

SOCIAL SKILL OF COMMUNITY ORGANIZERS AT BANCEUY TRADITIONAL KAMPONG, SUBANG

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Abstract

The purpose of the research is to know how far the social skill of community organizers at anceuy Traditional Community which has special tradition . Community organizers should have skilsl in organizing community such as facilitative and educational skills. The Sub-problematics of the research are facilitative and educational skills of community organizers. The method used is quantitative with descriptive approach. The total respondents are 15 respondents using census technique. Data gathering techniques are questioner. observation and documentation study. Validity test used Pearson Product Moment formula and reliability test used Alpha Cronbach. The result showed facilitative and educational skills at Banceuy traditional Community is good . Facilitative skill is fairly good ,3.23 and educational is good, 2.89. The task and function of community organizers closely related to one of the social functions is helping people to enhance and to use ability effectively to do the life task and solve problem. To run the life task well, community organizers must have good skill. It needs enhancing capacity or training of human resources quality of community organizers.

Keywords:

social skill, social facilitator, traditional kampong

INTRODUCTION

The traditional village of Banceuy is a traditional village that is domiciled as a place of preservation of ancestral customs and has the potential for natural resources, arts and culture, and highly reliable tourism, so that the traditional village of Banceuy is made a tourist destination by the local government of Subang district. The tradition of performing traditional ceremonies is still widely found, with a fairly high level of community participation. Very participatory citizen involvement is manifested not only in material terms but also in non-material terms. The residents seemed very enthusiastic about participating in all activities, especially those related to traditional ceremonies: the solokan celebration, the rose ceremony, the ruwatan celebration, and the mulud celebration which are held annually by the Banceuy traditional community.

Communities that still preserve cultural values and customs are the peculiarities of indigenous peoples/communities. In contrast to society in general, Keraf (2010:362) mentions several characteristics that distinguish indigenous peoples from other community groups, namely:

1. They inhabit the lands belonging to their ancestors, either in whole or in part.
2. They have the same lineage, which comes from the original inhabitants of the area.
3. They have a unique culture, which involves religion, tribal system, clothing, dance, way of life, daily living equipment, including earning a living.
4. They have their own language
5. Usually lives separately from other community groups and refuses or is wary

of new things that come from outside the community

The traditional village of Banceuy was formed based on the Sanca Village Regulation, Ciater District, Subang Regency Number 9 of 2009 concerning the Banceuy Traditional Village, article 3 paragraph 2 has the following tasks: 1) Empowering, preserving and developing positive community customs or habits in an effort to enrich regional culture and empower the community in the administration of government, implementation of development and community development. 2) Creating a democratic and harmonious and objective relationship between the Traditional Village Management and Government officials. In order to carry out the tasks as referred to in paragraph (2), the Traditional Village has a customary committee who is elected through deliberation and consensus according to the customs and habits of the local community.

Based on the Village Regulation, the task of empowering, preserving, and developing customs and cultural values and habits of the community is not an easy task. In particular, this is a challenge for traditional administrators to make it happen. Empowerment is both a process and a goal. as a process, empowerment is a series of activities to strengthen community empowerment and as a goal, empowerment refers to the circumstances or results to be achieved by a change, namely an empowered community Suharto, Edi (2010: 82).

One of the most important professions for the community, especially in empowering indigenous communities, is Social Work. According to Allen Pincus and Anne Minahan

(1973) there are seven functions of social work, namely as follows:

1. Helping people to improve and use abilities effectively to carry out life tasks and solve problems.
2. Creating a preliminary connection path between people and the source system.
3. Facilitate, transform, and create relationships between people and social resource systems.
4. Facilitate, transform, and create relationships between people in the resource system environment.
5. Contribute to the change, improvement, and development of social policies and legislation.
6. Leveling material sources
7. Act as executor of social control.

The definition of Social Work put forward by the International Federation of Social Workers (IFSW) in Suharto (2010: 111), states: *“The social work profession promotes problem solving in human relationships, social change, empowerment and liberation of people, and the enhancement of society. Utilizing theories of human behavior and social systems, social work intervenes at the point where people interact with their environment. Principles of human right and social justice are fundamental to social work.”*

Based on this definition, it can be concluded that social work or community work is closely related to problem solving efforts related to empowerment and social change. Empowering communities involves social processes and actions to organize communities. The process does not appear automatically, but grows and develops based on the interaction of the local community with outside parties, in

this case with the traditional administrators who tend to work based on charitable encouragement, less professional. Customary administrators work voluntarily, not only because they are chosen by the residents but also because they have a sense of responsibility (sense of belonging) to carry on their ancestral traditions. This is a challenge for traditional administrators to be able to work optimally.

