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Penulisan buku semacam ini sempat kami. Namun saat proses editing, kami belum menemukan penerbit buku nasional yang berdomisili di sekitar Kota Serang. Buku ini mendeskripsikan berbagai strategi dan fenomena pembelajaran yang terjadi di lingkungan sekolah umum dan madrasah.

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Kami sempat terkejut membaca buku ini. Setelah dibaca dan disimak dengan sabar dan teliti, akhirnya kami bisa mengikuti alam pikiran sang penulisnya. Kami juga menemukan kebijakan pendidikan mikro, meso dan makro yang berdimensi kompleksitas dan cenderung terjadi chaos.

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Jauh sebelum mengikuti perkuliahan di program pascasarjana, kami sudah diwanti-wanti agar memiliki karya tulis ilmiah berupa artikel yang terbit secara online. Alhamdulillah, kami telah menemukan sosok buku yang sedang kami cari.

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ISBN 978-623-7781-39-4 (PDF)



9 786237 781394

FENOMENA PENDIDIKAN
DALAM PERSPEKTIF GLOBAL

Dr. H. Anis Fauzi, M.SI

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**FENOMENA PENDIDIKAN
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Fenomena Pendidikan dalam Persepetif Global

Penulis : Dr. H. Anis Fauzi, M.SI
ISBN : 978-623-7781-39-4
Editor : Dema Tesniyadi, M.Pd
Desain Sampul : Denta Rafly Musadad
Layout : Pitriyani

Cetakan Pertama, April 2020
xi + 594 hlm. ; 18,2 x 25,7 cm

Penerbit

Media Edukasi Indonesia (Anggota IKAPI)
Jalan Lingkar Caringin Cisoka Tangerang
Banten Kode Pos 15730
Email: indonesiamediaedukasi@gmail.com
WhatsApp Only: 087871944890

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MOTTO

“Barang siapa perbuatannya hati ini lebih baik dari hari kemarin, ia beruntung; barangsiapa perbuatannya hari ini sama dengan hari kemarin, ia tertipu; dan barangsiapa perbuatannya hari ini lebih jelek daripada hari kemarin, ia terlaknat” (Ali bin Abi Thalib)

PERSEMBAHAN

Buku *Fenomena Pendidikan dalam Persepektif* ini dipersembahkan kepada istriku tercinta (Hj. Humaeroh, S.Ag., Guru SMP Negeri 11 Kota Serang) dan anak-anakku tersayang (Adi Fauzul Azhim, Alumni Univeristas Brawijaya Malang; Dina Nisauzakiyah, Alumni Madrasah Aliyah Negeri 2 Kota Serang; serta Nadya Zulfatul Istiqomah, Alumni SDIT El-Fatih Cipocok Jaya Kota Serang).

KATA PENGANTAR

Alhamdulillah, atas izin Allah SWT dan dukungan dari berbagai pihak, akhirnya proses penulisan buku ini mencapai titik kulminasi. Buku ini bisa selesai ditulis, ditulis kembali, diedit, dan diedit kembali melalui beberapa tahapan. Dan pada akhirnya bisa selesai serta bisa diterbitkan oleh penerbit handal yang sekarang berada di tangan pembaca. Semoga Allah SWT melipatgandakan nilai ibadah mereka yang memiliki andil dalam proses penulisan dan penerbitan buku ini. Amin Yaa Robbal Alamiin.

Buku yang ada ditangan pembaca ini merupakan kumpulan artikel yang sebagian besar telah diterbitkan di berbagai jurnal ilmiah tingkat lokal, regional, nasional dan internasional. Tulisan yang dihasilkan sebagian merupakan karya pribadi penulis dan sebagian lagi hasil kolaborasi penulis dengan alumni Program Pascasarjana di Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, dari Program Studi Pendidikan Agama Islam dan juga dari Program Studi Manajemen Pendidikan Islam, serta hasil kolaborasi dengan alumni Program Pascasarjana Universitas Negeri Sultan Ageng Tirtayasa pada Program Studi Teknologi Pembelajaran Konsentrasi Manajemen Pendidikan.

Mengingat setiap jurnal memiliki aturan tata tulis tersendiri yang saling berbeda beda, maka untuk keseragaman tampilan, penulis memutuskan untuk menggunakan tipe huruf Book Antique, font 12, dan spasi 1.15.

Penulis menyadari bahwa tidak ada gading yang tidak retak, tidak ada karya tulis yang tidak memiliki kesalahan – keterbatasan – karaguan – dan ketidakpastian. Penulis mengakui bahwa tulisan ini pun tak luput dari kesalahan – keterbatasan – karaguan – dan ketidakpastian tersebut. Oleh karena itu, penulis mohon agar para pembaca memberikan kritik yang bersifat membangun demi perbaikan karyatulis ini pada edisi revisi nanti.

Penulis berharap agar tulisan ini menjadi “*Indah pada waktunya*” baik bagi diri penulis maupun bagi para pembaca yang budiman.

Serang, April 2020

Anis Fauzi

PROLOG

Motivasi utama pembuatan buku ini adalah berupaya mengakomodir kumpulan naskah artikel ilmiah yang telah penulis hasilkan melalui kegiatan penelitian lapangan maupun kajian teoritis. Mengingat jumlah artikelnya sudah lebih dari 30 artikel dengan panjang tulisan rata-rata antara 15 halaman hingga 25 halaman, baik disajikan dalam edisi Bahasa Indonesia maupun dalam edisi Bahasa Inggris. Upaya mewujudkan kumpulan artikel ilmiah menjadi sebuah buku ilmiah populer ini membutuhkan waktu sekitar Enam bulan atau setara dengan 24 minggu.

Bila dilihat dari manajemen penerbitan jurnal, tulisan-tulisan yang menjadi bahan baku buku ini sebagian besar berasal dari Jurnal nasional tidak terakreditasi, sebagian lagi berasal dari jurnal nasional tidak terakreditasi tetapi terbit dengan versi Online Journal System (OJS), sebagian lagi terbit pada jurnal nasional terakreditasi Kemenristekdikti maupun Lembaga Ilmu Pengetahuan Indonesia (LIPI), serta sebagiannya lagi terbit di jurnal internasional terindex (Copernicus, Moraref, Romeo, Sharp dan Ebsco) yang tentu saja naskah artikelnya berbahasa Inggris. Sebagai bahan renungan bagi para pembaca, penulis mencantumkan teks asli artikel dalam Bahasa Indonesia di bagian akhir buku dengan maksud mempermudah pembaca dalam “menyimak” beberapa artikel berbahasa Inggris.

Sumber utama penulisan buku ini adalah arsip dari tulisan individu penulis maupun hasil kerjasama dengan mitra kerja penulis yang sebagian

besar adalah mahasiswa Program Pasacasarjana Universitas Islam Negeri Sultan Maulana Hasanuddin Banten. Jurnal yang menerbitkan tulisan penulis terdiri atas: jurnal nasional yang tidak terakreditasi dan memiliki ISSN (Jurnal Pendidikan Karakter "JAWARA" LP2M Untirta Serang, Jurnal QATHRUNA Prodi Pendidikan Agama Islam Pascasarjana - Jurnal Tela'ah - Jurnal Tazkia - Jurnal Tarbawi - Jurnal Studia Didaktika FTK - IAIN Sultan Maulana Hasanuddin Banten). Kemudian jurnal nasional tidak terakreditasi, tetapi sudah memiliki ISSN dengan menerapkan Sistem Penerbitan Online Journal System atau OJS (Jurnal Tadbir IAIN Gorontalo, Jurnal at-Taurast IAIN Palangkaraya, Jurnal Lentera UIN Makasar, Jurnal Al-Izzah IAIN Kendari, Jurnal Al-Iltizam IAIN Ambon, dan Jurnal Tadris STAIN Pamekasan), jurnal nasional terakreditasi Kemenristekdikti (Jurnal al-Qolaam IAIN Sultan Maulana Hasanuddin Banten, Jurnal al-Ulum IAIN Gorontalo, Jurnal AD-DIN STAIN Kudus, Jurnal Edukasia STAIN Kudus, dan Jurnal PAI UIN Raden Fatah Palembang), jurnal nasional terakreditasi LIPI (Jurnal Pendidikan dan Kebudayaan), serta jurnal internasional bereputasi terindex (International Journal of Home Science India, International Education Studies Canada, Higher Education Studies Canada, Journal of Educational Issues, Canada, Journal of Studies in Education Amerika Serikat, Saudi Journal of Humanities and Social Science Uni Emirat Arab, Saudi Journal of Business and Management Studies Uni Emirat Arab).

Pada bagian awal, penuliskan menayangkan artikel tentang peta pemikiran pengembangan sumber daya manusia di bidang pendidikan, serta kebijakan otonomi sekolah dan otonomi birokrasi pendidikan pada level kabupaten/kota.

Pada bagian pembahasan, penuliskan menayangkan beberapa artikel tentang wawasan nusantara, wawasan kebangsaan, wawasan masyarakat ekonomi ASEAN, dan wawasan global, dengan maksud agar pembaca

menyadari hasil “perbandingan” pemahaman perpektif global antara kita sebagai bagian dari bangsa Indonesia dengan perspektif global penduduk negara lain yang sama-sama menjadi penghuni planet bumi tercinta ini.

Pada bagian akhir, penulis memperkenalkan beberapa arternatif tindakan dan pemikiran yang bisa dijadikan bahan rujukan dalam mengembangkan Ilmu dan Manajemen Pendidikan di tanah air dalam rangka mencapai kejayaan di masa yang akan datang. Dalam hal ini, penulis ingin menjadikan masjid sebagai pusat pembinaan remaja. Penulis juga mengingatkan pentingnya peranan dosen dalam pelaksanaan tridarma petguruan tinggi. Kemudian penulis menawarkan pemikiran tentang bagaimana membagun Banten melalui pendidikan yang bermutu dan berdaya saing. Dengan harapan kita semua, penulis dan pembaca, bisa merasakan sesuatu yang “Indah Pada Waktunya”.

Pada tahun 2004, penulis telah membuat buku kumpulan artikel yang terbit di media massa regional (Fajar Banten, Radar Banten dan Satelit Newst) serta media massa nasional (Seputar Indonesia dab Pikiran Rakyat) dengan judul buku “ *Menyimak Fenomena Pendidikan di Banten*”, diterbitkan oleh Penerbit Diadit Media Jakarta. Kemudian pada tahun 2007, dengan pola penulisan buku yang serupa tapi tidak sama isi dan focus pembahasannya, penulis membuat buku kumpulan artikel di media massa regional dan nasional dengan judul “ *Menggagas Jurnalistik Pedidikan* ”, diterbitkan oleh Penerbit Diadit Media Jakarta. Selanjutnya pada tahun 2015, penulis kembali membuat buku kumpulan artikelnya di media massa regional dan nasional dengan juduj buku “ *Kolaborasi Guru dan Dosen*”, diterbitkan oleh Penerbit FTK Banten Press Serang .

Pada tahun 2020, dengan karakter penulisan yang sama, penulis berusaha mengumpulkan sejumlah tulisannya yang telah terbit di jurnal nasional tidak terakreditasi, jurnal nasional tidak terakreditasi, namun

memiliki sistem penerbitan secara online atau dikenal dengan istilah OJS (Online Journal System) dan jurnal internasional terindex dengan judul "*Pendidikan Dalam Perspektif Global*", diterbitkan oleh Penerbit FTK Banten Press Serang.

Keempat buku tersebut memiliki karakter yang sama dengan penampilan dan focus yang berbeda yakni sebagai buku monografi. Penulis berharap agar dimasa mendatang bisa menulis dan menerbitkan buku-buku bercorak buku dasar dan buku referensi perkuliahan.

Penulis sempat menulis sebuah buku bercorak buku dasar dengan judul "Pembelajaran Mikro: Teori dan Konsep" yang diterbitkan oleh Penerbit Diadit Media Jakarta pada tahun 2007 serta buku dasar dengan judul "Pengantar Metodologi Studi Islam" yang diterbitkan oleh Penerbit FTK Banten Press pada tahun 2015. Selain itu, penulis juga sempat menulis buku hasil penelitian dengan judul: "*Manajemen Peningkatan Profesionalisme Dosen*" yang diterbitkan oleh FTK Banten Press (2013), "*Manajemen Pemberdayaan Guru Madrasah Aliyah di Banten*", diterbitkan oleh FTK Banten Press (2014), "*Wawasan Kebangsaan Siswa SMP dan MTs*" diterbitkan oleh FTK Banten Press (2015), "*Wawasan Global dan Masyarakat Ekonomi ASEAN Siswa SLTA*", diterbitkan oleh FTK Banten Press (2016), serta "*Program Pendidikan Full Days School*" , diterbitkan oleh FTK Banten Press (2017).

Saat ini penulis sedang menyiapkan draft penulisan buku: Manajemen Bimbingan Sebaya Dalam Penulisan Skripsi dan Tesis.

A KNOWLEDGMENT (UCAPAN TERIMA KASIH)

Sehubungan dengan penerbitan buku "*Fenomena Pendidikan Dalam Perspektif Global*" ini, banyak orang perseorangan maupun kelompok kolektivitas tertentu yang terlibat didalamnya, terutama penulis mengucapkan terima kasih kepada: Rektor UIN Sultan Maulana Hasanuddin Banten, yang telah menempatkan penulis sebagai Dosen Pascasarjana dalam penentuan dosen berdasarkan Home Base-nya; Kemudian Direktur Program Pascasarjana UIN Sultan Maulana Hasanuddin Banten, yang telah memberikan kesempatan kepada penulis untuk menjadi Ketua Program Studi Manajemen Pendidikan Islam (S-2), serta nama-nama berikut ini yang sulit dilupakan kontribusinya dalam konteks penerbitan jurnal, termasuk dalam konteks pembuatan buku yang ada ditangan pembaca ini, mereka adalah: Koyah, Syarif Hidayatullah, Eni Nur'aeni, Hasbullah, Arnudin, Cecep Nikmatullah, Ahmad Sakuro, dan Inni Nihayah. Semoga amal baik mereka mendapat imbalan pahala yang berlipat dari Allah SWT. Amien...

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PENDAHULUAN

- Mind Mapping On Development Of Human Resource Of Education**
- Kebijakan Otonomi Sekolah dan Otonomi Birokrasi Pendidikan Kabupaten/Kota**
- Kompetensi Guru dan Tantangan Global**

MIND MAPPING ON DEVELOPMENT OF HUMAN RESOURCE OF EDUCATION

Tulisan ini telah terbit diJournal of Educational Issues, Canada, ISSN: 2377-2263, Vol.2, No. 2, tahun 2016, page. 407-421.

<http://www.macrothink.org/journal/index.php/jei/index>)

ABSTRACT

Human resources in the field of education consists of: students, teachers, administrative staff, university students, lecturers, structural employees, educational bureaucrats, stakeholders, parents, the society around the school, and the society around the campus. The existence of human resources need to be cultivated and developed towards the better of the situation that exists today. Which elements of human resources in education are preferred to be fostered and developed further depends on the designer's idea of development in the field of education. The development of human resources on education should include all elements. Elements of the students and the university students need to be developed simultaneously, the element of administrative staff and employees need to be developed optimally, elements of teachers and lecturers need to be developed professionally, elements of the stakeholders, the community around schools and colleges need to be developed further to be more productive, more

innovative, and more creative. Of course by emphasizing on performance, motivation, reward, and certain punishment.

Keywords: *Idea, Development, Human Resources, Education*

A. Introduction

Human resources of education consists of: students, teachers, administrative staff, students, faculty, structural staff, educational bureaucrats, stakeholders, parents of students, the community around the school, and the community around the campus. Human resources of education has its own character, the special patterns of interaction, often conflicting, it may be an effort to integrate, and there are opportunities to collaborate in order to empower the fellow of human resource education.

The existence of human resources needs to be fostered and developed to be better. Human resources element in education is preferred to be fostered and developed further dependent on the idea of development planners of education. It should not give priority to one element of human resources in education, but ignore the other elements of the human resources of education. It may be, in certain areas and at certain times, teachers play a key role in development on human resource of education. But that situation will change if we studying the problems of human resources of education that urged at other regions in the same time, let's say there are areas that prioritizes the construction of school buildings permanently than the supply of new teachers. In other areas it is more concerned to get and increase the number of students at all levels and types of education rather than fostering the performance of teachers and complete the infrastructure.

The development of human resource on education should include all the elements. Elements students and students need to be developed simultaneously, the element of administrative staff and employees need to be developed optimally, elements of teachers and lecturers need to be developed in a professionally, elements of the stakeholders, the community around the school and college need further developed. Of course by emphasizing on performance, motivation, reward and punishment.

According to Dedy Mulyasana (2011: 16), educational resources have not been sufficient to support the achievement of goals and educational targets effectively. Educational Resource is still perceived as weak in achieving national education goals. The existing educational resources more focused on administrative matters rather than directed to the learning process as a whole, total and thorough.

In the other parts, Dedy Mulyasana (2011: 23) stated that the demand of changes have forced educational paradigm slowly to be better, professional and democratic. The impact is, it will be a change in the paradigm of education.

The management and implementation of national education in Indonesia it is time to apply the paradigm of educational management as elements of the development strategy for education, it was based on the following considerations (Onisimus Amru, 2011: 27-28): First, management is not only related to the product in the form of goods (material) but also in the form of services. Second, the quality of educational products takes place in a process and activity that requires participations and responsibilities of all elements (government, education providers, communities and stakeholders). Third, management of education can be viewed as a strategy to improve the quality, relevance and competitiveness of education, which has humanity base and requires empowerment through learning activities. Fourth, educational organizations can adopt the management structure of education. Attitude,,

cultural and educational organizations working climate in a long period has implicated for the bureaucrats and practitioners.

The problem is how to putting the target of coaching and developing human resources that work in the area of education. It certainly required thinking strategies and specific policy that more transparant and focused.

Based on the background above, the main problems in this study is: How do the characteristics of developing a human resources in the field of education, interaction patterns between human resources of education, tips on facing horizontal conflicts among human resources in education, build the spirit of integration between human resources in education, and development patterns collaboration between HR education?

The purpose of this study as follows: First, understand the characteristics of developing human resources in the field of education. Second, understand the patterns of interaction between human resources in educations. Third, understand the tips on facing the horizontal conflicts among human resources in education. Fourth, understand the spirit of integration between human resources in educations. Fifth, understand the development patterns of collaboration between human resources in educations.

B. Literature review

According to Gudmund Hernes in Nanang Fatah (2012), there are seven global challenges faced by the education sector, these are: (1) reduce the gap in the distribution of education, poverty, marginalization and exclusivity of education, (2) establish a better relationship between education and the local economy and education with the globalized work area, (3) Prevent the growing role of research and education that are controlled by the market and widening the gap of technology and knowledge between industrialized

countries and developing countries, (4) Ensure that the requirements of research on developing countries get attention and from scientists and graduate, (5) Reducing the negative impact of "brain drain" from poor to rich country, and from poor to be better, (6) directs the impact of marketing principles and the changing role of the state to education, and (7) Using the educational system is not only to move the science in general.

According Tilaar (2000), decentralization of education would strengthen the growth of better nationality and more real because it is based on the wealth of local cultural or practice of local education. Decentralization of education is a complex process, because: (1) it will create an educational system with concrete policies; (2) regulate the resource and its utilization; (3) train the professional personnel (HR), both teachers and managers at the field level; (4) develop appropriate curriculum, and (5) managing the education system based on the local culture.

