



Portrait of Hindu Religious Teacher Performance Certified Educator in Junior High Schools Denpasar



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Abstract

This article was intended at discussing not optimal Hindu teacher's performance who was certified educator in junior high school at Denpasar City. The topic is chosen based on unbalancing between ideal and reality. The government was intended to improve them through certification programs, included improving their welfare. However, the reality was the teacher's performance who have been certified educator was not optimal. At least, there were three questions discussed i.e., the cause not optimal of their performance, efforts were conducted to improve performance and its implications. The study is used a qualitative approach. Therefore, in terms of the data analysis is not an emphasis on measurement but on the effort to describe and explore.

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1. Introduction

Indonesia is a great nation has an obligation to pay attention to its education. Due to it is a fundamental need for the nation. It is able to grow and develop in accordance with its essence. In order to establish a dignified nation and produce qualified *human resources (HR)*. This qualified human resources will be able to compete in the globalization era. Considering Indonesia is one of the developing nations.

An effort to build HR quality is to organize an education. Education is the future power. Due to it is a powerful tool for change. John Dewey (in Suwarno, 2006: 20) defined that education is an experience of reconstruction or reorganization to make it meaningful. Therefore, an experience can lead to future experiences. Paulo Freire (2007: 5) viewed that education is a pilot project for social change to form a new society. In order to run a business to improve HR quality and social change to be more intelligent level, it must necessarily be accompanied by the good policies and education patterns. It also becomes the ideals of the state. The desire of the state is to educate the life of the nation. It is established in the 1945 Constitution, article 31, and section (1). It is stated that every citizen is right to education, section (3) stated that the government seeks and organizes a national education system. It enhanced faith, piety, and noble character in order to educate the life of the nation as regulated in the law.

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According to [Driyarkara \(in Suwarno, 2008: 21\)](#), education is the humanity of the young humans. Education basically is human development to the human level. Ki Hajar Dewantara stated that education is a growing demand for the children. Thus, education demands all the natural forces that exist in the children. Therefore, they as human as well as the society members can achieve safety and happiness as high as possible. Education has also been viewed as a systematic and awareness raising. According to [Gunawan \(in Yamin, 2009: 12\)](#), education is the process of socialization values, knowledge, attitudes, and skills. In this case, the school as an educational institution does play an important role. It is classified the school is a formal institution. the education path is structured and tired. It consists of the basic education, secondary education, and higher education. Non-formal education is the education path in outside formal education. It can be implemented in a structured and tired. Informal education is the family path and environmental education.

In article 3, Law No. 20 in 2003 on National Education System explained that it is to develop an ability and form of character and dignified nation civilization in the intellectual life framework of the nation. It is aimed to the potential learner's development become HR who believes and cautious to *Tuhan Yang Maha Esa* (God) whose a noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible. The more specific, Government Regulation No. 55 in 2007 on religious education, in Article 2 section 1 stated that the religious education is functioning to form a faithful and pious Indonesian human being to God Almighty. They have a noble character and be able to maintain peace and harmony interrelationships and interreligious society. Furthermore, in article 2, section 2 mentioned that religious education is aimed to develop the learner's ability in understanding, living, and practicing religious values that harmonize their mastery in science, technology, and art.

Hindu Religious Education has various concepts can give a control to its people. To control themselves from the negative effects of the globalization era. It has the following objectives: (1) to improve *śraddhā* and *bhakti*, to have noble character. That is reflected in everyday behavior, to establish a harmonious, harmonious and balanced relationship between *human* and *Sang Hyang Widhi*, *human* with *human*, and *human* with a *natural environment*, *good/right karma and offerings*, able to maintain harmony between religious people, and able to read and understand the Vedas. (2) to form learners who are characterized, understand, and practice the values of religious teachings well, insightful, critical, creative, innovative and dynamic, and have a high integrity. (3) to improve the life and quality of the nation's children, able to make learners as religious members human, tolerant, and responsible society ([Jaman & Joni, 2014: 3](#)).