Someone who interacts dynamically with community groups to jointly face various challenges is a community companion (Payne, 1986). Social assistance is not something new but has been done for a long time because of its task of empowering. However, the social assistants in the Banceuy Traditional Village have not been able to carry out their duties optimally. They throw responsibilities at each other, do not understand their respective duties, and tend to ignore their duties and obligations as a companion.

The task of social assistants is very complex because they are on the front line who will be directly involved with all the problems faced by the community, which are unique and diverse. Social assistants are also very dynamic because they are required to always follow current developments and be ready to implement government policies anytime and anywhere.

Mentoring is a strategy that determines the success of community empowerment programs in accordance with the principles of social work, namely helping people to be able to help themselves. Social assistance according to Suharto, Edi (2010:76) can be interpreted as a dynamic interaction between community groups and assistants to jointly face various challenges such as 1) designing programs to

improve socio-economic life 2) mobilizing local resources 3) solving social problems 4) create or open access for fulfillment of needs 5) establish cooperation with various parties relevant to the context of community empowerment.

Social assistants have a very decisive role in the success of community empowerment. The community assistants referred to here are traditional administrators, who always interact with their citizens in every activity related to traditional ceremonies, which of course requires the full involvement of indigenous peoples. The obstacle that is still found from the facilitators is that indigenous peoples do not understand their roles and responsibilities to be part of the Banceuy indigenous community.

As a community assistant, you should have adequate skills in carrying out their duties. They have never received any skills training related to social assistance in the Banceuy Traditional Village. In general, the skills they have tend to be natural. Social skills have an important role and position in an individual. Social skills are the ability to conduct interaction and communication. According to Mu'tadin (2006), social skills are abilities or skills possessed by a person to communicate, establish relationships with others, respect oneself and others, and give and receive criticism from others. In this study, the concept of skills used is the concept of skills according to Ife in Adi (2008: 89) which links roles and skills in relation to community workers as agents of change in community empowerment efforts. As a community worker, Ife in Adi (2008) sees at least 4 roles and skills that must be possessed, namely:

1. facilitative roles dan skills
2. educational roles daan skills
3. representational roles daan skills
4. technical roles daan skills

Furthermore, Ife in Adi (2008: 89-91), explains that facilitative skills consist of social animation, mediation and negotiation, support, consensus building, group facilitation, utilization of skills and resources, and organizing.

Educational skills include: *consciousness rising, informing, confronting and training.*

For representational skills include: *obtaining resources, advocacy, using the media, public relation, networking and sharing knowledge and experience.*

For technical skills include: *research, using computers, verbal and written presentation, and management and financial control.*

According to the results of the study of Davis and Forsythe in Mu'tadin (2006), the factors that influence social skills are:

1. Family.

The family is the first and foremost place for individuals to get education. Psychological satisfaction obtained by individuals in the family will greatly determine how they will react to the environment. Individuals who are raised in a family that is not harmonious (broken home) where the individual does not get enough psychological satisfaction, the individual will find it difficult to develop social skills. The most important thing that parents pay attention to is creating a democratic atmosphere in the family so that children can establish good communication with their parents and siblings. With reciprocal

communication between children and parents, all conflicts that arise will be easily resolved. On the other hand, communication is rigid, cold, limited, oppressive, authoritative, etc. will only lead to various prolonged conflicts so that the atmosphere becomes tense, hot, emotional, so that it can cause social relations between each other to be damaged.

2. Environment

From an early age, individuals have been introduced to the environment, both the physical environment and the social environment which includes the family, school and wider community. This is useful for individuals to know the broad social environment so that they can adapt well.

3. Personality

Individual personality cannot be seen from his appearance so it is important for individuals not to judge someone based on appearance alone. Cultivation of values that respect the dignity of others without basing it on physical things such as material and appearance will make individuals easy to get along with other people.