Research result of Monty FNGR (Research Journal of Education Policy, 2014) about Study Programme Implementation of Secondary Education Universal at SMA and SMK on Balangan South Kalimantan, it concluded that the biggest challenges faced by principals are still many teachers who are less dedicated to the development of school, this may have an impact on the implementation of the Universal Secondary Education program later, because the teacher is expected to be spearhead of the implementation of the program. At next part, Monty FNGR concluded that local governments should cooperate with third parties in terms of providing assistance to students who do not receive school operational assistance.

C. Results and Discussion

To explore the possibility of suppression target of human resource development, the authors will make the concept of “Mind mapping of Human Resource Development of Education”, as shown in the following matrix.

MATRIX HR DEVELOPMENT THINKING EDUCATION

characteristic	Interaction	Conflict	Integration	Collaboration
Teacher	Teacher and lecturer	Teacher and lecturer	Teacher and lecturer	Teacher and lecturer
Lecturer	Teacher and students	Teacher and students	Teacher and students	Teacher and students
Student	Teacher and student of college	Teacher and student of college	Teacher and student of college	Teacher and student of college
Students of college	Teacher and staff	Teacher and staff	Teacher and staff	Teacher and staff
Administration	Lecturer and student	Lecturer and student	Lecturer and student	Lecturer and student
Stakeholder	Lecturer and student of college	Lecturer and student of college	Lecturer and student of college	Lecturer and student of college
Parents of student	Lecturer and staff	Lecturer and staff	Lecturer and staff	Lecturer and staff

Parents of student of college	Student and student of college	Student and student of college	Student and student of college	Student and student of college
Society around school	Student and staff	Student and staff	Student and staff	Student and staff
Society around university	Student of college and staff	Student of college and staff	Student of college and staff	Student of college and staff

1. Characteristics of Human Resource of Education

Human Resources of Education consists of: teachers, lecturer, students, administrators, stakeholders, parents of students, the community around the school, and the community around the campus. The whole human resources has certain characteristics that cannot be equated to each other.

Teachers, in general, already have qualified as a bachelor degree on certain subject. Most teachers already certified as a professional educator and got professional allowance. However, the activity of teaching in the classroom does not necessarily indicate an adequate level of professionalism. This happens because of the psychological situation of teachers is not stable; sometimes they are confidence, sometimes overreacting, and sometimes fluctuate.

Lecturer, generally already have qualification as a master degree in different scientific background. Even a small portion has been completed the doctoral, and most are studying doctoral. Job desk of a lecturer is: capable to conducting education and teaching in the classroom with 9 minimum of credits and 16 credits in a maximum. Then lecturer are also required to

conduct research and develop the science independently or as a group that the results should be published in scientific journals which are accredited or not accredited, but the publisher should have an ISSN. Furthermore, a lecturer is also required to perform community service activities individually and collectively. In addition, a lecturer is also expected to have time to do additional activities in the form of participation in development activities, community and government.

Students, in general, are studying without doing the work. So they focused on subject, concepts and practical experience in schools. Coming home from school, they tend to play with their friends all the way to the residence. The homework is not done at home, but they do it in school, a few minutes before class starts. Their distinctiveness lies in the spirit of going to school is very high and is followed by the pride of wearing the uniform, which sometimes they wear it until the afternoon even till night.

Students (of university), in general, have a very different character to the character of the students. A student has been able to manage the time during 24 hours to perform a variety of activities under control. The level of thinking and the ability to think hypothesis is more dominant on their typology of thinking. We can see it from the way they dress; the students tend to be able to choose and determine the color, shape and pattern of certain clothing suitable to their self and did not break the law of the university leaders. The ability of critical thinking and freedom to express ideas become the character of students. Sometimes, when their thinking is stuck and ideas about social change, cultural, political and economic less getting a response from the government and certain communities, they held a peaceful action to brutal action through the demonstration activity gradually up until massive. The days of being a student of university seem to be the most beautiful and enjoyable time for most students.

Administrative staff, generally do not have the qualifications of bachelor degree, they mostly just graduated from high school. Some are already a bachelor degree, but the subject is often not linear with the field of work required. Workability of administration staff only imitated actions of the leader and the experience of doing the job. So their skill is limited. Because of that competence they need to be improved in a way participate in various training activities, workshops and seminars. Demands of administration to master the technology of communication is not negotiable, because it has become imperative that really must be mastered.

Stakeholders, in general, the government and the community around the school hopes that graduates of the institution is able to have the character such as discipline, creative, earnest and competitiveness for facing free market in the Asia-Pacific in 2020 that will come.

Parents, in general, are very concerned with the physical and psychological conditions of students, including socio-economic conditions of their children. Parents of students are so attentive to the future of their children with the loyalty that shown in giving money and also completing the needs such as shoes and uniforms for their children. Most parents are less concerned with the task of doing "homework" that has been given by the teacher. When the students achieve a good result of learning, the parents are satisfied, and then they say "Thank God, my son's grade. Thank God, my son got first rank. Thank God, my son had graduated". However, if the child is having problems such as failing a grade, do not get the top ten rankings, especially not passed, and then the parents will say: "who is the teacher, who is the classroom teacher, and who is headmaster".

Parents of student generally do not understand about the world of campus. In general, parents of students understand the world of college in two main phenomena, i.e., when the implementation of new student orientation

period, and when held the event of the graduation ceremony. Parents of students in general do not understand grade point average (GPA), midterms and papers making tasks. Knowledge of parents is limited to know in which level his child studying in the college? When the exam session? And when their child graduate?. These third questions become the favorite question of parents everywhere their child take lecture.

Communities around the school generally derived from middle and lower economic community groups with some variations that show groups of middle and upper class society. The existence of school gives benefit for the surrounding community. For example people who opened a little shop, street vendors, as well as the pitchman, they hope their shop sealable by students and teachers. Within certain limits, the community also benefited from the existence of the school and citizen of school, which is capable, became the inspiration for the local community to educate their children in school not far from where they live.

Communities around the campus generally are dominated by natives and migrants. The indigenous population in general comes from the middle class of economic, with some families that are in the middle class too. Certainly the migrant population is dominated by students who come from various regions around the campus are also currently studying on campus. Interaction between the indigenous population and migrants is actually the student, running relatively smoothly and peacefully. Remember that between both of them have a good cooperation and profitable. Students can rent houses of civil society, while the locals society get extra income from the rental cost and some other economic transactions in everyday life.

2. Interaction of Educational Human Resources

Among fellow of human resources in education there are direct interaction and symbolic interaction, particularly between: teachers and lecturers, teachers and students, teachers and administrators, lecturer and students, lecturer and students of college, lecturer and administrators, pupils and students, students and administrators, also students and administration.

Forms of interaction between teachers and lecturers are especially in terms of the implementation of Educational Practicum in Field Experience (PPLK) and Action Research Classroom. Educational Practicum in Field Experience implementation takes about 40 days. During the time of Educational Practicum in Field Experience some students of college was in school training to carry out a series of educational practicum activities that were tutored by teacher, according to the subject which have they learn, which has been designated by the principal. In the context of the implementation of this Educational Practicum in Field Experience every single group of participants of Educational Practicum in Field Experience were accompanied by one lecturer of Educational Practicum in Field Experience. In the process of guiding students of Educational Practicum in Field Experience occurs intensive interaction between teachers and lecturers until the completion of Educational Practicum in Field Experience program.

Forms of interaction between teachers and students mainly occurred on delivering of report books and also on study tour. Toward the event of delivering school report cards, teacher become very intensive on observing students' attitudes and behaviors in order to vote non-academic achievement and also the determine of class rank. Conversely, a student also requires interaction with teachers so that their existence is on rule in order to complete safe the educational programs. More intensive interaction of teachers and students is expected the score of report cards report cards became better. This

is possible because the classroom teacher who is authorized to make negotiation with the subject teachers who give the score to the student "unfit" for students. The outcome of negotiations between the classroom teachers and subject teacher could give positive impactor bringing better value changes, could also have a negative impact in the sense that there is no change on students' grades.

Forms of interaction between teachers and students especially on Educational Practicum in Field Experience, and also when they promotion the college to student at third grade high school (SMA, SMK, and MA). When Educational Practicum in Field Experience held, relationship between teachers and students are very intensive especially for teacher as tutors. Although only a tutor teacher that entitled to give an assessment of the students who participating in Educational Practicum in Field Experience, but spontaneously all the teachers definitely assess the performance of the students in Educational Practicum in Field Experience. Most teachers' asses the students by focusing on the appearance of students during school time, the assessment are also about the participants of Educational Practicum in Field Experience attitude toward teachers as well as to all other students. If students of Educational Practicum in Field Experience have bad attitude and bad appearance, then a student of Educational Practicum in Field Experience will get lack of support from classroom teachers. Finally, a number of student agenda can be hampered by the act of some teachers who gave a negative assessment of them.

Forms of interaction between teachers and administrators especially occurred in filling the identity of student in report cards and facing with troubled students so it is require a summons for the parents or need to do home visit activities to students who are in trouble. First grade teacher, especially teachers who were given additional duties as classroom teacher,

must fill out personal data on students under his/her guidance. In order to easier on filling the identity, first grade teacher have to interact with employees of the administration. Because students' data stored in administration. Without the contribution of employee administration, it is very difficult for classroom teacher to fill the biodata of students successfully and smoothly.

Forms of interaction between lecturer and students mainly occur during holding the seminar or training-based students who are held by the college LPTK (such as quiz competitions and speech contest in three languages) and organized by the school (information about selection of majors and career development).

Forms of interaction between lecturer and students especially occur in the implementation of courses and extracurricular activities or organization inside and outside the campus. When learning activity in classroom, there was a high educational interaction between lecturer and students. The whole attitude, knowledge and skills of lecturers who appear in front of student become a consideration for students to take the attitude, knowledge and specific skills that lecturer has as their idol. For lecturers who did not become an idol of students, it probably the meaning of interaction between lecturer and students is symbolic only, not to reach internalization and acculturation level. For favorite lecturers it would become a point how to act, thought and a certain attitude to various issues that encountered in his life.

Forms of interaction between lecturer and administration especially occur in terms of practical implementation of a subject and the distribution of tasks mail or other important papers. Implementation of subject practicum occurs at the end of each semester. At the moment of these activities occur the intensive interaction between lecturer and administration. Because the letter of assignment and a decree of activities committee usually affected by the

administration of campus. A lecturer will not be conducting practicum if he/she is not listed by name in the letter of assignment that signed by the dean or by the rector. With making the establishment of good cooperation between lecturers and administrative staff, then a series of intra-curricular campus activities can run more smoothly.

Forms of interaction between students of high school and students of college, especially occurs during extracurricular activities that carried out in a certain environment and extracurricular school conducted by the college LPTK. Extracurricular activities held in school sometimes involving alumni from the school. Instead extracurricular activities on campus LPTK often involve high school students who come from schools that LPTK students come.

Forms of interaction between students and the administration particularly occur in selecting subject process at senior high school level or division level at elementary and junior high school classes. The process of selecting majors at the senior high school level involves the role of corporate governance, especially in collecting data of parents. It includes on making and distributing questionnaires about the opinions of parents regarding the selection of majors. It is often occur that parent willingness and achievement of student are not mutually support each other. In determining alternative majors, parents willing to make their child choose science major, while learning achievement of students tend to be more suitable for social major. This is where the role of administration in "combining" the achievement of student with willingness of their parents.

Forms of interaction between students and administrators especially occur in terms of class division, the classifying the group of KKN, and the distribution of the graduation gown. Class divisions and the classifying the group of KKN are usually based on the alphabetical order of the names of students. As a result, student name beginning with the letter A, will occupy the

classes A, followed by name of student with alphabet B, and so on, so that the student name that begins with the alphabet Z, inevitably, have to occupy the last class or the last group of the allocation of a class or group which exists. In addition, when distributing graduation gown, calling the names of students is also based on the order of attendance, which in alphabetical order again. In this way, there is an impression that the student names beginning with the letter "A" will always come in different way at campus. Instead, the names of students beginning with the letter "Z", will always receive the last service. The same thing happened with the current division of the group KKN, student name beginning with "A" get KKN location relatively closer and more comfortable than a student whose name begins with the letter "Z".

3. Conflict of Educational HR

Among HR education, whether consciously or not, the conflict symbolic prolonged between: teachers and lecturers, teachers and students, teachers and students of college, teachers and administrators, lecturer and students, lecturer and students of college, lecturer and administrators, high school student and students of college, students and administrators, students of college and administration.

Conflict between teachers and lecturers especially occur in terms of differences incentive allowance, the workload, the use of uniforms and participation in the ceremony. During this incentive allowance is paid based on the teaching profession of personnel. All the teachers of the class II get the amount of the incentive allowance of the same profession throughout Indonesia; it is about 175 thousand rupiah. All teachers from class III get the incentive allowance about 275 thousand rupiah. All the teachers of the class IV earn an incentive allowance about 375 thousand rupiah. While, the professional allowance of lecturer is based on their position and their grade.

All lecturers as Educative Assistant Expert getting a professional allowance about 500 thousand rupiah per month. All lecturers as Lectureship get professional allowance about 700 thousand rupiah per month. All lecturers who held the rank of Associate Professor educative get an incentive about 900 thousand rupiah per month. All lecturers have educative rank professor or professor, get professional allowance about 1.300.000, - rupiahs per month.

The workload of teachers is 24 hours per week which cause a teacher should always be in school at least four days a week (especially secondary school teachers). But in general, school leaders requires all teachers to come to school every day for six days (especially primary school teachers) and sometimes leadership requires all teachers to come to school at least five days a week (especially the leadership of junior high school). While the workload of lecturer is about 12 credits and a maximum of 16 credits in a semester, if it calculated according to the daily, then a lecturer must be at work for two days a week (especially the lecturer who lived far from the campus). Lecturers who lived relatively close to the campus attempted to come to campus with minimum of three working days. Lecturers who received extra duty as a leader on campus are required to work with minimum five days in one semester.

The conflict between teachers and students especially occur in the distribution of daily test results, distribution of temporary report cards, and the determination of the majors in high school. Sometime after the subject teachers share the results of daily tests to students, most students were surprised about their learning results. The shock was an upsurge of covert conflict between the subject teachers with the students who are not get maximum score in daily test. On conditions of hidden conflict above, the relationship between teachers and students still take place in the classroom

and outside the classroom, through the distribution of temporary report cards agenda arrived.

When the distribution of temporary report cards, the score is taken from the results of the midterm quiz, hidden conflict between teachers and students reappeared. This time it comes from serving original score and makes students surprised. Most of students got low test scores. As a result of that problem it emerged the hatred prospective from students to teachers who give temporary report cards not optimal. Indeed, perhaps, those temporary score becomes smaller when compared to the original score of the results of general tests that have got the "intake" score based on the consideration of attitudes, knowledge and skills of students who could be known by the subject teachers.

Hidden conflict between teachers and students will reach its peak when the announcement of the distribution class at second-grade students of SMA / SMK and MA. At that time, between teachers, students and parents tend to have the difference "tastes". Students want to get the social program, but parents want his child to take science program. Sometimes teachers are given additional duties as classroom teacher, make decisions for determining the majors that do not fit the taste of students or parents.

The conflict between teachers and students of college especially occur in terms of the implementation of extracurricular activities involving alumni and organizational activities that involve junior and senior high school students. It is often extracurricular agenda collide with a schedule of teaching and learning in the classroom. When teachers teach in the classroom, and most of students attend extracurricular activities, which are sometimes fostered by alumni, there was a prolonged conflict between subject teachers and students who become the leader of extracurricular activities. Students who have good learning achievement usually have less achievement in

extracurricular activities. Instead, students who have a good performance in the field of extra-curricular, academic achievement is often not even good. This condition make the level of conflict sharpen between of teachers and students who become leader in extracurricular activities at school.

Conflict between teachers and administrators especially occur in terms of the distribution of the incentives or honoraria of activities. The number of extracurricular activities at a school has an impact on the amount of incentive or honorarium activities that will be accepted by a tutor or teacher. At the same time, the "extra" activities which do by administrators become more limited, because of the splendor of extracurricular activities. It makes honorarium extracurricular activities for personnel administration relatively smaller compare with honorarium received by a tutor. A wise headmaster should be involve personnel administration actively in extra-curricular activities of the school with additional duties as a tutor and as a teacher coaches a certain extracurricular activities.

The conflict between lecturer and students especially occur on delivering a promotion of college before high school students in grade three. The universities tend to steer students to study in certain majors in college which concerned on finding and determining a primary consideration majors or courses that have been accredited by the National Accreditation Board of Higher Education. More specific, the college is represented by a lecturer who has been appointed tend to steer students to the department which have accreditation A or B. Whereas the accreditation status (accreditation of A or B) have little effect on the interest of students of high school graduates to continue their studies on certain courses they have learn its characteristics or profile. High school graduates tend to choose a program of study that is already popular or widely known by the people from various social strata. For example, accounting courses at the faculty of economics, mathematical studies

program at the faculty of Mathematics and Engineering Department at the Faculty of Engineering, Built Environment and Regional Development as well as the program of study Electrical Engineering at the Faculty of Engineering is the most popular courses in student view of high school graduates.

The conflict between lecturer and students especially occur in terms of providing a structured tasks and procedures following the lecture. Lecturer is often providing structured assignments to students which are quite hard and must be completed within a week. Considering the limitations of the students, in the case of ownership of laptop or internet service utilization program especially Google, provision of the task often burdensome students. They had joked that the college still easy. But the burden is structured task. In addition, there are still some lecturers who make the procedure to follow the lecture with complicated requisite for the students, but they could not resist. For example a lecturer who requires that when lecturers have entered the classroom, the students were barred from college, for any reason. There is also a lecturer who makes the rules for every task of making paper must be immediately collected and corrected in detail, and the results should be corrected as desired by the professor. So the expected tasks more qualified.

The conflict between lecturer and administration especially occur in terms on giving fees or incentive of activities that nominal is unclear. In training, seminars or other activities they often have conflicts between lecturers and employees of the administration. The beginning of conflict usually comes from the division of fees or incentive campus activity is unclear. Lecturer feels that their fee and incentive fees less than the amount that should have been, but at the same time, employee administration felt it had helped the professor to impose direct taxes on income earned by the professor. The core source of conflict is ignorance lecturer on tax cuts automatically by the administration, which is equipped with a lack of

information about the auto tax cuts. The result was a prolonged cold conflict between lecturers and administrative staff.

Conflicts between students in high school and students in college especially occur in the sport championship that involves students in college as the committee and extracurricular activities on campus involving students as participants.

Conflicts between students and administrators especially occur in terms of monitoring implementation of the current general tests or final exam of the semester and the payment of SPP, which have to be paid. At the time of general tests held, the interaction of students with administrative staff tends to be tension. This happens because in the moments of general tests took place, students require supervision situation comfortable, but the style of supervision performed by administrative staff tend to be rigid and strict. As a result, many students lose sympathetic to the behavior of the administration in charge of the room. Instead the employees also keep a sense of annoyance and disturbed over the behavior of students who supervises general tests.

Conflicts between students and administrators, especially in terms of the implementation process of research students taking research sites in schools and the implementation of the midterm and final exams in college who commissioned personnel administration as supervisor. Students tend to have freedom expression of cognitive, affective, and psychomotor, forced to confront the bureaucratic employee figure, stiff and tense.

4. *Integration of Educational HR*

Human resources in the field of education, when doing an activity that is nuanced education an integration of continuous between: teachers and lecturers, teachers and students, teachers and students, teachers and

administrators, lecturer and students, lecturer and students, lecturer and administrators, students and students, students and administrators, students and administration.