Hindu religious education is also directed to build the personal mental for learner's quality in order to have a clear vision and insight as well as contextual knowledge. Regulation of the Minister of National Education (Permendiknas) No. 22 in 2006 on content standards affirms that: The subject of Hindu education is aimed to enable learners to have the following skills: (1) to develop and improve the *śradha* and *bhakti* quality through giving, fertilizing, Hindu religion. (2) to build a Hindu human who can realize the *Moksartham Jagathita* values in life. It is to show the importance of Hindu religious education in shaping the characteristics and student's moral. The educator as the main executive in managing to learn Hindu religious education must have a professional ability and quality. According to the required competence to realize the subject objectives. Unlike, the affirmation of the Government Regulation of the Republic of Indonesia (PP) No. 74 in 2008, regarding teacher on Chapter I Article 1, that:

“Guru adalah pendidik profesional dengan tugas utama mendidik, mengajar, membimbing, mengarahkan, melatih, menilai, dan mengevaluasi peserta didik pada pendidikan anak usia dini jalur pendidikan formal, pendidikan dasar, dan pendidikan menengah.”

Teachers are professional educators with the primary duty included educating, teaching, guiding, directing, training, assessing, and evaluating learners in early childhood education on formal education, primary education, and secondary education.

In order to carry out the duties, Law No.14 in 2005, on Teachers and Lecturers affirmed that:

In carrying out these professional duties, teachers are obliged to (1) lesson plan, conduct quality learning process, assess and evaluate learning outcomes. (2) To improve and develop academic qualifications and competencies in a sustainable manner, in accordance with the development of science, technology, and social. (3) Objective and nondiscriminatory action based on gender, religion, ethnic, racial, and certain physical, or family background, and socio-economic status

for learners in learning. (4) respecting the regulation, laws, and ethics code for teachers, as well as their values and ethics. (5) look after and nurture the unity of the nation.

Hindu religious education teachers in carrying out the learning process are expected to develop the teachings of *sradha and bhakti* as beliefs in guiding their lives to be Hindu characteristics (Depdikbud, 2013: 5). Therefore, educators, especially Hindu religious teachers must have academic qualifications, competence, educator certificate, physically and mentally healthy. The teacher's competence included (1) pedagogic competence, (2) professional competence, (3) personality competence, and (4) social competence. However, the ideals for creating and building good teacher performance in accordance with the above rule reference are not fully visible yet. Bali Post magazines on April 18, 2015, informed the teachers or educators less good image in Bali. The issue for teacher work culture is still in doubt, as well as a matter of discipline, honesty in doing an assessment. This fact is indeed inversely proportional to the teacher's philosophy who should believe and imitate by their learners. If the issue of personality, discipline, honesty, morals and teacher morals does not reflect a good teacher, it is no wonder, if the teachers have not been able to shape the learner's character in accordance with the Hindu religious education ideals.

The government has actually issued a policy for the teachers mastering certificate of educators according to their academic qualifications, through *Teacher Competency Test (UKG in Indonesia)* to know the quality, teacher performance in carrying out their duties, especially in learning. However, unfortunately, the original purpose of teacher certification to provide performance support for being better. It is only a new teacher certification to improve the teacher's welfare. The demand to improve work ethic, work motivation and professionalism has not been fulfilled. It should be the provision of certification allowance to the teachers (Triyono, 2012). The teachers are required to have competence, high motivation, and good quality *e.g.*, be a role model and a respected student, due to being a wise and professional.

Data on the Office of the Ministry of Religious Affairs Denpasar stated that until 2014, the teachers of Hindu Religion civil servants and non-civil servants who have been certified is 402 of 552 teachers (72.83%). It is spread across four districts in Denpasar City. The issue now is how the teacher's performance of educational Hinduism is certified educators, especially 48 teachers at 29 junior high schools in Denpasar city? Regarding the issues, it is interesting to examine dividing into three formulations *i.e.*, (1) why the teacher of Hindu education at Junior High School in Denpasar has not shown optimal performance although the certified educator? (2) How is the effort of teachers of Hindu religious education at Junior High School in Denpasar, especially those who have been certified educators in optimizing performance? What is the implication of teacher performance of Hindu religion that is not optimal to school and students in Junior High School in Denpasar?

2. Research Methods

The issues will be discussed using three theoretical approaches: management education theory, motivation theory, and behavioral theory. In practice, this research is used a qualitative approach. Therefore, in terms of the data analysis is not an emphasis on measurement but on the effort to describe and explore.