4. Recreation

Through recreation, individuals will get both physical and psychological freshness, so that they are free from boredom and get new enthusiasm. This can make individuals able to regulate emotions or psychological states related to social relationships.

5. Association with the opposite sex

Association with the opposite sex will make it easier for individuals to recognize the characteristics of other individuals without limiting gender differences so that it will create good social relationships.

6. Education or school

Education is one of the factors of social skills related to efficient ways of learning and various learning techniques according to the type of lesson.

7. Friendship and group solidarity

In adolescence the role of groups and friends is very large, even the interests of the group are more important than the interests of the family. This will affect the social development of adolescents.

8. Jobs

Social skills for choosing a job are prepared in schools through various lessons. A good teaching and learning process will make individuals able to prepare themselves in social relations in the work environment.

Regarding the social skills of community assistants, it can be categorized as very minimalistic. Communication skills seem to be the main thing they have so far. They only act as liaisons and information providers for residents, usually related to various matters related to traditional ceremonies. If there are residents who experience difficulties, they will be connected with traditional leaders/village officials to jointly discuss solutions. Based on the results of the assessment, it can be seen that they basically do not know with certainty their duties and responsibilities as customary administrators who incidentally are also social assistants/community assistants. So far, the work they are doing is running smoothly. They do not know their roles and duties as social assistants, nor have they received any training related to social assistance.

Therefore, researchers are very interested in knowing the extent to which the social skills of community companions in the Banceuy traditional village, which is known

except as a traditional village as well as a tourist village, have certainly experienced enormous social changes in their community, both in their physical, economic, and social environment. So that they can stay alive in these changes, it is necessary to strengthen the social skills of community assistance to empower the community to be more prosperous.

The task of social assistance in the context of empowerment is not easy. Social assistance is a process of establishing social relations between assistants and the surrounding community, in order to solve problems, strengthen support, utilize various resources and potential for basic services and other public service facilities. It is impossible for the assistant to work alone, he is part of a community that is in a community that has various desires so that the assistant needs to have adequate social skills.

Social assistants in the Banceuy Traditional Village are very difficult because they must be able to facilitate all community activities related to carrying out their duties and functions related to local wisdom and educate people who do not understand the existing local wisdom.

There are many challenges and obstacles that social assistance will encounter in empowering the community. Therefore, a companion must have a strong moral responsibility to be able to carry out his duties properly. Increased skills of social assistants also need to be given so that the functions, roles, and duties as social assistants can run optimally. Therefore, in this case the researcher is interested in seeing "How are the social skills of community assistants in Banceuy

Traditional Village?". Although there are 4 aspects of social skills mentioned above, in this study only 2 aspects were studied, namely facilitative and educational skills so that the purpose of this study was to examine facilitative and educational skills.

METHODE

The method used in this research is descriptive quantitative research method. The researcher wants to broadly describe the social skills possessed by all community assistants. Sources of data in the study include primary data sources and secondary data sources. The primary data source in this research is the data source that comes from the answers obtained by the respondents. The respondents referred to in this study are community assistants in the Banceuy Traditional Village. Secondary data sources, namely research data obtained from documentation studies and literatures that are directly related to the research problem.

Determination of primary data sources in this study using the census technique because all community facilitators were used as respondents. Data collection in this study was done by means of a questionnaire (questionnaire), observation and study documentation. Validity testing in this study uses the validity of each item using the Pearson product moment correlation technique. Reliability testing was carried out using Cronbach's alpha statistical test. The measuring instrument used is a Rating Scale with a score of 1-5 starting from the answer choices Strongly Disagree to Strongly Agree answers. In this study, the measuring instrument used was the Likert Scale. According to Sugiyono

(2018: 93) the Likert scale is used to measure attitudes, opinions, and perceptions of a person or group of people about social phenomena..