Integration of teachers and lecturers especially occur in terms of the implementation PPLK and classroom action research. During the implementation of Field Education Program Introduction, the integration of teaching profession and lecturers were running intensive, progressive and creative. The existence of a central teacher tutor holds the key for the success of Educational Practicum in Field Experience in school. Considering that the assessment of objective score given by the teacher to the ability to teach of students Educational Practicum in Field Experience can be raised. In this case, the position of lecturer is more than advisors and mentors for the implementation Educational Practicum in Field Experience. Indivisibility perceptions, attitudes and educational skills among teachers and lecturers are felt at the time of Educational Practicum in Field Experience. Teachers have a wealth of experience about classroom management and teaching methodology. While the professor has insight broader knowledge about the substantive material taught during the discussion of the primary in the learning process as well as theoretical and philosophical meaning of certain educational background for teacher professional development.

Integration of teachers and students especially occur in terms of the learning process in the classroom and the implementation of the study tour. Integration of teachers and students, especially in terms of the implementation of the seminar held by students and teachers involve certain subjects. Integration of teachers and administrators especially occur in terms of the implementation of the picket and sharing teaching schedule. Integration of lecturer and students especially occur in terms of publishing a new book and implementation of tutoring and career guidance of students. Integration of

lecturer and students especially occur in terms of the implementation of lectures in the classroom and outside the classroom. Integration of lecturer and administrators especially occur in terms of the distribution of handbooks and the documents, official travel document. The integration of high school students and students of college especially occur in terms of the implementation of mentoring certain subjects involving students as tutors or facilitators power. Integration of students and administrators, especially in terms of payment of SPP and payment of other costs that nominal still affordable.

The integration of student and corporate governance, especially in the case of granting operating licenses of extracurricular activities and also permission of the final project in the form of thesis. Extracurricular activities on LPTK campus must obtain permission from the head of the administration of the faculty. When the extracurricular activity has received the operating license, the campus community will receive the impact that all campus facilities can be utilized.

5. Collaboration of Educational HR

In a certain stage, actually educational HR do the limited collaboration on achieving the specific goals that they have agreed, such as the socialization of the new curriculum (Curriculum 2013), implementation of the concept of school-based management, the implementation of the concept of Curriculum Education Unit, also the implementation on using school operations donation. Educational HR often collaborate among others: teachers and lecturers, teachers and high school students, teachers and students of college, teachers and administrators, lecturer and high school students, lecturer and students of college, lecturer and administrators, high school student and students of

college, high school students and administrators, student of college and administration.

Collaboration between teachers and lecturers especially occur in terms of the implementation of field work experience programs and activities of classroom action research. Collaboration between teachers and students especially occur in terms of implementation of extra-curricular activities and study tour. Collaboration of teachers and students especially occur in terms of the implementation of the Education Field Experience Program. Collaboration teachers and administrators especially occur in terms of data collection of new student and school graduation. Collaboration between faculty and students especially occur in terms of coaching and developing their talents, interests and student achievement. Collaboration of lecturer and students especially occur in terms of the implementation of lectures and filed practicum. Collaboration of lecturer and administrators especially occur in terms of the preparation for the lecture and the procurement of student attendance. Collaboration between high school students and students of college especially occur in terms of tutoring and mentoring activities of religious. Collaboration students and administrators, student collaboration and corporate governance, especially in terms of issuing research permission and certificates as an active student.

D. Conclusion

Based on the results of the literature review and the discussion above, it can be concluded as follows: First, Education Human Resources consists of: teachers, high school students, students of college, administrators, stakeholders, parents of students, the community around the school, and the community around campus, with particular characteristics; Second, Inter fellow of field Human Resources of education is an interaction of direct and

symbolic interaction that obvious, especially between: teachers and lecturers, teachers and high school students, teachers and students of college, teachers and administrators, lecturer and high school students, lecturer and students of college, lecturer and administration, high school student and students of college, high school students and administrators, and students of college and administration; Third, among educational Human Resources the conflict symbolic prolonged between teachers and lecturers, teachers and high school students, teachers and students of college, teachers and administrators, lecturer and high school students, lecturer and students of college, lecturer and administration, high school student and students of college, high school students and administrators, and students of college and administration: Fourth, educational Human Resources, when doing an activity of education nuanced there is integration that occur continuously between teachers and lecturers, teachers and high school students, teachers and students of college, teachers and administrators, lecturer and high school students, lecturer and students of college, lecturer and administration, high school student and students of college, high school students and administrators, and students of college and administration; and Fifth, in a certain stage, actually educational Human Resources establish limited collaboration on achieving the specific goals that they have agreed, such as the socialization of the new curriculum (Curriculum 2013).

Connected to conclusions, the authors propose the following suggestions: First, the lecturer should be aware of its position as the last process of forming character of students towards the better future, more equitable, and more fun; Second, teachers should be aware of its position as the foundation on making the character of students and the elaborate academic values in school; and Third, high school students and students of college are expected to have a tough motivation in establishing their character and also developing a number of interests and talents that they have.

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KEBIJAKAN OTONOMI SEKOLAH DAN OTONOMI BIROKRASI PENDIDIKAN KABUPATEN/KOTA

Tulisan ini telah terbit di Jurnal al-Qalam IAIN Sultan Maulana Hasanuddin Banten pada Volume 27, Nomor 3 (September-Desember) 2010, hal. 398 – 414.

ABSTRACT

If we want to be honest, as a matter of fact, there are many regions that are not ready to receive various authorities in the context of the region autonomy yet, including in carrying out the authority on education sector. The reason for this are (a) insufficient human resources, b) unavailable means and infrastructures, c) the very low provincial budget, d) the lack mentality toward changes, e) being nervous and afraid toward renewal or innovative efforts. To be bureaucratic elite is dilemmatic and confusing. On the one hand, one has to work hard to solve the complex and hard problem of the society; on the other hand, the regulations of the district head are becoming more overlapping and confusing. This condition is worsened by the system of financial monitoring which is becoming stricter as well as the multi-interpretation between the organizers and the law enforcer apparatus.

Realization of decentralization in the school management needs the readiness from all supporting elements in the region. There are, at last, from elements that should be prepared in order that the realization of

decentralization succeed: (1) law and regulation that regulate decentralization of education from district or provincial level until the institution level, (2) the development of the region capability, (3) creating the strategy of unit which is charge of making education planning, (4) the readiness of society in receiving and helping to create the conducive milieu for realization of decentralization.

ABSTRAK

Kalau kita mau jujur, sebenarnya, masih banyak daerah yang belum siap untuk menerima berbagai kewenangan dalam konteks otonomi daerah, termasuk menjalankan kewenangan dalam bidang pendidikan. Alasan yang sering didengar adalah: karena (a) sumber daya manusia mereka belum memadai, b) sarana dan prasarana mereka belum tersedia, c) anggaran pendapatan asli daerah (PAD) mereka sangat rendah, (d) mental mereka terhadap sebuah perubahan belum siap, serta (e) mereka juga gamang atau takut terhadap upaya pembaruan. Menjadi birokrat serba dilematis dan membingungkan. Disatu sisi harus bekerja keras melayani rakyat yang kompleks dan berat, disisi lain peraturan kepala daerah yang makin hari makin tumpang tindih dan berubah-ubah. Kondisi ini diperparah oleh sistem pengawasan keuangan yang semakin ketat, serta multi penafsiran antara pelaksana dengan aparat penegak hukum.

Desentralisasi pengelolaan sekolah perlu diletakkan dalam rangka mengisi kebinekaan dalam wadah negara kesatuan bangsa; bukan berdasarkan kepentingan kelompok dan daerah yang sempit. Pelaksanaan desentralisasi dalam pengelolaan sekolah memerlukan kesiapan berbagai perangkat pendukung di daerah. Setidaknya terdapat empat hal yang harus dipersiapkan agar pelaksanaan desentralisasi berhasil. Keempat hal yang dimaksud adalah: (1) peraturan perundang-undangan yang mengatur

desentralisasi pendidikan dari tingkat daerah, provinsi sampai tingkat kelembagaan; (2) pembinaan kemampuan daerah; (3) pembentukan perencanaan pendidikan; serta (4) perangkat sosial, berupa kesiapan masyarakat setempat untuk menerima dan membantu menciptakan iklim yang kondusif bagi pelaksanaan desentralisasi tersebut.

Kata Kunci : *Otonomi Sekolah, Otonomi Birokrasi Pendidikan, Kabupaten / Kota*

A. Pendahuluan

Pemberlakuan Undang-Undang Nomor 22 tahun 1999 tentang Pemerintah Daerah mengisyaratkan kepada kita semua mengenai kemungkinan-kemungkinan pengembangan suatu wilayah dalam suasana yang lebih kondusif dan dalam wawasan yang lebih demokratis. Termasuk pula di dalamnya berbagai kemungkinan pengelolaan dan pengembangan bidang pendidikan. Pemberlakuan Undang-Undang tersebut menuntut adanya perubahan pengelolaan pendidikan dari yang bersifat sentralistik kepada yang lebih bersifat desentralistik.

Sehubungan dengan hal tersebut, H.A.R. Tilaar dalam E. Mulyasa (2002: 20) mempertegas bahwa pendidikan merupakan suatu keharusan. Menurutnya ada tiga hal yang berkaitan dengan urgensi desentralisasi pendidikan. Ketiga hal tersebut adalah (a) pembangunan masyarakat demokrasi, (b) pengembangan sosial kapital, dan (c) peningkatan daya saing bangsa Indonesia.

Kalau kita mau jujur, sebenarnya, masih banyak daerah di Indonesia ini yang belum siap menerima berbagai kewenangan, termasuk menjalankan kewenangan bidang pendidikan. Alasan yang sering di dengar adalah: karena

(a) sumber daya manusia mereka belum memadai, (b) sarana dan prasarana mereka belum tersedia, (c) anggaran pendapatan asli daerah (PAD) mereka sangat rendah, (d) mental mereka terhadap sebuah perubahan belum siap, serta (e) mereka juga gamang atau takut terhadap upaya pembaruan.

Dalam konteks pelaksanaan otonomi daerah ditegaskan bahwa sistem pendidikan nasional yang bersifat sentralistik kurang mendorong terjadinya demokratisasi dan desentralisasi penyelenggaraan pendidikan. Sistem pendidikan yang sentralistik diakui kurang bisa mengakomodasi keberagaman daerah, keberagaman sekolah, serta keberagaman peserta didik, bahkan cenderung mematikan partisipasi masyarakat dalam mengembangkan pendidikan.

Menguatnya aspirasi bagi otonomi dan desentralisasi pendidikan tidak terlepas dari kenyataan adanya kelemahan konseptual dan penyelenggaraan pendidikan (Hasbullah, 2006: 2), terutama dalam hal: (1) kebijakan pendidikan nasional sentralistik dan serba seragam, yang pada gilirannya mengabaikan keragaman sesuai dengan realitas kondisi ekonomi dan budaya masyarakat Indonesia di berbagai daerah; (2) kebijakan dan penyelenggaraan pendidikan lebih berorientasi kepada pencapaian target tertentu, seperti kurikulum, yang pada gilirannya mengabaikan proses pembelajaran yang efektif dan mampu menjangkau seluruh ranah dan potensi peserta didik.

Disadari bahwa pemberian porsi yang lebih besar kepada daerah untuk melaksanakan pembangunan di bidang pendidikan, membawa sejumlah implikasi, seperti: bidang administrasi, kelembagaan, keuangan, perencanaan, dan sebagainya. Karena itu, kesiapan daerah untuk dapat menjalankan peran yang lebih besar menjadi sentral dalam pelaksanaan desentralisasi pendidikan.

Masih menurut Hasbullah, diantara persoalan yang dihadapi pendidikan di daerah sekarang adalah menyangkut mutu lulusan yang masih rendah, kondisi fisik sekolah yang memprihatinkan, kekurangan guru dan kualifikasi yang tidak sesuai, ketidakmerataan penyelenggaraan pendidikan, masalah relevansi, kurikulum, dan hal-hal lainnya. Kesemuanya itu merupakan pekerjaan rumah yang cukup besar bagi pemerintah daerah dalam rangka pelaksanaan otonomi daerah.

Kelompok-kelompok yang dipertemukan melalui industri pendidikan, seperti dosen, mahasiswa, guru dan murid, sering memainkan peran penting dalam memberikan masukan pada sistem politik. Kelompok-kelompok mahasiswa telah mempengaruhi pandangan pemerintah tentang berbagai sektor kehidupan publik. Dalam hal ini, Moh. Sirozi (2005: 53) menyatakan bahwa sikap kritis dan dinamis yang dimiliki mahasiswa seringkali mempengaruhi kebijakan publik pemerintah. Guru-guru juga sering memainkan peran politik penting dalam masyarakat.

Melalui guru-guru, ide tentang nasionalisme ditransmisi dari para pemimpin politik kepada pers. Perlu diingat bahwa keterlibatan guru dalam dunia politik bisa didorong oleh keinginan untuk mengekspresikan aspirasi politik tertentu.

Menjadi birokrat kini serba dilematis dan membingungkan (Iwan K. Hamdan, 2007: 82) disatu sisi harus bekerja keras melayani rakyat yang kompleks dan berat, di sisi lain, peraturan daerah yang makin hari makin tumpang tindih dan berubah ubah. Kondisi ini diperparah oleh sistem pengawasan keuangan yang semakin ketat, serta multi penafsiran antara pelaksana dengan para penegak hukum, contohnya dalam Implementasi Kepres No. 80 tentang Pengadaan Barang dan Jasa. Berdasarkan Kepres tersebut menjadikan Pejabat Pelaksana Pembuat Komitmen (PPPK)

pemerintah selalu jadi bulan-bulanan pemeriksa jika terjadi kontrak pada realisasi pekerjaan yang dilakukan oleh pihak ketiga.

Selain itu, beliau menuturkan juga, pemberlakuan Permenagri No. 13 tentang Pengaturan Keuangan Daerah. Seluruh mekanisme administrasi keuangan daerah mengacu kepada Permendagri ini, sejak perencanaan, penggunaan anggaran hingga pelaporannya. Masalah muncul diantara pejabat dan hingga level pelaksana, seputar bagaimana mengimplementasikannya ditingkat transaksi keuangan. Sosialisasi dan pemahaman tentang aturan inilah yang menjadi sebab terganggunya kinerja pemerintah daerah.

B. Kebijakan Otonomi Sekolah dan Otonomi Birokrasi Pendidikan

Menurut H.A.R Tilaar (2008: 453), didalam sistem pendidikan nasional terdapat dua domain, yakni domain kebijakan pendidikan dan domain kebijakan publik. Dalam kebijakan publik yang merupakan suatu landasan dalam sistem pendukung eksternal dari sistem pendidikan nasional meliputi tiga aspek, yaitu: aspek kebudayaan, aspek politik, dan aspek ekonomi. Diatas fondasi inilah yang berupa kebijakan-kebijakan publik dalam bidang kebudayaan, politik, dan ekonomi, serta merupakan landasan bagi pembangunan sistem pendidikan nasional.

Dalam domain kebijakan pemerintah inilah berisi tiga pilar utama sebagai sistem pendukung internal yaitu: para penyusun kebijakan pendidikan, manajemen pendidikan, dan layanan pendidikan. Diatas pilar-pilar sistem pendukung internal terjadilah proses belajar mengajar yang meliputi tiga unsur utama, yakni: tujuan, metodologi, dan evaluasi pendidikan.

Didalam sistem pendidikan nasional terjadi proses pendidikan dibawah atap nilai-nilai moral yaitu nilai-nilai Pancasila. Nilai-nilai moral ini

memayungi keseluruhan sistem pendidikan nasional serta keseluruhan kebijakan pendidikan dan kebijakan publik.

1. Kebijakan Otonomi Sekolah

Kebijakan desentralisasi pendidikan memiliki beberapa kekuatan dan juga kelemahan (Sam M. Chan, 2005: 10-11). Kekuatannya adalah: (1) sudah merupakan kebijakan yang populis, (2) mendapat dukungan yang kuat dari berbagai pihak, (3) sebagai hal yang telah lama ditunggu menyusul adanya perubahan sosial politik, (4) kesiapan anggaran yang cukup dengan diterapkannya anggaran pendidikan minimal sebesar 20% dari APBN, dan (5) efisiensi perjalanan anggaran sebagai wujud pemangkasan birokrasi. Adapun kelemahan yang mungkin timbul dalam implementasi kebijakan desentralisasi pendidikan melalui Undang-Undang Otonomi Daerah adalah: (1) kurang siapnya SDM daerah terpencil, (2) tidak meratanya pendapatan asli daerah, khususnya daerah-daerah miskin, (3) mental korup yang telah membudaya dan mendarah daging, (4) menimbulkan raja-raja kecil di daerah surplus, (5) dijadikan komoditas, dan (6) belum jelasnya pos-pos pendidikan, sehingga merepotkan Depdiknas dalam mengalokasikannya.

Hasil penelitian Balitbang Depdikbud (1991) menyimpulkan bahwa salah satu faktor yang mempengaruhi kualitas pendidikan. Manajemen sekolah secara langsung akan mempengaruhi dan menentukan efektif tidaknya kurikulum. Dengan demikian, upaya peningkatan kualitas guru dan pengembangan sumber belajar.

Desentralisasi pengelolaan sekolah perlu dikatakan dalam rangka mengisi kebhinekaan dalam wadah negara kesatuan bangsa: bukan berdasarkan kepentingan kelompok dan daerah yang sempit. Pelaksanaan desentralisasi dalam pengelolaan sekolah memerlukan kesiapan berbagai perangkat pendukung di daerah. Setidaknya terdapat empat hal yang harus

dipersiapkan agar pelaksanaan desentralisasi berhasil (E. Mulyasa, 2022: 23). Keempat hal yang dimaksud adalah (1) peraturan perundang-undangan yang mengatur desentralisasi pendidikan dari tingkat daerah, yakni provinsi sampai tingkat kelembagaan; (2) pembinaan kemampuan daerah; (3) pembentukan perencanaan unit yang bertanggung jawab untuk menyusun perencanaan pendidikan; serta (4) perangkat sosial, berupa kesiapan masyarakat setempat untuk menerima dan membantu menciptakan iklim yang kondusif bagi pelaksanaan desentralisasi tersebut.

2. Kebijakan Otonomi Birokrasi Pendidikan

Menurut pakar Administrasi publik UGM, Miftah Thoha dalam Iwan K. Hamdan (2007: 92), birokrasi pemerintah daerah harus melakukan *repositioning*, baik dalam bidang kelembagaan maupun di bidang sistem mekanisme kerja. *Repositioning* tersebut harus dilakukan melalui reformasi nilai-nilai paradigma baru yang diakibatkan oleh faktor-faktor lingkungan strategis lainnya, baik lokal, nasional maupun global.

Visi birokrasi pemerintah kabupaten/kota dicirikan pada empat ciri utama (Iwan K. Hamdan, 2007:92), yaitu: Pertama, kecepatan. Organisasi birokrasi yang sukses ditandai oleh adanya kecepatan dalam mengerjakan sesuatu hal. Organisasi melakukan respon kepada pengguna jasa secara cepat, dan melakukan perubahan strategis lebih cepat ketimbang sebelumnya; Kedua, fleksibilitas. Birokrasi yang bergerak lebih cepat dalam menanggapi perubahan merupakan birokrasi yang fleksibel. Fleksibilitas birokrasi dapat dilihat dari kemampuan orang-orang untuk mengerjakana pekerjaan yang multiple, dan secara kokoh masyarakat mempelajari keterampilan baru; mereka juga mempunyai kemauan untuk berganti penugasan dan lokasi, sehingga bisa menyesuaikan pada situasi dan kondisi yang berbeda-beda.

