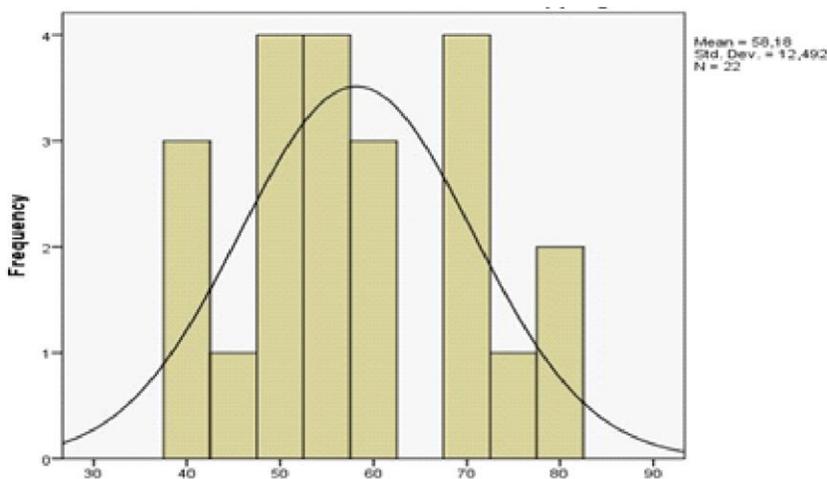
Thus, it is known that the learning outcomes of participants in the managerial material training in experimental class A (Jigsaw model) obtained from the posttest are lower than those in experimental class B (*Seulangê* model). A comparison of the distribution of scores in experimental class A and experimental class B can be seen in the following table.

Table 4.4. Distribution of posttest scores for participants in experimental class B

Score	Experimental Class A (Jigsaw)		Experimental Class B (<i>Seulangê</i>)	
	Frequency	Percentage	Frequency	Percentage
50	1	3.7	-	-
55	-	-	-	-
60	4	14.8	1	3.7
65	2	7.4	2	7.4
70	13	48.1	6	22.2
75	2	7.4	8	29.6
80	8	18.5	7	25.9
85	-	-	3	11.1
Jumlah	27	100%	27	100%

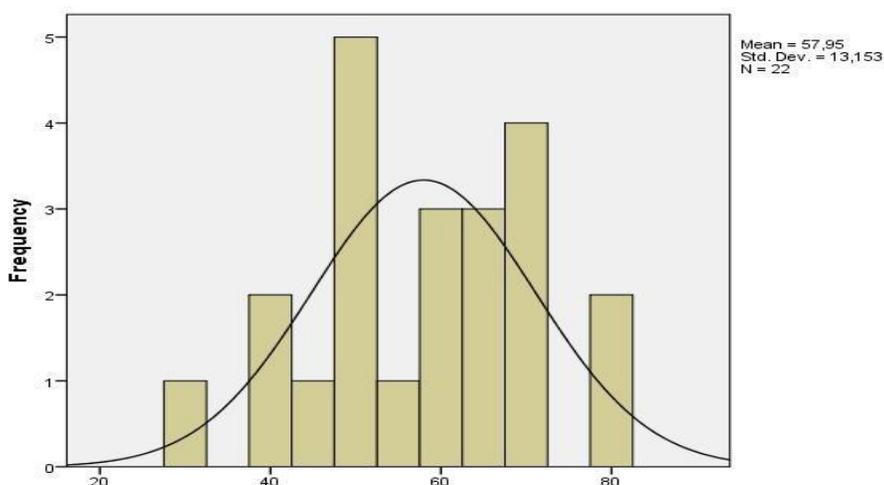
Source: Research finding 2023.

The data was translated into the following graphs



Graph 4.3

Distribution of posttest score of the Experimental Group A



Grafik 4.4

Distribution of posttest score of Experimental Group B

Based on Table 4.2 and Graphs 4.3 and 4.4 above, it can be understood that the lowest posttest score obtained by experimental class A was 50 (there was 1 person or 3.7%) and the lowest score in experimental class B was 60 (there was 1 person or 3.7%). Meanwhile, the highest value of the posttest results obtained in experimental class A was 80% (there were 5 people or 18.5%) and experiment B was 85 (there were 3 people or 11.1%).

The Normality test

The normality test of the research hypothesis used the Kolmogorov-Smirnov test with the help of the SPSS.23 application program. The results of the normality test can be seen in the following table.

Table 4.5 The Normality Test of the Jigsaw Model
One Sample of Kolmogorov-Smirnov Test

		PRE TEST	POST TEST
N		27	27
Normal Parameter ^{a,b}	Means	27	27
	Std. Deviation	62.7778	69.6296
Extreme Difference	Absolute	9.33700	7.32828
	Positive	.151	.261
	Negative	.135	.221
Test Statistics		-.151	-.261
Asymp . signature. (2-tailed)		.151	.261

a. Distribution of the Normal Test

b. Counted from the Data.

c. Lilliefors Significant Correction

It can be understood that the pretest normality of 0.151 is greater than α 0.05 so that the data is normally distributed, meaning that the distribution of data in the Jigsaw model normality test is in a normal position.