RESULT

1. History of Banceuy Traditional Village

Banceuy Village was originally a Negla Village which is located in the northeast of the present Banceuy Village. From Banceuy Village only a few hundred meters, in Negla Village there are 7 families, namely Grandmother Ito, Aki Leutik, Grandmother Malim, Aki Alman, Grandmother Ono, Aki Uti, and Aki Arsiam. It is called Negla Village, because the village is located in a highland and open area (Neunggang jeung Lega). Around 1800 in Negla Village there was a tornado that destroyed the houses of the residents, including the 7th house of the village so that livestock and plants were destroyed. After the natural disaster subsided, the seven figures from Kampung Negla discussed (ngabanceuy) to ward off the natural disaster. In accordance with the mutual agreement, the seven figures are trying to bring in psychics or shamans. The psychic believed at that time was Grandmother Suhab who came from Ciupih village, Pasanggrahan Village, Kec. Kasomalang now. Then they do deterrence in a numbal way. Based on the Javanese or Wuku calendar count. The new name agreed upon was Kampung Banceuy as a substitute for Kampung Negla, because Negla was believed to be the name that caused disaster to the village and its inhabitants. In addition, with the change in the name of the village, it is hoped that the residents will live a better life as the word "BANCEUY" says..

**2. Skills Research Results
Community Facilitator**

**Table 1. Description of Facilitative Skills
Companion By Categorization**

Dimension	No	Item	Average Score	Category
<i>social animation</i>	1	I provide support so that people's lives are better than now	3,73	Good
	2	I encourage residents to actively participate in activities organized by the indigenous Banceuy community	3,80	Good
	3	I am excited to invite residents to be involved in activities related to traditional ceremonies	3,33	Good
<i>mediation and negotiation</i>	4	I'm not forcing will in determining the time of activity	3,00	Good Enough
	5	I participate in negotiations with outside parties to be involved in traditional ceremonial activities	3,27	Good
	6	I'm also looking for a way out so that people want to be involved in activities	3,07	Good Enough
<i>support</i>	7	I am willing to accept residents who want to convey his opinion/problem	3,47	Good
	8	I give full time to be involved in citizen activities	2,73	Good Enough
	9	I will appreciate people who donate material (money) more than their energy	3,07	Good Enough
<i>building consensus</i>	10	I invite residents to realize the agreement that has been decided	3,27	Good
	11	Differences of opinion are not justified in solving a problem	2,40	Kurang Baik
	12	I must be responsible for carrying out the decisions I have made	3,40	Good
<i>group facilitation</i>	13	I will help the citizens to get the correct information	3,47	Good
	14	I am actively involved in meetings/meetings concerning common interests	3,40	Good
	15	If there are people who have difficulty, it is my responsibility.	3,40	Good

utilization of skills and resources	16	The ability to speak in public is a thing I usually do	3,00	Good Enough
	17	I feel confident when asked for opinions by others	2,80	Good Enough
	18	I have received training to improve my duties as a community facilitator	3,47	Good
organizing	19	I am involved in the preparation of planning the activities to be carried out	3,53	Good
	20	I am not a committee in the implementation of activities, but only a participant	2,73	Good Enough
	21	After the activity ended, I participated in completing the responsibility for the activity.	3,40	Good
Average facilitator facilitative skill variable			3,23	Good Enough

Source: Data processed by researchers, 2020

Table 1. shows a description of facilitative skills consisting of social animation, mediation and negotiation, support, consensus building, group facilitation, resource utilization and skills, and organizing. Based on the results of data processing that has been carried out, it is known that the people in the Banceuy indigenous community have fairly good skills. The following describes each dimension.

The scores obtained in determining the dimensions of the facilitator facilitative skills for each dimension are:

Score 1-1.75 = People have bad skills

Score 1.76-2.50 = People have poor skills

Score 2.51-3.25 = People have quite good skills

Score 3.26-4 = People have good skills

a. Social Animation Dimension

The results showed that the dimensions of social animation owned by the community were included in the good category (3.62). It is known that the best indicator is the encouragement of residents to actively participate in activities organized by the Banceuy indigenous community (3.80), while

the lowest indicator is the lack of community enthusiasm to engage in activities related to traditional ceremonies (3.33). This is reinforced by the results of an interview with Kang J, one of the community facilitators: "The youths in this area are less enthusiastic when they want to hold traditional ceremonies because this is something I usually do, so it's not strange anymore"

b. Dimensions of Mediation and Negotiation

The results showed that the dimensions of mediation and negotiation owned by the community is included in the fairly good category (3,13). It is known that the best indicator is participation in negotiations with outside parties to be involved in traditional ceremonial activities (3.27), while the lowest indicator is not to force the will in determining the time of activities (3.00). This is clarified by the results of interviews with KJ that: "People in this area want to negotiate with anyone about traditional ceremonies".