Ketiga, Integrasi. Birokrasi yang mampu berubah arah secara cepat dan fleksibel dalam menghadapi perubahan mempunyai proses yang bisa merealisasikan konsep perubahan kedalam seluruh *bloodstream* intuisi. Konsep perubahan tersebut juga mampu di serap dan di pahami oleh seluruh pegawai, sehingga bisa mendorong inisiatif baru secara cepat, dan mampu memobilisasi sumber-sumber yang ada untuk mencapai tujuan. Keempat, inovasi. Birokrasi yang berhasil dalam peraturan perubahan yang cepat, menunjukkan bahwa birokrasi tersebut menemukan esensi dan inovasi. Melakukan suatu jenis pekerjaan atau tugas dalam konteks dan cara yang sekarang berlaku, pada hakekatnya perlu dilakukan penyesuaian terhadap perubahan. Jika tidak mampu melakukan perubahan, maka organisasi tersebut akan dengan mudah ketinggalan.

Pada bagian berikutnya, Miftah Thoha juga menyatakan bahwa perlunya melakukan reformasi birokrasi pemerintah di masa-masa yang akan datang diawali dengan prinsip-prinsip sebagai berikut:

Pertama, birokrasi pemerintah yang akan datang haruslah berorientasi pada pasar atau *customer*. Setiap departemen/dinas/badan/biro harus mengenali siapa *customer*-nya masing-masing. Sehingga rencana strategis pelayanan yang diberikan kepada masyarakat sesuai dengan aspirasinya.

Kedua, di dukung oleh staf birokrasi dan pejabat yang profesional dengan menggunakan teknologi informasi dalam menjalankan tugas-tugasnya. Sehingga faktor kecepatan, fleksibilitas, inovasi dan integrasi bisa dilaksanakan dengan baik.

Ketiga, desentralisasi merupakan sistem dan kinerja administrasi pemerintah yang diharuskan. Dengan demikian, sentralisasi dan cara-cara otoritarian yang ditinggalkan, sementara otonomi, desentralisasi dan demokrasi yang diwujudkan.

Keempat, organisasi kelembagaan birokrasi ramping tidak terlalu banyak pembidangan hierarkinya. Dengan demikian, lembaga pemerintahan yang akan datang mengurangi kekakuan hirarki menggunakan struktur organisasi yang bersifat logical dengan telah diperkenalkan *information technology* dalam mekanisme kerjanya.

Kelima, organisasi birokrasi pemerintah memberi tempat pada jabatan politik. Hal ini dimungkinkan karena perubahan-perubahan sistem politik baru dengan banyaknya partai politik yang akan langsung atau tidak langsung mewarnai sistem birokrasi pemerintahan yang akan datang.

3. Otonomi Daerah Kabupaten/Kota

Dikeluarkannya Undang-Undang No. 22 tentang Pemerintahan Daerah pada hakekatnya memberi kewenangan dan keleluasaan kepada daerah untuk mengatur dan mengurus kepentingan masyarakat setempat menurut prakarsa sendiri berdasarkan aspirasi masyarakat sesuai dengan peraturan perundang-undangan. Kewenangan diberikan kepada daerah kabupaten/kota berdasarkan asas desentralisasi dalam wujud otonomi luas, nyata, dan bertanggungjawab.

Kewenangan daerah kabupaten/kota, sebagaimana dirumuskan pada Pasal 9 UU No. 22 Tahun 1999 tentang Pemerintahan daerah, mencakup semua bidang pemerintahan, kecuali: bidang politik luar negeri, pertahanan keamanan, peradilan, moneter dan fisikal, agama, serta bidang tertentu yang ditetapkan oleh Peraturan Pemerintah. Adapun bidang-bidang pembangunan yang dilimpahkan kepada pemerintah daerah kabupaten/kota meliputi: Bidang pekerjaan umum, kesehatan, pendidikan dan kebudayaan, pertanian, perhubungan, industri dan perdagangan, penanaman modal, lingkungan hidup, pertahanan, koperasi serta tenaga kerja.

Pelimpahan kewenangan kepada daerah membawa konsekuensi terhadap pembiayaan guna mendukung proses desentralisasi sebagai termuat dalam Pasal 8 Undang-Undang tentang Pemerintahan Daerah tahun 1999. Selanjutnya dikeluarkan pula Undang-Undang No. 25 tahun 1999 tentang Perimbangan Keuangan Antara Pemerintahan Pusat dengan Pemerintahan daerah, yang bertujuan memberdayakan dan meningkatkan kemampuan perekonomian daerah, menciptakan sistem pembiayaan daerah yang adil, proporsional, rasional, transparan, partisipatif, bertanggungjawab dan pasti, serta mewujudkan sistem perimbangan keuangan antara pemerintah pusat dan pemerintah yang jelas.

Sehubungan dengan hal tersebut, Indra Djati Sidi dalam E. Mulyasa (2002:6), mengemukakan bahwa ada empat isu kebijakan penyelenggaraan pendidikan nasional yang perlu direkonstruksi dalam rangka otonomi daerah, yaitu: Peningkatan mutu pendidikan, efisiensi pengelolaan pendidikan, relevansi pendidikan, serta pemerataan pendidikan.

Peningkatan mutu pendidikan dilakukan dengan menetapkan tujuan dan standar kompetensi pendidikan, yaitu melalui konsensus nasional antara pemerintah dengan seluruh lapisan masyarakat.

Peningkatan efisiensi pengelolaan pendidikan mengarah kepada pengelolaan berbasis masyarakat. Peningkatan peran serta orang tua dan masyarakat pada level operasional melalui komite sekolah.

Pemerataan pelayanan pendidikan mengarah pada pendidikan yang berkeadilan. Hal ini berkenaan dengan penerapan formula pembiayaan pendidikan yang adil dan transparan, pemerataan mutu pendidikan dengan adanya standar kompetensi minimal, serta pemerataan pelayanan pendidikan bagi siswa pada semua lapisan masyarakat.

Secara empiris dan realita di lapangan, harus diakui bahwa masih terdapat daerah tertentu yang belum siap menerima kewenangan dari pemerintah pusat, khususnya dalam bidang pendidikan. Sedangkan menurut Sam M. Cham dan Tuti T. Sam (2005:4), kemungkinan hal-hal yang menyebabkan daerah tertentu belum siap menerima desentralisasi pendidikan antara lain :

- a. Sumber daya manusia (SDM) belum mencukupi. Terdapat daerah tertentu yang kualitas SDM-nya belum dapat dengan baik memahami, menganalisis, serta mengaplikasikan konsep desentralisasi pendidikan.
- b. Sarana dan prasarana belum tersedia secara cukup dan memadai. Hal ini berhubungan erat dengan ketersediaan dana yang ada di setiap daerah. Selama ini, mungkin daerah-daerah tertentu asik dan terlena dengan sistem *dropping* yang diterapkan oleh pemerintah pusat.
- c. Anggaran pendapatan asli daerah (PAD) mereka sangat rendah. Beberapa daerah yang selama ini kita kenal dengan daerah tertinggal, merasa keberatan untuk langsung menerima beban kewenangan kebijakan desentralisasi pendidikan.
- d. Secara psikologis, mental mereka belum siap menghadapi sebuah perubahan. Perubahan merupakan sebuah keniscayaan. Namun, tidak semua orang memiliki pandangan dan sikap yang sama terhadap sebuah perubahan. Sebagian diantara mereka melihat perubahan sebagai sesuatu yang mengkhawatirkan.
- e. Mereka agak gamang atau takut terhadap upaya pembaruan. Salah satu bentuk pembaruan dalam bidang pendidikan yaitu upaya pembaruan. Pembaruan dalam bidang pendidikan saat ini kita kenal dengan sebutan pembaruan kurikulum. Setiap kali terjadi pembaruan kurikulum, para guru kembali disibukkan dengan berbagai kegiatan, seperti penataran, uji coba model, uji mcoba mekanisme, sosialisasi kurikulum, dan sebagainya.

4. Keuntungan dan Kerugian Otonomi Sekolah

Berdasarkan penjelasan di atas, keuntungan dari kebijakan otonomi sekolah adalah:

1. Pihak sekolah dapat leluasa untuk mengatur keperluan rumah tangga sekolahnya, terutama keperluan keuangan sekolahnya sendiri.
2. Pihak dapat menentukan sendiri bentuk dan isi kurikulum yang akan diberlakukannya.
3. Pihak sekolah dapat merancang kondisi masa depan sekolahnya sesuai dengan potensi sekolah yang ada.
4. Warga sekolah dapat lebih memahami keperluan sekolah serta program kerja sekolahnya sendiri.
5. Masyarakat di sekitar sekolah dapat memahami dan menerima program kerja sekolah secara lebih baik.

Sedangkan kerugian akibat dari kebijakan otonomi sekolah adalah:

1. Pihak sekolah menjadi lebih repot dalam membuat anggaran pendapatan dan belanja sekolah.
2. Administrasi sekolah lebih terbuka, sehingga memungkinkan dilakukan audit oleh institusi terkait, seperti penggunaan dana Bantuan Operasional Sekolah (BOS).
3. Pihak sekolah menjalin komunikasi yang dinamis dan kreatif dengan masyarakat sekitarnya, khususnya dengan anggota komite sekolah maupun dewan pendidikan setempat.
4. Pihak sekolah mendapat beban kerja yang berat, terutama dalam mengatur atau mengelola keuangan negara yang dibebankan kepada sekolah.
5. Pihak sekolah harus ekstra berhati-hati dalam membuat program kerja, mengingat adanya campur tangan pihak lain (komite sekolah dan dewan

pendidikan) dalam implementasi program kerja sekolah yang bersangkutan.

5. Keuntungan dan Kerugian Otonomi Birokrasi Pendidikan

Berdasarkan penjelasan di atas, keuntungan dari sistem birokrasi pendidikan yang dikembangkan di daerah kabupaten/kota antara lain:

1. Proses rekrutmen, rotasi, mutasi dan promosi tenaga pendidik dan tenaga kependidikan dapat dikerjakan secara lebih cepat, lebih mudah, dan lebih baik.
2. Sistem penerimaan siswa baru, dari tingkat sekolah dasar, sekolah menengah pertama, serta sekolah menengah atas maupun sekolah menengah kejuruan dapat diberlakukan secara selektif dan transparan.
3. Pengelolaan keuangan sekolah menjadi lebih cepat dan lebih banyak di kelola di sekolah.
4. Persediaan kas sekolah lebih terjamin dan lebih terkendali.
5. Evaluasi dan pembinaan lembaga sekolah beserta warga sekolahnya dapat dilakukan dengan lebih tepat sasaran.

Sedangkan kerugian yang bisa muncul dari pemberlakuan sistem birokrasi pendidikan di daerah otonomi antara lain:

1. Sistem administrasi keuangan sekolah makin berbelit atau makin jelimet.
2. Sistem kepegawaian (rekrutmen, rotasi, mutasi, dan promosi) tenaga pendidik maupun tenaga kependidikan menjadi lebih kompleks.
3. Kebijakan strategis dari pimpinan sekolah belum tentu bersinergi dengan kebijakan strategis kepala daerah otonomi yang bersangkutan.
4. Ada kemungkinan munculnya tenaga pendidik maupun tenaga kependidikan dari latar belakang pendidikan selain fakultas keguruan dan ilmu pendidikan serta fakultas tarbiyah.

5. Agenda sekolah harus menyesuaikan diri dengan agenda program pembangunan daerah otonomi yang bersangkutan.

E. Analisis Kebijakan Otonomi Sekolah dan Otonomi Birokrasi Pendidikan

1. Analisis Kebijakan Otonomi Sekolah di Kabupaten/Kota

Paradigma Manajemen Berbasis Sekolah beranggapan bahwa satu-satunya jalan masuk yang terdekat menuju peningkatan mutu dan relevansi adalah demokratisasi, partisipasi, dan akuntabilitas sekolah. Dalam kaitan ini, Hamzah B. Uno (2007: 85) berpendapat bahwa kepala sekolah, guru dan masyarakat adalah pelaku utama dan terdepan dalam penyelenggaraan pendidikan di sekolah. Sehingga segala keputusan mengenai penanganan persoalan pendidikan pada tingkatan mikro harus dihasilkan dari interaksi ketiga pihak tersebut.

Kemandirian setiap satuan pendidikan adalah salah satu sasaran dan kebijakan desentralisasi pendidikan. Sehingga sekolah-sekolah menjadi lembaga yang otonom dengan sendirinya. Pergeseran menuju sekolah-sekolah yang otonom adalah ajakan lantang yang memerlukan berbagai kajian serta perencanaan yang mendalam. Paradigma baru untuk mewujudkan pengelolaan pendidikan yang demokratis dan partisipatif, tidak dapat dilaksanakan didalam suatu lingkungan yang tidak demokratis. Namun, pengembangan demokratisasi pendidikan tidak harus menunggu birokrasinya menjadi demokratis dulu, tetapi harus dilakukan secara simultan dengan konsep yang jelas dan transparan.

Kemampuan untuk mengurus dan mengatur penyelenggaraan pendidikan di setiap satuan pendidikan diperlukan program yang sistematis dengan melakukan *capacity building*. Program ini bertujuan untuk

meningkatkan kemampuan setiap satuan pendidikan secara berkelanjutan, baik dalam bidang manajemen pendidikan maupun peran-peran pembelajaran. Dalam kaitan ini, Hamzah B. Uno (2007: 87) menyebutkan adanya empat tahapan pokok yang harus dilakukan secara berkesinambungan.

Tahap pertama, dinamakan tahap praformal, yaitu satuan pendidikan yang belum memenuhi standar teknis yang memadai untuk menyelenggarakan pelayanan pendidikan secara minimal. Satuan pendidikan ini perlu di lengkapi terlebih dahulu fasilitasnya agar dapat dinaikan ke tahap berikutnya.

Tahap kedua, dinamakan tahap formalitas, satuan pendidikan ini sudah memenuhi standar teknis secara minimal, seperti jumlah dan kualifikasi guru, jumlah kualitas ruang kelas, jumlah dan kualitas buku pelajaran, serta jumlah dan kualitas fasilitas pendidikan lainnya. *Capacity building* dilakukan melalui peningkatan kemampuan administrator (kepala sekolah) dan pelaksana pendidikan (guru, instruktur, dan tutor).

Tahap ketiga, dinamakan tahap transisional, satuan pendidikan yang sudah mampu memberikan pelayanan minimal pendidikan yang bermutu, seperti kemampuan memberdayagunakan sumber-sumber secara optimal, meningkatkan kreativitas guru, pendayagunaan perpustakaan, menambah anggaran dan dukungan fasilitas pendidikan dari sumber masyarakat, dan kemampuan lainnya yang mendukung pelayanan pendidikan.

Tahap keempat, dinamakan tahap otonomi, satuan pendidikan yang sudah mampu memberikan pelayanan di atas standard pelayanan minimal (SPM) dan akan bertanggung jawab terhadap *klien* serta *stakeholder* pendidikan.

2. Analisis Kebijakan Otonomi Birokrasi Pendidikan di Kabupaten/ Kota

Pelaksanaan desentralisasi pendidikan sebaiknya tidak dilakukan melalui suatu mekanisme penyerahan “kekuasaan birokrasi” dari pemerintah pusat ke pemerintah daerah. Depdiknas tidak hanya berkepentingan dalam mengembangkan kabupaten/kota dalam mengelola pendidikan, tetapi juga berkepentingan dalam mewujudkan otonomi satuan pendidikan. Depdiknas memiliki keleluasaan untuk membangun kapasitas setiap penyelenggaraan pendidikan, yaitu sekolah-sekolah.

Kebijakan otonomi birokrasi pendidikan di kabupaten dan kota di pengaruhi oleh hasil interaksi antara aktor-aktor yang terlibat dalam pengambilan keputusan, yaitu pihak penentu kebijakan, pihak pelaksana kebijakan, dan pihak pengguna kebijakan (Baedhowi, 2006: 96). Selanjutnya beliau menegaskan bahwa ketiga aktor tersebut dalam pemerintahan kabupaten/kota adalah: Bupati/Wali kota dan DPRD sebagai penentu kebijakan; Dinas Pendidikan sebagai pelaksana kebijakan; serta sekolah dan masyarakat sebagai pengguna kebijakan.

Namun demikian, interaksi yang terjadi cenderung di laksanakan secara tidak seimbang diantara ketiga aktor tersebut. Aktor penentu kebijakan selalu lebih dominan, baik dalam proses penentuan maupun dalam implementasi kebijakannya, dinas pendidikan sebagai implemator, sering berperan hanya sebagai pelaksana atas dasar “instruksi” dari penentu kebijakan. Selain itu, sekolah dan masyarakat sebagai pengguna kebijakan, tidak diberi kesempatan yang seimbang dalam menentukan arah kebijakan. Karena kenyataannya keterlibatan publik dalam penentuan dan dalam pelaksanaan kebijakan belum di mobilisasi secara signifikan.

Kebijakan pendidikan dalam era otonomi daerah di kabupaten/kota seharusnya diputuskan atas dasar interaksi antara tiga aktor utama di lingkungan pemerintah daerah kabupaten/kota. Ketiga aktor tersebut adalah: (1) Bupati/Walikota sebagai penentu kebijakan; (2) komisi E DPRD sebagai lembaga legislatif yang menetapkan peraturan daerah dan melakukan fungsi kontrol terhadap pelaksanaan eksekutif; serta (3) dinas pendidikan sebagai unit organik pemerintah daerah yang secara teknis bertanggung jawab dalam implementasinya.

3. Faktor Pendukung dan Penghambat Kebijakan Otonomi Sekolah di Kabupaten/Kota

Faktor-faktor yang mendukung pelaksanaan kebijakan otonomi sekolah antara lain:

1. Sebagian besar tenaga pendidik sudah berpendidikan strata satu serta memahami sistem kurikulum yang berlaku.
2. Sebagian besar tenaga kependidikan berkependidikan diploma dan mampu menguasai pengelolaan data melalui komputer.
3. Sebagian sarana dan prasarana persekolahan sudah terpenuhi.
4. Sistem kepemimpinan dan manajemen pendidikan yang dikembangkan lebih demokratis.
5. Karakter siswa dan orang tua murid yang responsif terhadap program pendidikan sekolah.

Faktor-faktor yang menghambat pelaksanaan otonomi sekolah antara lain:

1. Budaya kerja warga sekolah belum mendukung atau belum siap berkembang kearah yang lebih baik.
2. Persaingan sekolah semakin sengit dan tak menentu.
3. Tuntutan dan kebutuhan masyarakat yang tidak sesuai dengan kebutuhan dan tuntutan sekolah.

4. Kebijakan pemerintah daerah otonomi yang kurang sesuai dengan kebijakan pimpinan sekolah.
5. Masih kentalnya semangat primordialisme di kalangan warga sekolah.

4. Faktor Pendukung dan Penghambat Kebijakan Otonomi Birokrasi Pendidikan di Kabupaten/Kota

Faktor pendukung kebijakan otonomi birokrasi pendidikan di kabupaten/kota adalah:

1. Sumber daya manusia di lingkungan dinas pendidikan provinsi, dinas pendidikan kabupaten/kota serta unit pelayanan teknis daerah bidang pendidikan di setiap kecamatan sudah tersedia dan sudah memadai serta sudah cukup bagus.
2. Teknologi informasi dan komunikasi perkantoran sudah tersedia dalam jumlah yang cukup.
3. Manajemen sistem informasi kependidikan sudah dapat berjalan dengan lancar.
4. Kepemimpinan birokrasi pendidikan mulai berjiwa reformis dan semakin dinamis
5. Perlakuan pihak pemerintah provinsi terhadap keberadaan birokrasi pendidikan di kabupaten/kota semakin bijak.