3. Results and Analysis

Discussion

3.1 The Cause of Unoptimality Hindu Religious Teachers Performance

Hindu religious education teacher in Junior High School Denpasar has not shown optimal performance. In fact, it has been certified educator due to several things *e.g.*, *firstly*, HR factor, in this case, the teacher itself. The teachers have weaknesses in the learning process from preparing lesson plans, methods used up to evaluation. The lack of teacher insight regarding on teaching materials also affects their performance in the classroom. Hindu religious education teachers still use conventional means of conveying lessons. They although are certified educators. Thus, in order to create an active, creative, and innovative and student learning centered. They are not able to utilize technology in teaching and learning process. It can be stated that the pedagogic and professional competence has not been optimized well. *Secondly*, the lack of educational facilities in the class. Based on the field observations, it is found that the schools are not preparing instructional tools in the classroom unlike LCD, projector, laptop, and even audiovisual. Therefore, the teachers can not design learning based on technology model in the classroom.

Thirdly, the leadership and organizational climate. The principals play a strategic role in optimizing the teacher's performance who are certified educators. The failure of the principal's leadership as well as affect the teacher performance, *e.g.*, the lack of internal supervision by the principal. Being an internal supervisor, the principal also acts as an educator, manager, administrator, supervisor, leader, innovator, and motivator. The

principal is also obliged to create a good organizational climate by applying a professional system, *e.g.*, giving rewards and punishment to teachers in their schools. Fourthly, a weak supervision in the class is conducted by external supervisors. The facts in the field, it is found, if the duties and functions of the supervisor are not running optimally. The supervisors during this time do not conduct intensive supervision in the school. Therefore, it often happens miscoordination between supervisor and principal parties. There even is found supervisor who does not supervise during one and two semesters.

3.2 Efforts for Optimizing Hindu Religious Teachers Performance

The efforts are conducted to optimize Hindu religious teachers performance certified. First, in order to optimize the implementation of *MGMP (deliberations of subject teachers)* by them. In *MGMP* activities, the teachers are able to improve interaction with other colleagues as well as discuss the problems faced in teaching from the process of learning design to the evaluation. Through *MGMP* forum, the teachers fill out the shortcomings in the learning process in the school. It can be asserted that *MGMP* implementation is very influential on improving teacher competence, especially pedagogic.

Second, following the curriculum-13 (K13) program. Comprehensive K-13 understanding is very important for teachers to have the direction of teaching and learning achievements are also increasingly clear. If the understanding of the curriculum is inadequate. Thus, the teacher directly does not have clear goals and achievements in the learning process. It can be stated that the curriculum is a big picture for the direction or achievement that wants to be directed from the education process. *Third*, intensify academic supervision by both internal school and external school. Internally supervision is also conducted using CCTV technology. The principal here can monitor the teacher's performance in the classroom at all times. An external supervision is also intensified by continuing to coordinate with relevant agencies to supervise. Classroom supervision refers to three targets included teacher's learning plan, teaching materials, methods used, and evaluation's conducted. Supervision is not only autocratic and corrective but rather constructive and creative.

Fourth, professional development and completing *KBM (teaching and learning activities)* facilities. The professional development can be conducted through teacher professional training, teacher working stabilization, and development of clan profession. The effort is to optimize the teacher's performance is also conducted by completing the teaching and learning facilities in the classroom.

3.3 Performance Implications of not optimal Hindu Religious Teachers

The performance implications of Hindu religious education teachers have not been optimal. The *first* implications for learning activities are not optimal. The results of the field observations showed that their performance has not been maximally in the classroom. Due to there is still teach or convey the material is difficult to understand by the students. For example, there are teachers who have not utilized innovative learning media based on *information technology (IT)* carry out of material. Therefore, *KBM* situation becomes passive and tend to saturate. Then, there is also a teacher who is less clear when they transfer their subject or the duties. The teachers who are rarely present at the appointed teaching hours with busy excuses and many duties. Unlike Vice Principal, Coordinator *BK (counseling guidance)*, arranging student's competition or national day ceremony, and others.

Second, it implies the student's spiritual intelligence. Not optimal Hindu religious education teacher performance who certified educators have an impact on the lack of insight and understanding for the students towards the teachings of their own religion. Therefore, the students are not able to improve their spiritual intelligence. The spiritual intelligence is characterized by a number of characters: courage, heart, faith, corrective action, ingenuity, tolerance, and spiritual character.

Third, it implies the *mental block* and student discipline. These *mental block* included anger, destructive, lazy, dislike to interact, do not know which is right or wrong. The Hindu religious teacher performance is highly implicated in this mental block. If it tends not to be optimal, then just like let the virus of mental block formation of these students occur. Similarly, they should optimize their performance, both in terms of teaching and learning, as well as carrying out daily ethical practices. If the teacher's performance in this context can be stated to be maximal. Then, it can reduce the mental block virus that infects students. It also implies the student's discipline, both in doing the task and carry out activities in the classroom.