c. Supporter Dimension

The results showed that the dimensions of the support provided by the community were included in the fairly good category (3.09). It is known that the best indicator is being willing to accept residents who want to express their opinions/problems (3.47), while the lowest indicator is that the community does not give enough time to be involved in community activities (2.73). This is clarified by K J's opinion that: "I like to listen to all the people's opinions, what the people want"

d. Dimensions Form Consensus

The results showed that the dimensions of building consensus owned by the community were included in the fairly good category (3.02). It is known that the best indicator is that

the community has the responsibility to carry out the decisions that have been taken (3.40), while the lowest indicator is the lack of differences of opinion in solving a problem (2.40). It can be understood that indigenous communities tend to be homogeneous, which is almost the same in solving problems and on average they are responsible for what they carry.

e. Group Facilitation Dimension

The results showed that the dimensions of group facilitation owned by the community were included in the good category (3.42). It is known that the best indicator is the willingness to assist residents in obtaining correct information (3.47), while the lowest indicator is the lack of active involvement in meetings/meetings concerning common interests (3.40) and being responsible for assisting residents who have difficulty (3,40). This is in line with the Sundanese philosophy of misguidance, compassion, and parenting.

f. Dimensions of Utilization of Resources and Skills

The results showed that the dimensions of the utilization of skills and resources owned by the community were included in the fairly good category (3.09). It is known that the best indicator is that the community receives training to improve my duties as a community assistant (3.47), while the lowest indicator is a lack of self-confidence when asked for opinions by others (2.80). This is reinforced based on the results of interviews with KJ that:” Many youths here feel ashamed to express their opinion”. It's a shame because young people are

afraid to be asked about Banceuy customs, which they sometimes don't understand.

g. Organizing Dimension

The results showed that the organizing dimension owned by the community was included in the fairly good category (3.22). It is known that the best indicator is the willingness to be involved in the preparation of planning activities to be carried out (3.53), while the lowest indicator is the lack of participation as a committee in the implementation of activities. Community members sometimes do not want to be involved in committees because of their lack of confidence in their abilities because they are afraid that the questions asked of them cannot be answered because of their limited abilities.

3. Research Results of Community Facilitator Educational Skills

Table 2. Description of Companion Educational Skills Based on Categorization

Dimen sion	No	Item	Aver age Scor e	Kateg ory
<i>consciousness rising</i>	22	I have a passion to make people aware to get involved in every activity	3,00	Good Enough
	23	I am able to receive unfavorable information regarding the situation in society	3,13	Good Enough
	24	I will look for alternative efforts (various ways) in increasing community participation	3,00	Good Enough

informing	25	My involvement in activities is only as a community mobilizer, then I leave it to the community	2,47	Kurang Baik
	26	What I do even though it's right, doesn't have to be in accordance with the wishes/expectations public	2,27	Kurang Baik
	27	The progress of society is an important thing that I must realize	3,20	Good Enough
confronting	28	I will bring together various conflicts of interest that occur in	2,87	Good Enough
	29	public	2,60	Good Enough
	30	Problems that occur in society do not have to be	2,73	Good Enough
training	31	I can finish well	3,33	Baik
	32	Deciding the right target from alternative problem solving is one of the things that is considered	3,27	Baik
	33	Good Enough	2,80	Cukup Baik
Rerata variabel keterampilan edukasional pendamping			2,89	Good Enough

Sumber: Data diolah Peneliti, 2020

Table 2. shows an overview of educational skills consisting of raising public awareness (consciousness rising), conveying information (informing), confronting (confronting), training (training). Based on the results of data processing that has been carried out, it is known that the people in Kampung Aadat Banceuy have quite good educational skills. The following describes each dimension.