Faktor penghambat kebijakan otonomi birokrasi pendidikan di kabupaten/kota antara lain:

1. Kebijakan bupati/wali kota yang sangat dominan, sehingga kreativitas kepala sekolah terhambat.
2. Rendahnya inovasi pendidikan yang dikembangkan pimpinan sekolah.
3. Rendahnya inovasi instruksional yang dikembangkan dewan guru di seluruh jenis dan jenjang pendidikan.

4. Faktor politik kepartaian yang mendominasi arah pembinaan sumber daya pendidik dan tenaga kependidikan.
5. Alokasi dana operasional sekolah yang terbatas dan serba dibatasi oleh institusi tertentu.

F. Kesimpulan dan Rekomendasi

1. Kesimpulan

Berdasarkan hasil pembahasan yang telah diuraikan serta mengacu pada pembatasan masalah yang telah ditegaskan, dapat ditarik kesimpulan sebagai berikut:

1. Kepala sekolah, guru, dan masyarakat adalah pelaku utama dan terdepan dalam penyelenggaraan pendidikan di sekolah. Sehingga segala keputusan mengenai penanganan persoalan pendidikan di sekolah (pada tingkatan mikro) harus dihasilkan dari interaksi ketiga pihak tersebut. Kemandirian setiap satuan pendidikan adalah salah satu sasaran dari kebijakan desentralisasi pendidikan. Sehingga sekolah-sekolah menjadi lembaga yang otonom dengan sendirinya.
2. Kebijakan otonomi birokrasi pendidikan di kabupaten dan kota di pengaruhi oleh hasil interaksi antara aktor-aktor yang terlibat dalam pengambilan keputusan, yaitu: pihak penentu kebijakan, pihak pelaksana kebijakan, dan pihak pengguna kebijakan. Ketiga aktor tersebut dalam pemerintahan kabupaten/kota adalah: Bupati/Wali Kota dan DPRD sebagai penentu kebijakan; Dinas Pendidikan sebagai pelaksana kebijakan serta sekolah dan masyarakat sebagai pengguna kebijakan.
3. Faktor-faktor yang mendukung pelaksanaan kebijakan otonomi sekolah antara lain: (1) sebagian besar tenaga pendidik sudah berpendidikan strata satu serta memahami sistem kurikulum yang berlaku; (2) sebagian besar tenaga kependidikan berpendidikan diploma serta memahami

pengolahan data melalui komputer; (3) sebagian sarana dan prasarana persekolahan sudah terpenuhi; (4) sistem kepemimpinan dan manajemen pendidikan yang dikembangkan lebih demokratis; serta (5) karakter siswa dan orang tua murid yang responsif terhadap program pendidikan sekolah.

4. Faktor pendukung kebijakan otonomi birokrasi pendidikan di kabupaten/kota adalah: (1) sumber daya manusia di lingkungan dinas pendidikan provinsi, dinas pendidikan kabupaten/kota serta unit pelayanan teknis daerah bidang pendidikan di setiap kecamatan sudah tersedia dan sudah memadai serta sudah cukup bagus; (2) teknologi informasi dan komunikasi perkantoran sudah tersedia dalam jumlah yang cukup; (3) manajemen sistem informasi kependidikan sudah dapat berjalan dengan lancar; (4) kepemimpinan birokrasi pendidikan mulai berjiwa reformis dan semakin dinamis; serta (5) perlakuan pihak pemerintah provinsi terhadap keberadaan birokrasi pendidikan di kabupaten/kota semakin bijak.

2. Rekomendasi

Sebagai tindak lanjut dari tulisan ini, kami mengajukan rekomendasi sebagai berikut:

1. Seluruh warga sekolah hendaknya mampu memanfaatkan peluang yang di berikan pemerintah agar sekolah melaksanakan program pendidikannya secara otonomi. Dalam hal ini, kepala sekolah memegang peran penting sebagai manajer sekaligus sebaga *leader* di sekolahnya.
2. Seluruh tenaga kependidikan, baik yang berada di lingkungan dinas pendidikan kabupaten/kota maupun yang berada di lingkungan sekolah agar bersiaga untuk menguasai teknologi komunikasi dan informasi, serta sistem informasi manajemen kependidikan yang kini sedang dikembangkan.

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KOMPETENSI GURU DAN TANTANGAN GLOBAL

Maju tidaknya suatu bangsa sangat tergantung pada pendidikan bangsa tersebut. Artinya jika pendidikan suatu bangsa dapat menghasilkan “manusia” yang berkualitas lahir batin, maka bangsa tersebut otomatis akan maju, damai dan tentram. Sebaliknya jika pendidikan suatu bangsa mengalami stagnasi maka bangsa itu akan terbelakang di segala bidang. Dewasa ini pendidikan nasional tengah menghadapi isu krusial yang paling sensitif terkait dengan mutu pendidikan, relevansi pendidikan, akuntabilitas, profesionalisme, efisiensi, debirokrasi dan perilaku pemimpin pendidikan.

Masalah tersebut di atas sangat kontradiktif dengan Undang-Undang Republik Indonesia nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional (SISDIKNAS) bab II pasal 3 yang menyebutkan bahwa pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertaqwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri dan menjadi warga negara yang berdemokrasi serta bertanggung jawab. Pada bab III pasal 4 ayat 6 disebutkan bahwa prinsip penyelenggaraan pendidikan adalah dengan memberdayakan semua komponen masyarakat melalui peran serta dalam penyelenggaraan dan pengendalian mutu layanan pendidikan (SISDIKNAS, 2003 no: 20).

Di era globalisasi yang ditandai dengan persaingan yang sangat ketat, menuntut semua pihak dalam berbagai bidang dan sektor pembangunan senantiasa meningkatkan kompetensinya, tak terkecuali seorang pendidik. Peningkatan kualitas pendidik baik secara kuantitatif maupun kualitatif harus dilakukan secara terus menerus, sehingga pendidikan dapat menjadi wahana pembangun watak bangsa. Oleh karena itu pendidik sebagai *main person* harus ditingkatkan kompetensinya dan diadakan sertifikasi sesuai dengan pekerjaan yang diembannya.

Akan tetapi, kenyataan yang terjadi pada pendidikan di Indonesia belum menampakkan perubahan signifikan. Hal tersebut berkaitan erat dengan kompetensi guru yang telah disertifikasi, Pada kenyataannya belum menampakkan tugas keprofesionalitasannya, sehingga kalangan program sertifikasi dipandang sebagai cara untuk mensejahterakan guru yang telah menjadi hajat kehidupannya selama ini.

Dalam Undang-Undang Republik Indonesia Nomor 14 tahun 2005 tentang Guru dan Dosen dijelaskan bahwa: “kompetensi adalah seperangkat pengetahuan, keterampilan, dan perilaku yang harus dimiliki, dihayati, dan dikuasai oleh guru atau dosen dalam melaksanakan tugas keprofesionalannya.” Dari uraian ini nampak bahwa kompetensi mengacu pada kemampuan melaksanakan sesuatu yang diperoleh melalui pendidikan. Kompetensi guru menunjuk pada performance dan perbuatan yang rasional untuk memenuhi spesifikasi tertentu di dalam pelaksanaan tugas-tugas pendidikan. Dikatakan rasional karena memiliki arah dan tujuan yang jelas, dan performance merupakan perilaku nyata.

Pada saat ini wacana tentang kompetensi guru dan berbagai persoalan yang terkait dengannya ramai dibicarakan bukan hanya di kalangan guru itu sendiri tetapi juga di kalangan masyarakat luas. Penerbitan Undang-Undang

No 14 Tahun 2005 tentang Guru dan Dosen menuntut kualifikasi guru minimal berpendidikan D4/S1. Hal ini membuat para guru yang belum memenuhi persyaratan sebagaimana yang dituntut oleh undang-undang itu mulai berlomba mencari gelar sarjana.

Bagi kebanyakan guru, keinginan untuk dapat mengikuti sertifikasi menjadi semacam obsesi. Seperti diketahui bahwa sampai awal 2008 tidak satu pun guru di Indonesia yang memegang sertifikat pendidik. Padahal terdapat sekitar 2,7 juta guru di Indonesia. Mereka membayangkan jika lulus dan mendapat sertifikat pendidik, selain menerima tunjangan fungsional, mereka pun dijanjikan menerima tunjangan profesi yang besarnya satu kali gaji pokok. Jadi seringkali terjadi para guru lebih membayangkan konsekuensi finansial dari sertifikasi daripada idealisme yang ada di balik program sertifikasi itu sendiri.

A. Profesi Guru

Dalam pandangan masyarakat Jawa tradisional, secara sosio-kultural, guru merupakan suatu profesi yang terhormat. Hal ini terungkap dari kata "*guru*" yang dalam bahasa Jawa merupakan kependekan dari *digugu lan ditiru* (dianut dan dicontoh). Bertolak dari pengertian itu, maka guru merupakan pribadi dan profesi yang dihormati dalam masyarakat tradisional. Mereka menjadi panutan dan contoh bagi masyarakat karena memiliki keahlian, kemampuan, dan perilaku yang pantas untuk dijadikan teladan. Oleh karena itu, untuk menjadi guru yang baik, seseorang harus memenuhi sejumlah kriteria sebagaimana gambaran ideal dari masyarakat tradisional itu.

Untuk menjadi guru yang baik (*utama*), seorang guru harus: tidak cacat,halus dalam bertutur kata, bersahaja dalam perilaku, memiliki kepribadian yang mantap, tulus dalam pengabdian, cerdas, berkelakuan baik, idak memiliki kesenangan yang dapat menistakan kedudukannya).

Pandangan masyarakat Indonesia terhadap profesi guru terpengaruh dari pandangan masyarakat Jawa tradisional itu. Guru adalah pribadi dan profesi yang terhormat dalam masyarakat Indonesia.

Pada masa sekarang pandangan sosio-kultural terhadap guru mungkin mengalami pergeseran, tetapi tampaknya profesi guru masih dianggap terhormat dan mulia di hadapan masyarakat, karena guru merupakan garda terdepan dalam pencapaian tujuan pendidikan nasional, yaitu mencerdaskan kehidupan bangsa. Gurulah yang “menciptakan” orang-orang cerdas pandai yang di antaranya telah menjadi pemimpin bangsa ini.

Oleh karena memiliki kedudukan dan peranan yang strategis dalam pembangunan nasional bidang pendidikan khususnya dalam upaya mencerdaskan kehidupan bangsa, guru dituntut untuk memiliki kualifikasi, kompetensi, dan profesionalisme. Namun ironisnya, guru yang mengemban tugas mulia dan tidak ringan serta secara sosio-kultural memiliki kedudukan yang terhormat, tidak mendapatkan penghargaan yang setara dengan kedudukan dan tugas yang diembannya.

Ketika mutu pendidikan dipertanyakan, guru dianggap menjadi salah satu faktor yang menyebabkan rendahnya mutu pendidikan di Indonesia, karena mereka-lah yang berada di garda terdepan dalam dunia pendidikan. Kualitas guru-guru Indonesia dianggap rendah. Hal ini didasarkan pada realitas bahwa banyak guru yang tidak memenuhi kualifikasi dan kompetensi yang dibutuhkan. Kondisi ini juga sering dikaitkan dengan tingkat kesejahteraan guru yang sangat rendah.

Bagaimana guru dapat menjalankan tugasnya dengan baik, sementara mereka masih bingung harus memenuhi kebutuhan hidupnya yang semakin tidak dapat dicukupi dengan penghasilan atau gaji yang diterimanya? Berdasarkan realitas itu, kualitas dan kesejahteraan guru menjadi salah satu

solusi dalam menyelesaikan masalah rendahnya mutu pendidikan di Indonesia.

Dalam hubungan dengan hal tersebut, berbagai upaya untuk meningkatkan kualitas pendidikan di Indonesia memang telah dilakukan, namun hal itu tampaknya belum memberikan hasil yang signifikan dengan yang diharapkan.

Disahkannya Undang-undang Guru dan Dosen No. 14 tahun 2005 yang diikuti dengan terbitnya Peraturan Menteri Pendidikan Nasional tahun 2007 yang antara lain membahas tentang Standar Kualifikasi Akademik dan Kompetensi Guru (Nomor 16), dan Sertifikasi Bagi Guru dalam Jabatan (Nomor 18). Produk-produk hukum itu merupakan langkah awal untuk menjawab permasalahan yang dihadapi dalam dunia pendidikan di Indonesia.

Kebijakan pemerintah tentang kualifikasi, kompetensi, dan sertifikasi guru yang implementasinya sedang dalam proses merupakan upaya untuk meningkatkan kualitas, kemampuan, dan kesejahteraan guru yang diharapkan dapat menempatkan guru sesuai dengan harkat dan martabatnya, serta akan berdampak pada peningkatan mutu pendidikan di Indonesia. Kerangka berfikir semacam itu perlu dikedepankan agar tujuan untuk meningkatkan mutu pendidikan di Indonesia dapat tercapai sesuai dengan harapan.

Landasan filosofis di balik penerapan program sertifikasi guru itu adalah untuk peningkatan profesionalisme guru. UU Guru dan Dosen pada dasarnya ingin memberdayakan profesi guru melalui kualifikasi akademik, kompetensi, dan sertifikat pendidik.

Program sertifikasi guru seharusnya bukan hanya berkutat pada kualifikasi dan sertifikasi guru yang lebih bersifat formalitas, tetapi yang lebih penting adalah peningkatan kompetensi dan profesionalisme guru. Hal ini didasari asumsi bahwa sertifikasi lebih banyak berkaitan dengan persoalan

paedagogis daripada persoalan kompetensi dan profesionalisme di bidang substansi ilmu yang akan ditransfer ke peserta didik.

Dalam praktiknya keempat kompetensi itu merupakan satu kesatuan yang utuh, dan kompetensi profesional sebenarnya merupakan “payung”, karena telah mencakup kompetensi lainnya.

Guru yang memenuhi kualifikasi pendidikan dan memenuhi persyaratan dapat disertifikasi dengan berpedoman pada ketentuan peraturan-peraturan perundangan yang berlaku. Sertifikasi guru diselenggarakan oleh perguruan tinggi yang memiliki program pengadaan tenaga kependidikan yang terakreditasi atau ditunjuk pemerintah. Setelah disertifikasi guru akan memperoleh sertifikat pendidik, yaitu bukti formal sebagai pengakuan yang diberikan kepada guru sebagai tenaga profesional.

Dengan memiliki sertifikat pendidik, guru akan memperoleh penghasilan di atas kebutuhan minimum, yang meliputi: gaji pokok, tunjangan yang melekat pada gaji, serta penghasilan lain berupa tunjangan profesi, tunjangan fungsional, tunjangan khusus, dan maslahat tambahan yang terkait dengan tugasnya sebagai guru yang ditetapkan dengan prinsip penghargaan atas dasar prestasi.

B. Kompetensi Guru

Kompetensi merupakan komponen utama dari standar professional. Kompetensi diartikan sebagai perangkat perilaku efektif yang terkait dengan eksplorasi dan infestigasi, menganalisis dan memikirkan, serta memberikan perhatian, dan mempersepsi yang mengarahkan seseorang menemukan cara-cara untuk mencapai tujuan tertentu secara efektif dan efisien. Kompetensi guru merupakan perpaduan antara kemampuan personal, keilmuan, teknologi, sosial dan spiritual secara *kaffah* membentuk kompetensi standar

profesi guru, yang mencakup penguasaan materi, pemahaman peserta didik, pembelajaran yang mendidik, pengembangan pribadi dan profesionalisme.

Adapun kompetensi yang harus dimiliki seorang guru sebagaimana dalam penjelasan Standar Nasional Pendidikan, penjelasan Pasal 28 ayat (3) sebagai berikut: Pertama, kompetensi pedagogik, yaitu kemampuan mengelola pembelajaran peserta didik yang meliputi pemahaman terhadap peserta didik, perancangan dan pelaksanaan pembelajaran, evaluasi hasil belajar, dan pengembangan peserta didik untuk mengaktualisasikan berbagai potensi yang dimilikinya; Kedua, kompetensi kepribadian, yaitu kemampuan kepribadian yang mantap, stabil, dewasa, arif, dan berwibawa, menjadi teladan peserta didik, dan berakhlak mulia; Ketiga, kompetensi profesional, yaitu kemampuan penguasaan materi pembelajaran secara luas dan mendalam yang memungkinkan membimbing peserta didik memenuhi standar kompetensi yang ditetapkan dalam Standar Nasional Pendidikan, dan Keempat, kompetensi sosial, yaitu kemampuan guru sebagai bagian dari masyarakat untuk berkomunikasi dan bergaul secara efektif dengan peserta didik, sesama pendidik, tenaga kependidikan, orang tua/ wali peserta didik, dan masyarakat sekitar.

Kompetensi guru diperlukan untuk menjalankan fungsi profesi serta mengembangkan dan mendemonstrasikan perilaku pendidikan. Untuk itu calon guru perlu dibekali dengan perangkat kompetensi yang dipersiapkan dengan sebaik-baiknya dalam rangka untuk meningkatkan profesionalisme secara nasional yang menuntut standar kompetensi agar profesi tersebut berfungsi baik.

Dalam Undang-Undang Sistem Pendidikan Nasional (Sisdiknas, 2003, Pasal 35 ayat 1) dikemukakan bahwa standar nasional pendidikan terdiri atas standar isi, proses, kompetensi lulusan, tenaga kependidikan, sarana dan prasarana, pengelolaan, pembiayaan, dan penilaian pendidikan harus

ditingkatkan secara berencana dan berkala. Dari sini nampak jelas bahwa guru sebagai pengelola pembelajaran dituntut untuk memiliki standar kompetensi dan professional.

Standar kompetensi dalam hal ini dimaksudkan sebagai suatu spesifikasi teknis kompetensi yang dibakukan (BSN, 2001) yang disusun berdasarkan konsensus semua pihak yang terkait dengan memperhatikan keselamatan, keamanan, kesehatan, iptek, perkembangan masa kini dan masa mendatang untuk mendapatkan manfaat yang sebesar-besarnya. Standar kompetensi adalah proses pencapaian tingkat minimal kompetensi standar yang dipersyaratkan oleh suatu profesi. Standar kompetensi dalam program serifikasi guru lebih menekankan pada pemberian kompetensi yang dipersyaratkan untuk bekerja secara efektif di tempat tugas, yakni pendidikan. selain itu kompetensi juga digunakan sebagai indikator dalam mengukur kualifikasi dan profesionalitas guru pada suatu jenjang dan jenis pendidikan (Depdiknas, 2004).

C. Kompetensi Guru Pasca Sertifikasi

Survei yang dilaksanakan Persatuan Guru Republik Indonesia (PGRI) mengenai dampak sertifikasi terhadap kinerja guru menyatakan bahwa kinerja guru yang sudah lolos sertifikasi belum memuaskan. Motivasi kerja yang tinggi justru ditunjukkan guru-guru di berbagai jenjang pendidikan yang belum lolos sertifikasi. Harapan mereka adalah segera lolos sertifikasi berikut memperoleh uang tunjangan profesi (Jawa Pos, 7/10/2009).

Dari hasil survei tersebut memperkuat dugaan sebagian besar masyarakat bahwa program sertifikasi tersebut hanya sekedar formalitas belaka. Tujuan dari sertifikasi belum tertuju dengan semestinya. Kebanyakan guru masih bertujuan untuk memperoleh tunjangan profesi yang jumlahnya

lumayan besar dan dilakukan dengan berbagai cara untuk mencapainya, baik dengan cara yang semestiyi atau mengambil jalan pintas.