Fourth, it implies to learning motivation. Not optimal of Hindu religious teacher performance has an impact on the low motivation of students' learning on religious subjects. They even considered religious lessons unimportant and had no direct impact on their practical lives. This assumption arises because Hindu religious teacher fails to encapsulate religious studies in the practical dimension of everyday ethical life. The lack of objective evaluation

leads to the assumption that religious studies have no effect on their academic careers in schools. Due to they are considered secondary lessons than other exacting subjects.

Findings

Regarding the results of direct observation to the field and interviews with resource persons at the research location. It is obtained some notes that are the findings of this study. The first findings include field findings, therefore, the Hindu religious teachers who have certified educators and received certification allowances for their performance have not been optimal.

There are still Hinduism teachers in Junior High School Denpasar who can not manage the class in the process of teaching and learn well. Not all of them prepare the instructional design, teaching materials, student-centered communication methods, and learning evaluations. The teacher also found no master teaching technology materials to support the learning process in the classroom. The teachers do not have pedagogic and professional competence. Here, it can be concluded that the welfare that the government has given teachers does not directly correlate to its performance in schools.

Furthermore, it is found in the field. If the supervision is in the class, whether it is conducted by internal and external supervisors, is not maximized. During this time, the principal who is in charge of supervising the class has a heavy workload. Due to it has the responsibility of teaching (mandatory teaching hours) and school administration. Thus, it can not conduct intensive supervision. Likewise with external supervisors. They have a very wide range of surveillance. The schools are supervised so much that supervision does not run intensively and tend to be administrative. Miscoordination between principals, teachers, and supervisors is often found in the school. This indicates if it so far supervision does not have a strategic role in improving the Hindu religious teacher performance.

The next finding, there is still Junior High School does not provide complete learning facilities in the classroom. They do not have LCDs, laptops, projectors, and other learning facilities. Due to the teacher uses the conventional way with a lecture in front of the students. This conventional method is almost found in every school in SMP in Denpasar city. Another field finding is the separation of different religious students in the Junior High School Denpasar. Non-Hindu students are separated during the Hindu lessons. This reduction brings its own risk of reducing the social function of education itself. This learning reduction due to student's exclusive attitudes to understanding their religion, and tends to regard the difference cynically. It is very difficult to cultivate a religious tolerance attitude if the students are reduced according to their respective religions.

The other field findings, the result of direct observation and interview, there are also theoretical findings based on the theory used in explaining the issues. The field findings affirm educational management theory that education is a unit of living unit. Wherein, there is an interaction within itself. The interactions that occur in the form of teaching and learning processes. It occurs in the classroom. This approach sees teacher and student interaction as a key factor in education. This micro approach views in improving the quality of education will only be successful. If there is an improvement in teaching and learning process, either improving school management or improving classroom management. Learning is the process of interaction between, teachers and students, between pupils and pupils, and between pupils and teachers who are consciously executed to achieve the targeted objectives.

Mary Parker theory explains that management is an art in doing a job through others. Mary definition is concerned with the fact that managers achieve an organizational goal by organizing people to do whatever they need in the work, not in doing it by themselves, this is the right management concept. The teachers must understand several factors that can affect children's learning, in order to create a good learning process. The factors are included: physical condition, emotional socio, and organizational. In this case, the failure in managing education also affects not optimal of their performance.

Affirming the educational management theory, the findings in the field also show the weakness of this theory that does not refer to the education reflection. The management is not only a mere interactional issue between teachers and students but also provides a reflection space for students. This can be conducted after the learning process. Furthermore, the research also affirms Maslow's motivational theory used. Optimizing the teacher's performance can be conducted through good motivative actions that come from outside as well as towards the teacher. The welfare provided by the teacher does not necessarily have an impact on teacher motivation in improving its performance. Precisely external motivation in the form of welfare must be supported by a good education system. Therefore, to create a directed learning and oriented to the goals of education in Indonesia.

4. Conclusion

Based on the above explanation, it can be concluded that Hindu religious teacher performance who are certified educators in junior high school in Denpasar City is not optimal yet. It is due to several things, from Human Resources, infrastructure facilities, leadership system and supervision system. It has not been maximized, whether it internal and external supervision. The implications of the less optimal performance of Hindu religious teachers have an impact on emotional intelligence, mental block, and student learning motivation.

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