The scores obtained in determining the mentor's educational skills for each dimension are:

Score 1-1.75 = People have bad skills

Score 1.76-2.50 = People have poor skills

Score 2.51-3.25 = People have pretty good skills

Score 3.26-4 = People have good skills

a. Dimension Awakening Awareness

The results of the study indicate that the dimensions of raising public awareness owned by the community are included in the fairly good category (3.04). It is known that the best indicator is being able to receive poor information related to the situation in the community, while the lowest indicator is lack of enthusiasm to make people aware of being involved in every activity and lack of effort to find alternative businesses (various ways) in increasing participation. This is done individually when youth gather so that they understand and want to be involved.

b. Dimensions of Conveying Information

The results showed that the dimensions of conveying information (informing) owned by the community were included in the fairly good category (2.65). It is known that the best indicator, namely the progress of the community, is an important thing that must be

realized (3.20), while the lowest indicator is that whatever is done, even though it is right, does not have to be in accordance with the wishes/expectations of the community (2.27).

c. Dimensions Confronting

The results showed that the community's confronting dimension was included in the fairly good category (2.73). It is known that the best indicator is that it can bring together various conflicts of interest that occur in the community (2.87), while the lowest indicator is the ability to solve problems well (2.60).

d. Training Dimension

The results showed that the dimensions of the training owned by the community were included in the fairly good category (3.13). It is known that the best indicator is that the facilitator seeks to make the community aware of the actual information (3.33), while the lowest indicator is that the facilitator does not ensure whether the community can do something about the message that has been conveyed (2.80).

DISCUSSION

The existence of the Banceuy Traditional Village is greatly influenced by the presence of community assistants who have the duty and responsibility to maintain and defend the Banceuy traditional village so that it does not fade with time. Therefore, the facilitative skills of community facilitators showed a score of 3.23 (good enough category) and educational level of 2.89 (good enough category).

Facilitative skills of community facilitators, there are several strengths and weaknesses possessed by community facilitators in Banceuy Traditional Village. The

strengths of the facilitative skills possessed by the community facilitators of the Banceuy Traditional Village include::

1. Social animation dimension shows the number 3.62 (good category), the strengths include:
 - Facilitators encourage residents to actively participate in activities organized by the Banceuy indigenous community;
 - Facilitators provide support so that people's lives are better;
 - Enthusiastic companions invite residents to be involved in activities related to traditional ceremonies
2. The dimension of Mediation and Negotiation shows the number 3.13 (good enough category), the strength of the companion to participate in negotiations with outside parties to be involved in traditional ceremony activities.
3. The dimension of support shows the number 3.09 (good enough category), the strength of the companion is willing to accept residents who want to express their opinions/problems.
4. The dimension of building consensus shows the number 3, 02 (good enough category), the strength The facilitator has the responsibility to carry out the decisions that have been taken
5. The dimensi of group facilitation shows the number 3, 42 (good category), the strength of the companion has the willingness to help residents in getting the right information.
6. The dimensi of utilization of skills and resources shows a score of 3.09 (good enough category), the strength of the

companion gets training to improve his duties as a companion

7. The dimensi of organizing shows the number 3, 22 (good enough category), the strength of the assistant is involved in the preparation of planning the activities to be carried out

On the other hand, the shortcomings of the facilitator's facilitation skills include:

1. Forcing the will in determining the time of activity
2. Facilitators do not give enough time to be involved in community activities
3. Lack of difference of opinion in solving a problem
4. Less actively involved in meetings/meetings involving common interests
5. Lack of responsibility to help people who are experiencing difficulties
6. Lack of self-confidence when asked for opinions by others
7. The assistant is less willing to be involved as a committee in the implementation of activities

The strength of the facilitative skills possessed by the companion can be a potential that needs to be maintained, usually owned by the younger generation who certainly need to be appreciated, in order to increase their enthusiasm and motivation to have moral responsibility as a generation that has a moral responsibility to maintain the customs/traditions of the Indigenous Community. Banceuy. Despite all the shortcomings, the facilitative skills possessed by the companions need to get the attention of all of us, so that they can be minimized.

The results of the research by Siti Nurhasannah et al (2018: 212-213), show that the facilitators, in this case the KUBE facilitators who have received facilitation skills training, have increased their abilities in terms of knowledge, attitudes and skills. Increased ability in the aspect of knowledge 22.99%. Before the training the participants' ability level was 72.01% and after the training the participants' abilities increased to 98.65%. This shows that facilitation skills training is able to improve the ability of social assistant training participants, especially in the field of mastery of knowledge.

Increased ability in the aspect of attitude. The increase seen is the ability of the companion in communicating, respecting, and openness (permissive) which means being open to accepting opinions or views from the community even though these views are different from their views.