Kerja keras guru hanya terlihat saat mengikuti tes sertifikasi. Lain halnya pada waktu pasca sertifikasi, kemampuan dan kualitas guru sama saja. Dengan kata lain, dengan adanya atau tanpa adanya sertifikasi, kondisi dan kemampuan guru sama saja. Mununjukan indeks statis tanpa ada peningkatan signifikan pada kualitas diri dan pembelajaran di sekolah.

D. Peningkatan Kompetensi Guru

Untuk kepentingan penjaminan mutu pendidikan perlu dilakukan peningkatan kompetensi guru. Hal ini perlu dipahami karena pasca sertifikasi, guru harus tetap meningkatkan kemampuannya agar mutu pendidikan tetap terjamin. Peningkatan kompetensi guru dapat dilakukan dengan beberapa cara, antara lain:

Pertama, Studi Lanjut Program Strata 2 /Magister, merupakan cara pertama yang dapat ditempuh oleh para guru dalam meningkatkan kompetensinya. Ada kecenderungan para guru lebih suka untuk mengikuti program pendidikan pascasarjana dalam bidang ilmu pendidikan untuk meningkatkan kompetensinya. Namun demikian, guru perlu juga menambah pengetahuan tentang ilmu murni dengan mengikuti program pendidikan pascasarjana yang membuka Program Magister Ilmu Murni. Peluang ini perlu disambut dan dimanfaatkan mengingat tidak semua program studi S2 non-kependidikan dapat menerima para guru. Apabila para guru memanfaatkan peluang ini, tentu akan melengkapi pengetahuan dan kemampuannya dalam melaksanakan proses pembelajaran mata pelajaran binaannya.

Kedua, Kursus dan Pelatihan, keikutsertaan dalam kursus dan pelatihan tentang ilmu kependidikan merupakan cara kedua yang dapat

ditempuh oleh guru untuk meningkatkan kompetensinya. Walaupun tugas utama seorang guru adalah mengajar, namun tidak ada salahnya dalam rangka peningkatan kompetensinya, juga perlu dilengkapi dengan kemampuan meneliti dan menulis artikel/ buku. Oleh karena itu, guru-guru perlu juga mengikuti Pendidikan dan Latihan Jurnalistik, manajemen penerbitan pers, diklat penulisan buku ajar, dan manajemen penerbitan buku. Termasuk didalamnya mengikuti Diklat Metodologi Peneliti Pendidikan maupun Metodologi Penelitian Sosial Budaya, serta teknik penulisan artikel ilmiah populer.

Dengan mengikuti pelatihan-pelatihan semacam itu, guru diharapkan dapat mengetahui dan mempraktikkan penelitian sosial bidang pendidikan dan menuliskannya dalam bentuk laporan dan artikel yang dapat dimanfaatkan untuk berbagai kepentingan, baik ilmiah maupun administratif yang berkaitan dengan profesinya sebagai guru.

Ketiga, Pemanfaatan Jurnal. Jurnal yang diterbitkan oleh masyarakat profesi atau perguruan tinggi dapat dimanfaatkan untuk peningkatan kompetensi guru. Artikel-artikel di dalam jurnal biasanya berisi tentang perkembangan terkini suatu disiplin tertentu. Dengan demikian, jurnal dapat digunakan untuk memutakhirkan pengetahuan yang dimiliki oleh seorang guru. Dengan memiliki bekal ilmu pengetahuan jurnalistik dan ilmu kependidikan yang memadai, guru dapat mengembangkan kompetensinya dalam mentransfer ilmu kepada peserta didik. Selain itu, jurnal-jurnal itu dapat dijadikan media untuk mengkomunikasikan tulisan hasil pemikiran dan penelitian guru yang dapat digunakan untuk mendapatkan angka kredit yang dibutuhkan pada saat sertifikasi dan kenaikan pangkat.

Keempat, Keikutsertaan dalam seminar, merupakan alternatif keempat yang dapat ditempuh untuk meningkatkan kompetensi mereka. Tampaknya hal ini merupakan cara yang paling diminati para guru dalam era

sertifikasi, karena dapat menjadi sarana untuk mendapatkan angka kredit. Melalui seminar tentang ilmu kependidikan, guru mendapatkan informasi-informasi “baru” yang berkaitan dengan ilmu kependidikan.

Di masa yang akan datang akan lebih baik apabila guru tidak hanya menjadi peserta seminar saja, tetapi diharapkan dapat pula menjadi moderator dan pemakalah dalam acara seminar. Forum seminar yang diselenggarakan oleh dan untuk guru dapat menjadi wahana yang baik untuk mengkomunikasikan berbagai hal yang menyangkut bidang ilmu kependidikan.

Kelima, Kerja Sama antar Lembaga Profesi. Jalinan kerja sama antara dua lembaga profesi, seperti Persatuan Guru Republik Indonesia (PGRI) dengan Persatuan Guru Madrasah Indonesia (PGMI) atau Ikatan Sarjana Pendidikan Indonesia (ISPI) dengan Asosiasi Sarjana Pendidikan Islam (ASPI) dapat diupayakan untuk merealisasikan beberapa cara sebelumnya.

E. Bentuk Karya Tulis

Sudah banyak (mencapai jutaan orang) sarjana strata satu yang telah dihasilkan oleh berbagai perguruan tinggi, sudah banyak (ratusan ribu magister) yang telah dihasilkan oleh program pendidikan pascasarjana, dan sudah banyak pula doktor yang dihasilkan oleh program doktor dari berbagai pascasarjana yang terakreditasi. Tetapi, dari sekian banyak sarjana tersebut, hanya sedikit yang menjadi “penulis” pada berbagai media massa, jurnal ilmiah maupun penerbit buku pelajaran dan buku referensi perkuliahan. Sebagian besar sarjana, dari seluruh strata yang ada, justru lebih banyak “menghindar” dari tuntutan masyarakat untuk menjadi penulis. Bukankah para sarjana sudah memiliki bekal yang lebih dari cukup untuk menuangkan hasil pemikirannya pada media massa, jurnal dan penerbit buku. Mereka juga dianggap sudah memiliki kemampuan untuk menganalisis sejumlah masalah,

tantangan, hambatan, dan ancaman yang terjadi didepan mata untuk mencoba dicarikan alternatif penyelesaian secara konstruktif.

Penulis terinspirasi oleh pernyataan tiga tokoh nasional, yaitu: Presiden Susilo Bambang Yudoyono dalam bukunya “Harus Bisa” dan Profesor Chaedar Al-Wasilah dalam bukunya “Pokoknya Menulis”, serta Doktor Rahmat Rosyadi dalam bukunya “Menjadi Penulis Profesional itu Mudah”. Selain itu, penulis termotivasi pula atas terbitnya sejumlah buku bertemakan budaya literasi yang pada intinya mengajak dan mendorong para pembaca koran, majalah, dan buku, untuk menjadi penulis produktif, tidak hanya sekedar menjadi pembaca yang pasif.

Seorang sarjana tentu memiliki berbagai kelebihan dibandingkan dengan kaum remaja. Kelebihan utamanya terletak pada aspek wawasan ilmu pengetahuan, kemudian sikap mental dan solidaritas sosial, serta keterampilan motorik edukatifnya. Namun demikian, seorang sarjana masih bisa ber-*empati* terhadap kehidupan kaum remaja yang sudah dilaluinya dengan cara memberikan nasehat, petunjuk, arahan, dan suri tauladan yang baik kepada mereka.

Kemampuan menjadi penulis atau membuat tulisan di media massa, jurnal, dan penerbit buku akan bermanfaat banyak. Diantaranya, ide-ide tentang suatu hal dapat tertata dan tersebar luaskan kepada jutaan pembaca; kemampuan berfikir logis, konstruktif dan deskriptif semakin teruji dan terbiasakan; popularitas nama dan kepribadian penulisnya menjadi dikenal oleh banyak orang dari berbagai kalangan; bisa menambah uang jajan atau biaya operasinal kegiatan keluarga; serta mempercepat kenaikan pangkat dan jabatan (khusus bagi tenaga fungsional instansi pemerintah).

Secara keilmuan, kegiatan tulis menulis bisa menjadi sarana untuk pengembangan konsep-konsep keilmuan berbasis muatan lokal dan regional

dari berbagai cabang ilmu pengetahuan. Dalam skala tertentu, bisa dimungkinkan menghasilkan konsep ilmu pengetahuan baru berdasarkan karakteristik fenomena kehidupan yang menjadi pusat perhatiannya. Misalnya pengungkapan tentang konsep “anak bawang” (saat penerimaan siswa baru di tingkat sekolah dasar), konsep kelas unggulan (bagi sekolah-sekolah yang menampung siswa cerdas dalam satu kelas), dan konsep *moving class* bagi sekolah-sekolah tertentu yang mampu mengembangkan proses pembelajaran dengan menempatkan satu hingga dua orang guru pada ruang kelas, dan siswa akan datang menghampirinya guna melaksanakan proses pembelajaran yang sudah terjadwal.

Secara religius, kemampuan menulis di media massa merupakan bagian dari tuntutan berdakwah secara tertulis. Sebagaimana kegiatan dakwah secara lisan, dakwah tertulis pun pada intinya mengajak umat manusia untuk berbuat baik kepada sesama manusia penghuni planet bumi, berbuat baik kepada lingkungan alam sekitar serta berupaya mengabdikan diri atau beribadah secara luas kepada Sang Pencipta alam semesta. Penyampaian dakwah secara tertulis memiliki kiat-kiat khusus yang berbeda dengan kegiatan dakwah secara lisan, apalagi dengan kegiatan dakwah secara tindakan.

Bentuk tulisan yang bisa dihasilkan bervariasi. Bentuk tulisan yang paling bergengsi sekaligus bernuansa strategis adalah tulisan dalam bentuk artikel. Hal ini didasarkan atas pola pikir ilmiah yang telah dimiliki oleh seorang sarjana berstrata satu, strata dua (magister), dan strata tiga (doktor), lebih leluasa untuk dituangkan dalam bentuk artikel, terlepas dari faktor suka dan tidak suka. Bentuk tulisan berikutnya yang cocok dikembangkan lebih jauh oleh para sarjana adalah tulisan dalam bentuk *Feature*, yang pada umumnya lebih dikenal sebagai kisah perjalanan ilmiah atau kisah petualangan kaum intelektual. Termasuk ceritera tertulis tentang penemuan

sesuatu yang bernuansa ilmiah, seperti terjadinya Tsunami di Aceh, detik-detik meletusnya Gunung Merapi di Jawa Tengah, banjir yang menggenangi Kota Jakarta, serta kekeringan yang terjadi di tanah pertanian Pantai Utara Jawa. Bentuk tulisan lainnya yang juga diminati sekaligus menjadi peluang untuk ditekuni oleh seorang sarjana adalah tulisan dalam bentuk cerita pendek. Cerita pendek atau cerpen terkesan banyak fiktifnya, tetapi di tangan seorang sarjana, bisa dihasilkan cerita pendek yang bernuansa ilmiah dan berbasis iptek sekalipun masih kental juga dengan unsur fiktifnya.

Bentuk-bentuk tulisan kreatif lainnya yang bisa dihasilkan oleh para sarjana adalah tulisan dalam bentuk biografi tokoh ternama di daerah maupun di pentas nasional, wawancara eksklusif dengan tokoh insidental (biasanya atlet berprestasi atau artis fenomenal), foto jurnalistik yang bersifat *human interest*, serta komentar pembaca tentang suatu topik yang telah ditentukan oleh redaksi koran atau majalah tertentu.

Dengan kemampuan wawasan ilmu pengetahuan yang dimilikinya, seorang sarjana berpeluang untuk memperkenalkan konsep-konsep ilmu pengetahuan yang mereka miliki dengan terlebih dahulu menerapkannya dalam menelaah fakta, gejala, masalah, dan tantangan kehidupan yang terjadi di masyarakat dengan memanfaatkan pendekatan konsep-konsep keilmuan yang paling dikuasainya.

F. Dampak Lanjutan

Ada sebuah buku feature yang diterbitkan oleh Penerbit Literate Publishing Bandung tahun 2012 dengan judul "***Mereka Besar Karena Membaca***", nama penulisnya Suherman. Penulis tertarik untuk membaca buku tersebut dengan pertimbangan ingin mengetahui lebih jauh tentang karakter tokoh-tokoh yang giat membaca hingga menjadi orang besar.

Didalam buku tersebut dikisahkan kebiasaan membaca tokoh-tokoh dunia dan juga tokoh nasional, sejak Karl Marx, Josef Stalin, Mao Tse Tung, Adolf Hitler, Mahatma Gandhi, Hasan Al-Banna, Malcolm X, Ayatullah Khomeini, Ernesto Che Guevara & Fidel Castro, Steve Jobs, Barak Obama, Soekarno, Bung Hatta, Tan Malaka, Gus Dur, dan Kang Ajip Rosidi. Mereka dideskripsikan memiliki karakter kuat sebagai manusia pembaca dengan dampak positifnya memperoleh aneka kesuksesan yang luar biasa.

Ketika membaca deretan kata-kata didalam buku tersebut, penulis berfikir pula bahwa masih ada "*cara lain*" yang bisa ditempuh untuk menjadi orang besar. Cara yang penulis maksudkan adalah dengan melakukan aktivitas "*menulis*". Penulis teringat nama-nama beken yang hidupnya sukses dengan banyak melakukan aktivitas menulis dalam berbagai bentuk.

Banyak tokoh tingkat nasional yang dikenal masyarakat luas karena kemampuannya membuat tulisan. Sebut saja nama *Henry Guntur Tarigan*, dengan karya tulisnya yang berjudul "Empat Keterampilan Berbahasa". Bahwa dalam mempelajari ilmu bahasa harus mengkaji empat keterampilan utama, yakni berbicara, membaca, menulis dan menyimak.

Berbicara itu penting, tapi dalam hal tertentu aktivitas membaca lebih penting. Aktivitas membaca memang penting untuk kalangan terpelajar seperti siswa, mahasiswa, guru dan dosen, tetapi kemampuan keempat manusia potensial tersebut belum optimal kalau tidak melakukan aktivitas menulis. Kemampuan menulis pun masih harus diikuti dengan kemampuan menyimak agar tulisan yang dihasilkan mengandung makna kompleks, mendalam, meluas dan bertahan lama. Tulisan yang bagus adalah tulisan yang berdampak dinamika spiral yakni tulisan yang makin bermakna secara meluas dan berdimensi kompleks dalam tempo yang sangat lama.

Nama lainnya yang penulis kenal adalah **Chaidar Alwasilah** dengan karya tulisnya "**Pokoknya Menulis**". Beliau wanti-wanti menegaskan bahwa apapun bentuk tulisan yang bisa dihasilkan oleh seorang penulis, terutama kalangan profesi guru dan dosen, harus sesegera mungkin diterbitkan di media massa cetak agar bisa dinikmati oleh orang lain (khususnya siswa dan mahasiswa) dan bisa dikembangkan lebih jauh pesan-pesan dan nilai-nilai tertentu dibalik tulisan yang dihasilkannya itu.

Ketika guru menulis dan tulisannya dibaca oleh siswanya sendiri hampir pasti para siswa akan memiliki dorongan kuat untuk bisa menjadi penulis terkenal sebagaimana ditunjukkan oleh gurunya. Begitu pula halnya dengan kemampuan dosen dalam membuat tulisan berbentuk buku ajar maupun buku referensi. Ketika buku yang ditulis oleh seorang dosen dibaca oleh mahasiswanya sendiri, maka sang mahasiswa akan terperanjat dan terdorong untuk mencoba mengerahkan segenap kemampuannya agar menjadi penulis buku terkenal sebagaimana ditunjukkan oleh dosen idolanya itu.

Banyak tokoh yang meraih kesuksesan dalam perjalanan hidupnya dengan banyak menulis. Diantara tokoh-tokoh yang dimaksud adalah: Edi D. Iskandar (cerpen), WS. Rendra (puisi), Gunawan Muhammad (artikel), Ridlo M. Eisy (reportase), dan Mahbub Djunaedi (Esay).

Edi D. Iskandar lebih banyak membuat tulisan dalam bentuk cerpen, diselingi dengan tulisan dalam bentuk feature. Tulisan-tulisan cerpen dan feature Edi D. Iskandar seringkali muncul di harian Pikiran Rakyat Bandung. Beberapa tulisan Edi D. Iskandar diterbitkan pula dalam bentuk novel bernuansa kehidupan remaja.

WS. Rendra, lebih banyak membuat tulisan dalam bentuk puisi modern. Kumpulan puisinya seringkali ia terbitkan dalam bentuk buku. Diantaranya

ada buku kumpulan puisi beliau yang berjudul: Seribu Masjid Jumlahnya Satu. Orang Tolol Yang Berguna, dan Kupu-Kupu Malam. Selain piawai dalam membuat puisi, WS Rendra pun sering menggelar acara Baca Puisi dan drama yang disajikannya langsung di hadapan para pendengar dan penyimaknya.

Gunawan Muhammad lebih banyak menulis dalam bentuk artikel ilmiah populer. Ketika Gunawan Muhammad bekerja sebagai redaktur majalah Tempo, kumpulan tulisan artikelnnya ia terbitkan dalam bentuk buku tebal yang berjudul *Catatan Pinggir*. Tidak hanya menulis artikel dan menulis buku, Gunawan Muhammad pun memberikan model penulisan jurnalistik yang sederhana, singkat, padat dan bermakna. Sehingga tulisan-tulisan di majalah Tempo menunjukkan karakter yang berbeda dibandingkan dengan majalah lainnya di tanah air kita.

Mahbub Djunaedi, lebih banyak membuat tulisan dalam bentuk essay atau kolom. Ketika menjalani puncak karirnya sebagai wartawan senior, Mahbub Djunaedi seringkali membuat tulisan dalam bentuk esay di harian Kompas dan Pikiran Rakyat. Uniknya, selain membuat tulisan essay, Mahbub Djunaedi pun seringkali diminta sebagai nara sumber dalam berbagai seminar tentang jurnalistik dan problemarikan sosial budaya di nusantara.

Penulis yang tulisannya terbit di media massa tertentu, tingkal lokal, tingkat regional apalagi tingkat nasional, akan mendongkrak popularitas dirinya dimata pembaca media massa yang bersangkutan. Setelah itu, sang penulis biasanya diminta kesediaan untuk menjadi pembicara. Minimal sebagai moderator, dalam berbagai seminar tentang tema tulisan yang menjadi andalannya.

Apapun bentuk tulisan yang dihasilkannya, apabila ditulis dengan penghayatan yang dalam serta diproses dengan pemikiran yang luas dan komprehensif, tentu akan menghasilkan berbagai makna dan nilai. Pemaknaan

suatu karya tulis tergantung dari kemampuan pembaca dalam memberikan intepretasi atas isi dan bentuk sebuah tulisan. Boleh jadi, sebuah tulisan dianggap bagus dan berisi oleh sekelompok pembaca, namun pada saat yang bersamaan, justru kelompok pembaca yang lainnya menganggap tulisan tersebut buruk dan tak berisi makna maupun nilai apapun. Selain itu, sebuah tulisan yang dihasilkan dan diterbitkan di media massa tertentu, boleh jadi dianggap dapat memiliki nilai dan makna yang luar biasa bagi sekelompok pembaca. Sekalipun pada saat yang bersamaan ada kelompok pembaca tertentu yang mencak-mencak (marah) karena merasa dilecehkan nama baiknya melalui tulisan yang terbit di media massa tertentu.