MPKS Model- Seulangê

One Sample of Kolmogorov-Smirnov Test

		PRE TEST	POST TEST
N		27	27
Normal Parameter ^{a,b}	Mean	63.1481	75.0000
	Std. Deviation	9.31791	6.35489
Extereme Differences	Absolute	.146	.167
	Positive	.125	.130
	Negative	-.146	-.167
Statistic Test		.146	.167
Asymp . signature. (2-tailed)		0,148 ^c	0,052c -

a. Normal test distribution.

b. Counted from data.

c. Lilliefors Significant Correction.

Based on the normality of the pretest data of 0.146 is greater than α 0.05, the data is normally distributed. So, the *Seulangê* model data is normally distributed.

Homogeneity Test of Jigsaw Model and MPKS-*Seulangê* Model

The results of the homogeneity test calculation using the Anova test can be seen in the following table:

Table 4.7 Homogeneity Test

		ANOVA				
		Sum of Squares	Df	Mean Square	F	signature.
PRE TEST	Between Groups	1.852	1	1.852	.021	.885
	Within Group	4524.074	52	87.001		
	Total	4525.926	53			
POST TEST	Between Groups	389.352	1	389.352	8.276	.006
	Within Group	2446.296	52	47.044		
	Total	2835.648	53			

Source: Research Findings of 2023

Table 4.7 Homogeneity Test Based on the table above, it can be understood that the Sign value of 0.885 is greater than the probability value of α 5% = 0.006, meaning that the data is homogeneous and has the same variance between the two groups.

Hypothesis Testing

The data were analyzed using the t-test formula. This t-test aims to determine whether there is a difference in final ability between the two groups by testing the average post-test achievement in each group. The results of the t-test have been analyzed by researchers using the SPSS application. version 23, and can be seen in the following table below.

Table 4.8 Hypothesis Testing

		Independent Sample Test			
		Levene for Equality of Variance		For Equality of Means	
		F	Signature	T	Df
POST TEST	Equal Variances Assumed	.019	.890	-2.877	52

Equal Variances not Assumed			-2.877	50.978
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Source: Research Finding of 2023

Table 4.8 Hypothesis Testing Based on Table 4.8 above, the calculated t value is -2.877 and the calculated sig. 0.019. Since p value $0.05 > \text{sig.} 2 \text{ tailed } 0.019$, it can be concluded that experimental class A (Jigsaw Model) and experimental class (Seulangê Model) have different learning outcomes on the theme of Entrepreneurship Competence. Experimental class A has poorer learning outcomes compared to experimental class B. Thus, the average learning outcome of experimental class A is 69.63, while in experimental group B the average learning outcome is 69.63. 75.00 These results indicate that the two classes have significant differences.

Based on the comparison of t-count and t-table, it can be understood that:

- a. If t-count is within the table range, then H_0 is accepted
- b. If t-count is outside the table range, then H_0 is rejected

The calculated t output is -2.887, and the statistical table indicates a significance level of 5% or a 95% confidence interval with 52 degrees of freedom. If the calculated t at H_0 is rejected, it can be concluded that the learning outcomes of participants in experimental class A and experimental class B regarding entrepreneurial competence are not the same or significantly different. This indicates a difference in the learning outcomes of participants following their entrepreneurship education. The theme of competence is notably effective.

Effectiveness of Seulangê Model and Principal Competence Improvement

This study is driven by the inadequate skills of principals at the junior high school (SMP) level in South Aceh Regency, Indonesia. Furthermore, participants exhibit a lack of pride in and appreciation for local cultures. Field conditions suggest that the actions of principals in fulfilling their responsibilities do not align with the objectives outlined in the Regulation of the Minister of National Education Number 13 of 2007. The ongoing training for SMP Negeri principals in South Aceh lacks the incorporation of cultural elements in its process. This omission hinders the optimization of participants' mental functions, including their grasp of concepts and problem-solving abilities. In addition, it does not leverage social interaction patterns to engage participants actively in the reconstruction of knowledge derived from local facts and culture.

The effort made to overcome this problem is to develop a *Seulangê*-based principal training model in the context of valid, practical and effective Acehese culture. This training model is used as a guideline for principals to be

able to help, develop and solve problems they face in the field, so that they can become more independent.

Conclusion

The application of the training model using experimental class A (Jigsaw Model) and experiment B (*Seulangê*-based Model) gave different average results. In the *Seulangê* model, the learning outcomes of participants were higher, because there was freedom for participants to choose problems. Based on its characteristics, the *Seulangê* model begins with problems that can be raised by participants in the training, and then participants deepen their knowledge about what they already know and what they need to know in order to solve the problems they will choose. In addition, participants can also choose problems that are considered interesting to solve, thus encouraging them to play an active role in training activities.

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