Increased ability in the aspect of skills, showing the skills possessed by social assistants, namely, being a model, conducting mediation and negotiations, providing support, building mutual consensus, as well as organizing and utilizing resources. Being a model means that a good companion does not only master the material, but must provide examples of its practical application. Being a mediation and negotiation means that the facilitator acts as a third person in bridging problems that occur between community members, as well as facilitating and assisting the conflicting parties.

Regarding the educational skills of community facilitators, it shows that:

1. The dimension of consciousness rising shows the number 3.04 (good enough category), the strength of the companion is

able to receive information that is not good related to the situation in the community

2. The dimension of informing shows the number 2.65 (good enough category), the strength of community progress is an important thing that must be realized by the facilitator.
3. The dimension of confronting shows the number 2.73 (good enough category), the strength of the companion can bring together various conflicts of interest that occur in the community.
4. The training dimension shows the number 3.13 (good enough category), the strength of the facilitator is to make the residents know the real information.

On the other hand, the shortcomings of the mentor's educational skills include:

1. Lack of enthusiasm to make people aware to be involved in every activity
2. Lack of efforts to find alternative businesses (various ways) in increasing community participation
3. Whatever the companion does is considered right, it does not have to be in accordance with the wishes/expectations of the community
4. Lack of ability to solve problems well
5. Lack of ensuring that citizens do something about the message that has been conveyed

The strengths and weaknesses of the educational skills of the community companions of the Banceuy Traditional Village are not much different. This shows that strengthening educational skills needs to be prioritized so that existing strengths can be improved while weaknesses can be minimized.

Therefore, it is necessary to learn how adults (andragogy) and a more participatory

approach embrace the younger generation to be involved in the activities of the Banceuy Traditional Village. In addition, the constraints, expectations, and skills of the community facilitators of the Banceuy Traditional Village also need to be taken into consideration to improve the skills of community facilitators.

Obstacles faced by community facilitators so far:

1. The human resources in the Banceuy Traditional Village are inadequate
2. There are pros and cons or conflicts about an activity
3. Lack of self-confidence and inability to speak in public
4. Lack of knowledge regarding the duties of community facilitators

CONCLUSION

The traditional village of Banceuy belongs to the category of community that depends on nature, develops a unique resource management system, but does not develop strict customs for housing or the selection of plant species. The traditional community of Banceuy as part of a traditional village, still preserves socio-cultural values related to the arts. Among others are; celempung, gembyung, dogdog, rengkong, durkeung, tuunggulan. Preservation of other socio-cultural values that are still firmly held by the Banceuy Customary Community related to various ceremonies/traditions of Ruwatan Bumi, Hajat Mawar, Hajat Solokan, Hajat Mulud. The preservation of these socio-cultural values has become a tourism attraction for the local government, so that the Banceuy indigenous community is also used as a tourism area.

The existence of the Banceuy Traditional Village with its tourist attraction, of course really needs the participation of community companions in order to maintain it. The duties and functions of community assistants are closely related to one of the functions of social work, namely helping people to improve and use their abilities effectively to carry out life tasks and solve problems. In order to carry out life's duties properly, community assistants must have adequate skills.

The focus of this research is to understand the extent of facilitative and educational skills possessed by community facilitators in the Banceuy Indigenous Community. The facilitative skills include 7 dimensions with 21 categories. The seven dimensions consist of social animation, which is to raise the spirits of the people 3.62 (good), mediation and negotiation 3.13 (good enough), support provider 3.09 (good enough), building consensus 3.02 (good enough), group facilitation 3.42 (good), utilization of skills and resources 3.09 (good enough), and organizing 3.22 (good enough).

Educational skills include 4 dimensions with 12 categories. The four dimensions consist of consciousness rising 3.04 (good enough), informing 2.65 (good enough), confronting 2.75 (good enough), training, namely mentoring. have skills in the knowledge transfer process 3.13 (good enough).

Based on the results of research related to the facilitative and educational skills of community assistants in the Banceuy Indigenous Community, it has not shown good results. For facilitative skills, it shows a score of 3.23 (good enough) and educational skills

shows a score of 2.89 (good enough). Therefore, it is necessary to increase the capacity or quality of human resource training for companions in order to be able to improve their duties and obligations as community companions properly.

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