G. Penutup

Penulis bermaksud untuk menggarisbawahi persoalan-persoalan mendasar yang perlu dipahami dan direnungkan bersama. Kebijakan pemerintah tentang kualifikasi, kompetensi, dan sertifikasi guru yang implementasinya sedang dalam proses merupakan upaya untuk meningkatkan kualitas, kemampuan, dan kesejahteraan guru yang diharapkan dapat berdampak pada peningkatan mutu pendidikan di Indonesia.

Sebagai pendidik, sudah seharusnya guru belajar seumur hidup (*long life education*). Oleh karena itu, guru harus membangun dan mengembangkan dirinya, sehingga mampu menjadi pencetus "teori-teori" baru dalam konteks pembelajaran untuk peningkatan mutu pendidikan.

Apapun bidang ilmu pengetahuan yang ditekuni, dan apapun level keserjanaan yang dimiliki oleh para guru, hendaklah mereka mempertanggungjawabkannya secara sosial kepada masyarakat luas dengan cara membuat tulisan yang terbit di media massa tertentu berskala lokal, regional, maupun nasional. Kualitas keserjanaan seorang guru akan terlihat dari kualitas tulisan yang dihasilkannya.

Siapapun diri kita saat ini, jangan pernah meremehkan aktivitas membaca. Karena dengan aktivitas membaca, wawasan ilmu pengetahuan kita bertambah luas dan menjadikan diri kita semakin percaya diri dalam menatap kehidupan yang lebih baik.

Lebih mantap lagi apabila kita yang sudah memiliki tradisi membaca yang teratur mulailah membuat tradisi lanjutannya yakni tradisi menulis yang lebih teratur lagi. Dengan kemampuan membaca dan menulis yang semakin teratur, kita yakin bisa lebih percaya diri dalam menghadapi tantangan kehidupan masa kini maupun masa depan tanpa menghilangkan jati diri dan semangat berkarya tulis.

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PEMBAHASAN

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ABUYA DIMYATI'S IDEA IN DEVELOPMENT OF TRADITIONAL ISLAMIC STUDIES AND SPIRITUALISTIC

Tulisan ini telah terbit di Jurnal AD DIN STAIN Kudus Pada Volume 11, Nomor 1 tahun 2017, hal. 131-156. ISSN: 0854-0594. Terakreditasi MENRISTEKDIKTI RI No: 2/E/KPT/2015, 1 Desember 2015 Peringkat B.Website: journal.stiankudus.ac.id

ABSTRACT

This study aims to understand deeply to the idea of Abuya Dimiyati In Development Traditional Islamic Educational and Spiritualistic, so it produces an image of a well-organized and complete. This research uses descriptive method with the intention of collecting information about the status of existing symptoms, using the method of observation, interviews and documentation are complementary. The techniques in data collection used guidelines of observation, interview guidelines, and documentation guidelines. The results showed that: First, idea of Abuya Dimiyati in Development of Traditional Islamic studies at boarding school of Cidahu Pandeglang basically more emphasis on textual understanding. The approach used is more oriented towards the reading completion of a book and then move to the next book so that the curriculum is not classical. Second, idea of Abuya Dimiyati In Development of spiritualistic studies at boarding school of Cidahu Pandeglang more emphasis on the teaching

of 'Tarekat' (wirid), *Abuya dhikr using 'Thoriqoh Al-Qodiriyyah, An-Naqsyabadiyyah, Al-Khalwatiyah, and Ash Syadziliyyah'*.

Keywords: *Idea, Abuya Dimiyati, Islamic Studies, Traditional and Spiritualistic.*

A. Introduction

At the beginning of the 19th century, the education system in Indonesia is still traditional and known only one type of education called "authentic teaching institution" or Islamic schools in the form of mosques, 'langgar', 'surau' and Islamic boarding. Basic education is called 'nggon ngaji', while next level education is a boarding school that both of them there are no formal linkage (Nor Huda, 2007:370). The education system is focused on learning to read the Holy Qur'an, prayer implementation and knowledges related to the principal of the religion teaching. 'Ngon Ngaji' is not institutionalized well. In the next development, after Indonesia became independent and was followed by the establishment of the Department of Religion, non-formal institutions began enhanced its curriculum, which raises the educational institutions called madrasah diniyah (Nor Huda, 2007:375). Except the nggon ngaji that majority in Java, in Sumatra also known Islamic institution called 'Surau'. Before the advent of Islam, in Minangkabau had have 'surau' which functions was not like now that has been Islamization, but rather as a place to worship of ancestral spirits. According to historians, 'Surau' in West Sumatra was first established in the time of King Adityawarman in 1356 at the Gombak hill region. Adityawarman kingdom is a kingdom that had Hindu-Buddhist background (Khozin, 2006: 77). It becomes clear that the institutions of Islamic education in the beginning is an institution with non-Islamic tradition in its development perceived Islamization because there are similarities in the learning process.

Not only Surau, terminology of Pesantren in the development of an Islamic institution, was taken from the word 'santri' (student), with an augmentation pe+an which means residence of students. By C.C Berg, the word 'santri' was considered a derivation of the term of 'Shastri' Indian language that means people who knows the sacred books of Hinduism. Even, according to de Graff and Pigeaud, pesantren (boarding) is a continuation of similar institutions of pre-Islamic era in Indonesia called 'mandala' and dormitories. Both institutions are as a hermitages that although institutional has been transformed into the form of boarding schools, but the practices of pre-Islamic asceticism is still maintained (Noor Huda, 2007 :378).

Teaching and learning process taught in surau is the teaching of the Qur'an, worship, faith and morality. Teaching the Qur'an traditionally taught through 'bagdadiah' methods, to the sort of hijaiyah letter. Worship is taught practically. Matter of Faith taught through song, while morality is taught through stories.

In the 20th century, Surau education system degraded and then developed into a boarding school. Pesantren Education is one of the noble traditions in education and teaching in Indonesia that historians stated there are differences of opinion on the origin of the pesantren. Some suggest that boarding schools are traditions of pre-Islamic education, while others view that Pesantren is purely as Islamic tradition.

The pattern of education in Pesantren is a very unique pattern. There is a harmonious relationship between the 'santri' (student) and 'kyai' (teacher), and the mosque as a center of activity. The other uniqueness of learning system using 'sorogan' and 'wetonan' method. The first is students facing the teacher one by one and bring a book to be studied. Teacher read out sentence by sentence, translate and explain the contents then students listened. The

second method is study method, in which students attend classes by sitting around teacher.

Even as a tradition that rooted in the culture of Islamic Indonesia, pesantren has existed since several centuries before and can be seen as a continuation of established traditions that similar in Islamic countries from among the Sufis as tradition of zawiyah and ribath in India and the Middle East, but a very interesting reality is that traditional Islamic education system is growing rapidly at the turn of the last century. Large Pesantren in complex of Jombang-Kediri like Tebuireng, Tambak Beras, Rejoso, Denayar, Jampes, Lirboyo and others which have huge influence on national life, including through the organization of Nahdlatul Ulama grow and develop mre or less as a rival of colonial formal schools (Nurcholish Madjid, 2000: xii)

A spiritual education as a concept, the education system that emphasizes the spiritual or spiritual development capabilities with spiritual standards that can be felt by learners to achieve the perfection of life according to Islamic view. Development of spiritual abilities are not limited to students, but also includes all educational actors. It starts from the assumption that education is to educate and follow the worship. Worship in functional is aim to enlighten spiritual.

Spiritual-based education is based on the belief that education is the activity of worship to Allah. Man was created as a servant of the holy God and was given the mandate to maintain holiness. In general, spiritual-based education focuses on spirituality as the main potential in mobilizing every act of education and teaching, in this case understood as normative inspirational source in education and teaching, and spirituality as well as educational purposes. Aware or not, the people of Indonesia appear the dualism of education: General Education and Religious Education. One type of religious education (in this case Islam) is "boarding school". Although there is a

presumption that the reforms undertaken by the traditional boarding school just a matter of adjustment to the demands of the era. The Kyai in Java than a fence or an intermediary representing culture of Middle East Culture or metropolitan culture of major cities in Indonesia. To deal these conditions, finally today, many traditional Islamic boarding schools that modernize education in his school, but on the other hand still retaining the traditional patterns because it seems still relevant to economic conditions. Related to that condition, in this case Suprayitno amplified that found their traditionalisation and modernization of education in schools due to the response to the economic conditions and the needs of the community except the aims to complete the demands of making harmony between the needs of spiritualism and materialism needs. It could be argued that the existence of pesantren is just a self-adjustment to the demands of the era.

In rapid development of education, the needs and demands of science and technology is increase. No exception 'boarding' that has position corresponding to the functions are in a dilemma. The first, boarding schools is still in the position of orthodoxy, which shut out the outside influences that considered would contaminate as *agents of moral force* for the people. Second, boarding schools are required to keep follow the development of the era and available from outside influences. This will impact in change to the values of boarding school's orthodoxy that had been used as the basic of life. The problem which is still perceived by educational institutions of boarding school, especially boarding schools which are still traditional is the fact that there is interests of individuals who leave the education goal orientation in general and in particular, so it needs a reorientation of the goal. The existence of the curriculum not only includes subjects, but also the various aspects related to the learning process and implementation guidelines for education such as assessment, counseling, until the administration and management of educational institutions curriculum itself. The first factor that cause a lack of

ability of schools to follow and master the development of era lies in the lack of vision and purpose that brought in boarding school education. Relatively, a little schools are able to formulate educational purposes consciously as well as to put it in the stages of the work plan or program. This condition, according Nurkholis Madjid is caused by the tendency of the vision and goals of boarding school submitted to the process of improvisation that chosen by Kyai or together with his assistant (Yasmadi, 2002: 72). As a result, almost all boarding schools are the result of individual businesses or private (individual enterprise), because of the personality of its founder so the dynamics of pesantren will be seen (Nurkholish Madjid, 1997: 78). Even Zamakhsyari Dhofier indicated mostly Kyai who were in Java assume that a pesantren can be likened to a small kingdom where Kyai is the absolute source of power and authority (*power and authority*) in a boarding school life and the environment (Zamakhsyari Dhofier, 1994: 73). Consequently, policies and authorities that are in authority of Kyai. So almost no writing formulation of the curriculum, goals and objectives of education schools, except only depend on decision of Kyai. Actually impact of Kyai has adverse effect to the school and its progress towards a better direction. It is based on the background of a Kyai who also has many limitations and deficiency. One of the limitations is reflected in the ability to hold the response to the development of society. For example, there is a Kyai who not be able to read and write Latin, have a greater tendency to resist or hinder the knowledge of Latin literacy added into the boarding schools curriculum. Other example, a pesantren leader who are no longer able to follow and master the development of advanced era are more likely to resist and change the boarding school to follow the development of the era.

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Traditional boarding school of Cidahu Pandeglang is a boarding school that still exist until now and in demand by people from various backgrounds and various regions around Pandeglang, Banten even throughout Indonesia. Boarding school founded by Abuya Dimiyati (RIP) in Cidahu village, Cadasari District of Pandeglang - Banten now forwarded by his son Abuya Muhtadi Dimiyati. Buya Dimiyati pioneering schools in Cidahu village Pandeglang around 1965 and has delivered many renowned scholars such as Habib Hasan bin Ja'far Assegaf who leads Majlis Nurul Musthofa in Jakarta and many more disciples who founded his pesantren. Boarding school of Cidahu Pandeglang, Banten never be devoid of the guests and knowledge-seekers. Even being a place of reference of students, officials, until Kyai in Pandeglang region in particular and the region of Banten in general.

Abuya Dimiyati known as a qualified scholars figure. Not only teaches the science of Shariah but also live a life with the approach of Sufism (Murtadlo Dimiyati, 2009: 114) . So far the Abuya Muhtadi (son) still maintains a previous tradition such as sorogan and wetonan system. With this system, the Kyai can determine directly the ability of his students if he could read the 'yellow book' or not. On the other hand, this system can also be followed by surrounding communities, so it is possible the existence of good relations between the boarding schools with the surrounding community.

Compared with most scholars, Abuya Dimiyati took up unique spiritual path. In each journey on requiring knowledge of one boarding schools to another, Abuya always reading holy Qur'an and teaching activities. This also applied to the students. Abuya Known as complete scholars because not only

able to teach the book, but also in the arts of calligraphy or 'khat'. In this calligraphy art, Abuya teaches all kinds of calligraphy as khufi, tsulust, diwani, diwani jally, naskhy and others. He is also highly proficient in the science of reading the Qur'an.

B. Review of Literature

Throughout the researchers knowledge, study and research on traditional Islamic education and spiritualistic indeed there have been several authors who studied and do the research Several studies and researchs are:

Research thesis of Ahmad Zaini, Graduate student of McGill University Canada, entitled '*Kiai Haji Abdul Wahid Hasyim: His Contribution to the Muslim Educational Reform and to Indonesian Nationalism During the Twentieth Century*'. In this study talked about the contribution of Wahid Hasyim in the development of traditional educational institutions (schools) as well as their involvement in politics during the colonial era and the era of independence. In the context of the traditional educational reform, it is motivated by the fact of the backwardness of pesantren graduates compared to graduates of Dutch schools. In the context of politics, Wahid Hasyim plays an important role in the struggle for independence and the development of Indonesia (Ahmad Zaini: 1998).

Traditionalism in Islamic education by Imam Bawani, Traditional Education Boarding School In view K.H. Imam Zarkasi by Munir M. Mansur and Islamic Education: Toward Tradition New Millenium by Azyumardi Azra, from a number of existing writings, in particular, writing about the traditional Islamic education and spiritualism by Imam Bawani, clearly appreciating enough about the traditional form of education. Because the writing describes traditional education at a traditional boarding school institution named "Mamba'ul hikam" in mantenan, Blitar, East Java (Imam Bawani).

Journal of Ali Mu'tafi about Reconstruction of Educational System in Traditional Boarding School in Indonesia which examines curriculum of Traditional boarding school in Indonesia, concern new direction Islamic education in the modern era (Ali Mu'tafi, ...)

Similarly, the study of spiritual education already been reviewed by several people. For example Muhammad Kosin thesis on The Spiritualists Education: Optimizing Spiritual Intelligence Through Religious Education describes that religious and spiritual have clear relationship, so the education, especially religious education is oriented towards the development of spiritual intelligence (Muhammad Kosin).

Thesis research conducted by Ahmad Rivauzi about Spiritualism based education that discuss major foothold spiritual based education is the Qur'an and the hadiths of Prophet Muhammad. The Qur'an contains the complete value and conditions of human life (Ahmad Rivauzi).

Mualifah Ilun Journal of Integration Spirit of Islamic Educational and the West that examines the spirit of education of Imam Zarnuji very thick with moral content-transcendence. The purpose of education is directed to the closeness to Allah and seeking the pleasure of Allah. In the process, students should glorify the teachers and should not argue with his teacher. Each learning process begin by preceded a prayer to God Ilun Mualifah. ...

Of some writings about traditionalisation and spiritual education that has existed, researchers acknowledge the perfection of such works, both in terms of content, methodology and history so that the work that has been written by some author is sufficient to help researchers in making this assessment. Though already a lot of research on the development of traditional Islamic education and spiritualistic, but no one has investigated specially about Idea of Abuya Dimiyati on traditional boarding school of Cidahu

Pandeglang Banten on the development of traditional Islamic education and spiritualistic.

C. Methods

By the type, this research is field research, it is a study that aims to do deep study about the problem of the research, so it produces an image that is well organized and complete. The research model is a qualitative research that aims to understand the phenomenon of what is experienced by research subjects, for example: behavior, perception, motivation, action, and others (Lexy Moleong, 2007:271).

This research was descriptive because it intends to collect information on the status of existing symptoms, using the method of observation, interviews and documentation in the process of data collecting by utilizing the guidelines for observation, interview, and documentation guidelines as tools of collecting data.

Qualitative data analysis is the effort made by working with the data, organize data, sorted them into units that can be managed, synthesize, search and find patterns, find what is important and what is learned, and decide what is told to others (Lexy Moleong, 2007::24).

D. Idea of Abuya Dimiyati In Development of Islamic Education

1. Idea of Abuya Dimiyati in Development of Traditional Islamic Education

Traditional Islamic Education (pesantren or Islamic boarding school) is the oldest traditional Islamic educational institutions in Indonesia. Pesantren is an institution that can be said is a form of natural process of development of the national education system. Because, before the advent of Islam to

Indonesia, there is institution similar with pesantren already exist in Indonesia and Islam continuing it, preserve, and Islamization it. So, Pesantrens are the result of acculturation absorption of Hindu-Buddhist culture and Islamic culture which is transformed into an institution known as pesantren today. According Abudin Nata, Islamic Education in Indonesia before 1900 still has Halaqah characteristic (nonklasikal). As KH. Hasyim Ashari's Islamic education style, teaching methodology is still dominated by sorogan system, where teachers read books in Arabic and explain it to the local language and then the students listen, the material taught is still around Religion science (Abudin Nata, 2013: 194).

The roots of the historical existence of pesantren in Indonesia can be traced as far back, i.e. in the early of the arrival of Islam in the archipelago and undoubtedly pesantren was intense involved in the Islamization process. While the process of Islamization, pesantren with sophistication has made accommodation and socio-cultural transformation of the pattern to life of local people. Therefore, in a historical perspective, the birth of pesantren not just to complete the importance needs of education, but also for Islam expansion. That case became identity of Islamic boarding school at the beginning of growth. Namely as a center of Islamic expansion and as an educational institution.

Pesantren is the oldest educational system in Indonesia. It is a source of inspiration that never relief for science lover and researchers, they are trying to unravel its anatomy of various dimensions. From the crater, as an object of study that has been born.

Traditional Islamic educational institutions (Salafi) basically just teach the science of religion, while the study or subject area is the classic books in Arabic, or more commonly known as the yellow book. Religion lessons studied in educational institutions of traditional Islam is the Qur'an with Tajweed and

its interpretation, Aqa'id and Science of Kalam, Fiqh and Usul Fiqh, Hadith with Mushthalaf Hadith, Arabic language with his knowledge, Tarikh, Mantiq and Mysticism. The methods that are commonly used in traditional Islamic educational institutions that *wetonan / Bandongan, Sorogan and hafalan*. Qualification in traditional Islamic educational institutions are not restricted as in educational institutions that use the classical system. Generally, preferment of students is marked by graduated students and changing of the book being studied. So, level of education is not marked by upgrading the class as in formal education, but on the acquisition of books that have been assigned from the lowest to the highest book (Samsul Nizar, 2011: 287-288).

a. Education System of Abuya Dimiyati

1) Curriculum

In general, any boarding school does not have a clear curriculum as used in formal Islamic education institutions.

The educational curriculum traditionally used in Pondok Pesantren Cidahu Pandeglang are: First, education and teaching takes place in a structure, methods and even the literature that is traditional with emphasis on teaching and more to textual understanding (letterlijk or harfiyah), the approach is more oriented on finishing to read a book or books then move on to the next book so that the curriculum is not classical. Second, the general pattern of traditional Islamic education have always give sub-cultures of schools that stand up on a foundation of *ukhrawi* are implemented in the form of absolute submission to the Kyai, prioritizing worship, glorify Kyai or religious teacher in order to obtain the essentials knowledge of religion.

2) Teaching Methods

Teaching methods of Abuya in educating his students used two methods:

a) Wetonan and Bandongan

Wetonan is the teaching system implemented by way of Kyai reading a book in a certain time and students bringing the same book and listen Kyai. While listened, the students also get an explanation of Kyai about the book read by the Kyai. Then *Bandongan* is teaching series system with Sorogan system and wetonan, bandongan system is done by a students does not have to show that he understands the lesson. The Kyai usually read and translate the easy words. This third teaching patterns were takes place solely dependent on the Kyai, because everything related to time, place and lesson material (curriculum) is located on the Kyai or Ustadz that determine the success of teaching and learning process in boarding school, because the authority of Kyai is very dominant in the lead the school (Dhofier, Loc. Cit., page 28-32).

b) Memorizing (Tahfizh)

Memorizing is a teaching methodologi. Memorization in general applied in the subject that is nadham (poem) and not natsar (prose), and it is generally limited to the rules of Arabic language, are like *Nadhm AL-'Imrithi*, *Afiyyah ibn Malik*, *Nadhm Al-Maqsud*, *Nadhm Jawabir Al-Maknun*, etc. However, there are also several books of prose (Natsar) to be used as memorization through the memorizing system. In this methodology, students are usually given the task to memorize a few verses or lines from a book, and then read it in front of the Kyai / Ustadz.

c) Sorogan

Sorogan is a learning method which is conducted by the students to read in front of the Kyai, and if student do mistake Kyai immediately corrects it, sorogan methods is done by students who have more capabilities, this is where the students can show his skills in reading yellow book and interpret or otherwise.

d) Muhawarah

Muhawarah is an activity to practice conversing in Arabic made by students during their stay in the cottage. *Muhawarah* Exercise or *muhadathah* done once or twice a week combined with *muhadarah kitabah*, which purpose is to train students to speech.

e) Mudzakah or munazarah, or bath al-masail

Mudzakah is a scientific meeting in which discussion about the actual problems of religious. At the time of this mudzakah students test his skills by citing arguments sources in the classic book.

f) Majlis ta'lim

Majlis ta'lim is a medium to deliver the lesson of Islam which are general and open. The congregation consists of various background knowledge, and is not limited by differences of age and sex.

g) Fathul Kutub

Fathul Kutub is an exercise of reading books activity (mainly classic books) are generally assigned to senior students at the boarding school. As a method, *Fathul kutub* aims to test students

abilities in reading yellow book, especially after they understand the grammar of Arabic Language. This method is usually reserved for students who are already going to complete his education at boarding school.

3) Pattern of Traditional Islamic Education

1. The tradition of submission and obedience of students to the Kyai
2. The pattern of simple life (ascetic)
3. Independence
4. The development of climate and tradition of mutual assistance and brotherly atmosphere
5. The tight discipline
6. Dare to suffer to achieve goals
7. Life with high level of religious.

4) Materials or Books that Taught

Educational material of traditional Islamic boarding school at Cidahu Pandeglang is teaching classical Islamic books which is the only formal instruction given to the students. Overall classic books taught in educational institutions of salafiyah classified into eight groups: 1. Nahwu Sciences and Neuroscience, 2. Fiqh, 3. Usul Fiqh, 4. Hadith, 5. Tafsir, 6. Tauhid (unity of God), 7. Mysticism and ethics 8. other branches like Tariqh and Balaghah. The books cover a very short text to text consisting of thick volumes about the Hadith, Tafsir, Fiqh, Usul Fiqh and Mysticism. All of this can also be classified into three groups: basic, medium, and big books (Zamakhsyari Dhofier, 1984: 50-51).

Abuya is a Kiyai who *Mutafannin* (master various sciences). Not only able to teach the books, Chizib-chizib and sholawat, but starting from the book of the smallest to the greatest book, both Syar'iyah, Adabiyah, Riyadloh, and Aqliyah.

b. Abuya Dimiyati's Idea in Spiritualistic Education

Spiritual thought in Islam known as Sufism, or Islamic mysticism. Al - Quran and al-Hadith become a source of understanding of Sufism (Samsul Hadi, 2007: 7). Sufism is a branch of Islam that emphasizes spiritual dimension or aspect of Islam. This spirituality can take diverse forms in it, in relation to humans. Sufism emphasizes the spiritual aspect than the physical aspect. In relation to life, Sufism emphasizes life hereafter than mortal world. Whereas in relation to religions, Sufism more emphasis on the esoteric rather than eksoteric. Sufism emphasizes inner interpretation rather than outward interpretation. Sufism emphasizes its spirituality aspect in its various aspects, because the experts of Sufism (Sufis) believe the spiritual world than physical world. They believe that the spiritual world is more essential and real than the physical world, even the ultimate cause of all that exists is (that we call God) also spiritual. Because it is the true reality and it is spiritual. So real ontological status of "God" that spiritual so that Sufis believe that He is the only Reality True "origin" and also as a place to go back (Mulyadhi Kartanegara, 2006: 3).

As described earlier, since childhood Abuya has been accustomed to holding tasbich without tired and he did it in a very long time. Since the childhood Abuya has been mastered and the self-habit to did *dhikr Thoriqoh Al Qodiriyyah Wan Naqsyabandiyah*.

Compared with most scholars, Abuya Dimiyati has unique spiritual path. In any journey on requires knowledge from boarding one to another

is always followed by read the holy Qur'an and teaching activities. This also applied to the students. Known as a complete scholar because not only able to teach the book but also in the arts of calligraphy or khat. In this calligraphy art, Abuya teaches all kinds of calligraphy as khufi, tsulust, diwani, diwani jally, naskhy and others. He is also highly proficient in the science of reading the Qur'an.

For Abuya life is worship. Throughout his life, Abuya always carry Prayer Isyroq (2 cycles) Prayer Dluha (8 cycles), Prayer Tasbich (4 cycles), Prayer Awwabin (20 cycles), Prayer Hadiyah / Prayer Unsi (ie sunnah prayers commonly done by experts of tasawwuf with purpose in order to reward of the prayer is always delivered by God to a person or the Muslims or anyone in desired) for 2 cycles. Abuya do 4 x 2 = reward is delivered to: 1. His father, 2. His mother, 3. His first wife and 4, Muslims. Prayer to Keep Faith 2 cycles (maintain the faith), prayer in order to get easiness in Sakarotul maut (2 cycles), prayer Tahajjud (8 cycles), Prayer Hajat (2 or 4 cycles) and prayer Witr (11 cycles), particularly in the month of Ramadan plus with Tarawich many as 20 cycles. Around 1970, Abuya implement Tarawich Prayer alone by reading the Qur'an in every cycles, then every year, Juz to Juz of the Qur'an is always increase, so since around the 1980s Abuya always finished Qur'an every prayer Tarawich, Abuya done this activity every year until his death.

In the case of Aurod (wird), Abuya dhikr using Thoriqoh *Al-Qodiriyyah*, *An-Naqsyabadiyyah*, *Al-Khalwatiyyah*, and *Ash Syadziliyyah*. When talking about it, the thoriqoh usually tell to H. Muhammad Murtadlo, except it there are still certain wirds which unworthy to shared with H. Muhammad Murtadlo, according to the narrative of Abuya. Besides Thoriqoh, also various Chizib and sholawat, including sholawat that had been developed by Ash Shaykh al Imam Abu

Abdillah Bin Sulaiman Al Jazuli Muchammad called *Dala ilul Khoirot, Tadarrus Qur'aan*. Special event on Friday night ritual, family and all the students reciting poems marchaba / Adiba'i, Abuya always read Manaqib ash-Shaykh Abdul Qadir al Jilani, named *Lujainud Dani*, when implemented merchaba ritual stands as takhzim to Prophet Muhammad, Abuya stood up anyway.

Abuya taught start from 06.00 am till 11.30, then Abuya prayer Dhuhur, qoilulah (take a nap) approximately $\frac{1}{4}$ hour, and then Abuya do Dhuhur prayer in congregation continued with the sunnah prayer and wurd. Finish wurd, Abuya immediately opened the book and read Qur'an until Asr, then carry out the Asr prayer in congregation. Done Asr prayer and wurd, then recite Qur'an again until maghrib arrived, followed by the sunnah prayers and wirid until Isha.

When finished wurd, then continued with teaching until about 00:00 every night. When the clock showed 01.00 Abuya do Qiyamullail (worship night = Taqorrub) till Fajr, sometimes if there are guests, Abuya meet between 00.00 until 01.00, sometimes he (KH. Dimyathi Kaliwungu) invited to accompany Abuya to met guests. So, Abuya teaches every day more than 10 hours, with different subjects. Almost no time to sleep and rest.

In everyday Abuya always fasted except for 5 days that prohibited every year. This worship has been done for 51 years, since about 1952 until his death in 2003. Recalling that since childhood Abuya accustomed to not eating, and if even eat just a little, shows that since childhood Abuya were not interested in worldly pleasures, Abuya has the posture straight and look always health physically, has sharp gaze and loud sound, and also with his hearing. Abuya using sticks instead of merely sickened by the elderly, but in order to undergo the Sunnah of the Prophet.

Abuya lived together with all sorts of wurd and dhikr, various of sunnah prayers and Tafakkur, also busy with educating, almost no time for anything other than educational and worship. Eating is only a few mouthfuls, so did the rest, Abuya sleep at night is only about 10 minutes, it is because he did tahajjud prayer.

How touching journey of Abuya in foothold to seek maqom that blessed by Allah. This prompted us to do *tafakkur* about treatiseness of Prophet Muhammad.

The Prophet should be subjected to infinity test that is never felt by the other Prophet before, with profound emotion, Mother of the Faithful Aisyah R.A., once stand over the tomb of the The Prophet and said:

"O you who never wore silk, and never sleep on a thick mattress, O people who left this mortal world, his stomach was never satisfied even bread made from flour / coarse grain, O people who happy to sleep on the mat than in on a thick mattress, O man who never slept through the night, due to fear/tremble of Sa'ir hell "

His struggle is exemplary. For the people of Pandeglang Banten, Mbah Dim is an elders figures difficult to replace. Born in 1925 known as personal homely and adherents of the congregation respected.

Abuya Dimiyati also famous as a boarding school teacher and advocate of the doctrine Ahlusunah Wal Jama'ah. His boarding in Cidahu, Pandeglang, Banten never be devoid of the guests and knowledge-seekers. Even being a place of reference to students, officials until kiai. During his life, Abuya Dimiyati known as a teacher of teachers and kiai of kiyais. Banten people dub him as Nails of Banten.

Abuya Dimiyati known as qualified scholar figure. Not only teaches the science of Shariah but also live a life with the approach of Sufism. Abuya known as adherent of Naqshbandiyya Qodiriyyah congregation (Nurokhim, 2015: 57), until now has thousands of students. They are spread all over the country and even overseas. While still alive, his boarding never be devoid of reciting Qur'an activity. Even Mbah Dim has special session (majelis) that called Seng session. It is taken Nicknamed like this because every wall mostly made of zinc. In this place Abuya Dimiyati also received important guests such as government officials and foreign dignitaries. This Seng session then use for daily recitation since the fire up until his death.

Abuya studied to elder Kyai in Java. Among them Abuya Abdul Chalim, Abuya Muqri Abdul chamid, Mama Achmad Bakri (Mama Sempur), Mbah Dalhar Watucongol, Mbah Nawawi Lined Jogja, Mbah Khozin Bendo Pare, Mbah Baidlowi Lasem, Mbah Rukyati Kaliwungu and much more. All of his teachers comes down to Shaykh Nawawi al Bantani. Abuya said, elder Kyais have criteria of Caliphate or perfect mursyid, after Abuya studied, soon elder kiyais died.

When studied at Watucongol, Abuya has been asked to teach by Mbah Dalhar. One unique story when he first came to Watucongol, Mbah Dalhar apprise the santri tomorrow will come 'a lot of book'. And it proved when he studied at Watucongol untill another boarding, until Abuya settled, he lectured and scraping books. In Pondok Bendo, Pare, Abuya more known as 'Mbah Dim Banten'. Because, his skillful in every boarding that transitted there is always an increase of students in reading Qur'an.

c. Analysis of Abuya Dimiyati's Idea in Traditional Islamic education and spiritualistic

Application of Traditional Islamic education system that is applied by Abuya are: **First**, by the material science, Abuya educate started from ordinances of wudlu, prayers and others, even eat maner is not out of his control, also sleep too. To foster a sense of Birrul Walidain / respect to both parents and obedient to them, Abuya very instilled fear for their child to hear and implement what was he ordered, so when Abuya was giving a sermon outside the time of reading Qur'an, his son or daughter to be in tawadlu and khusyu attitude and should not be answered before requested, also when he walked , sons and daughters should not be crossed in front of him. **Second**, Abuya emphasized that always taqorrub to God by doing certain wurd that begins with a wurd that can educate the mind, then also required to perform wurd for the salvation of souls and bodies of the possibility of things that are not desirable, such as body aches prolonged , dementia called AIN SICK (sick due to people praise them), so the obedience of a child can be created, however these two things are not as easy as what is desirable in its implementation.

The system applied is in line with the philosophy of tasawwuf. Actually, these two systems is not uncommon or rare for the Kiyai, but consistent in doing it that difficult and rare to implement. Furthermore, Abuya and his wife always compact and konsiten in teaching, so when doing penance / riyadloh a certain wurd should be done while fasting in a certain time is always in control in its implementation. The doctrine specifically created to educate their child as if would tend dictator, so it should not be doing a job no matter how small and light as any. This is done in order to keep in mind that being students of the things that will disturb the concentration in a discipline that is being pursued. Abuya

really have faith that a job directly related to the real world would be much help. In the case of sunnah fasting especially in certain months, especially the month of Rajab, all of students required to carry out fast. They are a full month to break his fast borne by Abuya, as well as on Ramadhan. Abuya always prepare for break the fast for the students in the hope of abundant blessing. The only formal instruction provided in an environment of traditional Islamic educational institutions. The books of earlier scholars that they memorize carefully without any discussions left behind, and they do the memorization face to face with Kyai or teacher. Because the primary purpose of this teaching is to educate prospective scholars.

As described earlier, since childhood Abuya has been accustomed to holding tasbich tirelessly and did it in a very long time. Abuya since childhood has been mastered and the habit of dhikr Thoriqoh Al Qodiriyyah Wan Naqsyabandiyah.

In everyday life Abuya always fasted except for 5 days that prohibited every year. This worship has been done for 51 years, around 1952 until his death in 2003. Recalling that since childhood Abuya accustomed to not eating, and even ate just for a little, shows that since childhood Abuya were not interested in worldly pleasures, Abuya has the posture straight and look always health physically, has sharp gaze and loud sound, as well as his hearing. Abuya using sticks instead of merely sickened by the elderly, but in order to undergo the Sunnah of the Prophet.

Abuya lived together with all sorts of wurd and dhikr, various sunnah prayers and Tafakkur, too busy with educating, almost no time for anything other than educational and worship. Eating is only a few

mouthfuls, so did the rest, Abuya sleep at night was only about 10 minutes, it is because he took tahajjud prayers.

Abuya is not only known in the homeland but also abroad, especially Mecca because he was Mursid of tarikat Syadziliyah which have representatives in Mecca Shaykh Ahmad Damanhuri Al-Bantani.

E. Conclusion

Based on the discussion above, it can be deduced as follow: First, Idea of Abuya Dimiyati In Development of Traditional Islamic Education in Pondok Pesantren Cidahu Basically more emphasis on the education system, starting from the curriculum, methods, patterns of education at boarding school and the material taught by Abuya to his students, while the curriculum of traditional education taught by Abuya to his students at boarding Cidahu Pandeglang are: (1) education and teaching takes place in a structure, methods and even the literature that is traditional with emphasis on teaching is more to the understanding of textual (letterlijk or harfiyah); (2) the approach is more oriented towards the completion of the reading of a book or books then move on to the next book so that the curriculum is not classical; (2) The method used is memorizing, wetonan, sorogan, muhawarah, mudzakah, and fathul kutub; (3) The pattern of education that is applied is a tradition of submission and obedience of the students to Kyai, simple lifestyle (ascetic), independence, development of climate and tradition of mutual help and the atmosphere of brotherhood, strict to the discipline, dare to suffer to achieve the goal, Life with high level of religious. The material / books that are taught include Syar'iyah, Adabiyah, Riyadloh, and Aqliyah.

Second, Idea of Abuya Dimiyathi In spiritualistic Education Development at boarding school at Cidahu Pandeglang more emphasis on the teaching of Tarekat (wird), Abuya dhikr using Thoriqoh Al-Qodiriyyah, An-

Naqsyabadiyyah, Al-Khalwatiyah, and Ash Syadziliyyah. In fact he is a murshid congregation of syadziliah which have representatives in Makkah Shaykh Ahmad Damanhuri Al-Bantani, except Thoriqoh, as well as various Chizib and sholawat, including sholawat that had been developed by Ash Shaykh al Imam Abu Abdillah Muchammad Bin Sulaiman Al Jazuli called ***Dala ilul Khoirot, Tadarrus Al-Qur'an***. On special event Friday night ritual, family and all the students reciting poems marchaba / Adiba'i, Abuya always read Manaqib ash-Shaykh Abdul Qadir al Jilani; **Third**, Idea of Abuya Dimiyati in Traditional Islamic educational and spiritualistic basically emphasizes the importance of the reciting Qur'an and learning, which is often delivered and reminded Mbah Dim to the students and kiai is not to be abandoned 'ngaji' because of others activities or because of age factor. Therefore, the Qur'an is not age restricted. Until, Mbah Dim said that "tariqah aing mah ngaji!", which means the Qur'an and learning is my thariqah. For Abuya life is worship. Throughout his life, Abuya always carry Prayer Isyroq (2 cycles) Prayer Dluha (8 cycles), Prayer Tasbich (4 cycles), prayer Awwabin (20 cycles) Prayer Hadiyah / Prayer Unsi (ie sunnah prayers commonly done by experts tasawwuf in order always get reward delivered by God to a person or the Muslims or anyone in desired) by 2 cycles, Abuya do $4 \times 2 =$ reward is delivered to: 1. His father, 2. His mother, 3. His first wife and to Muslims, Prayer to remains Faith 2 cycles (maintain the faith), praying that facilitated in Sakarotul Death (2 cycles), prayer Tahajjud (8 cycles) Prayer Hajat (2 or 4 cycles) and prayer Witr (11 cycles), particularly in the month of Ramadan he added Tarawich as many as 20 cycles.

In the case of Auroid (wird), Abuya dhikr using Thoriqoh Al-Qodiriyyah, An-Naqsyabadiyyah, Al-Khalwatiyah, and Ash Syadziliyyah, when talking about it, these thoriqohs the usual talk to H. Muhammad Murtadlo. Except it, there are still certain wird that improper to talk with H. Muhammad Murtadlo, according to the narrative of Abuya. Besides Thoriqoh, also various Chizib and sholawat, including sholawat that had been developed by Ash Shaykh al Imam

Abu Abdillah Bin Sulaiman Al Jazuli Muchammad called Dala ilul Khoirot, Tadarrus Al-Qur'an. Special event of Friday night ritual, family and all the students reciting poems marchaba / Adiba'i, Abuya always read Manaqib ash-Shaykh Abdul Qadir al Jilani, named Lujainud Dani, when implemented merchaba ritual stands as the lord of the Prophet Muhammad , Abuya stood up anyway.

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HOS COKROAMINOTO AND KH. AHMAD DAHLAN THOUGHTS ON EDUCATION

Tulisan ini telah terbit di Saudi Journal of Humanities and Social Sciences
Pada Volume- 2: Issue-7 (Juli, 2017), hal. 504-514; ISSN: 2415-6248 (online)
dan ISSN: 2415-6256 (Print)Website:<http://scholarsmepub.com>

ABSTRACT

The main concern on this study is HOS Cokroaminoto and KH. Ahmad Dahlan's thoughts on the Islamic education. The result of this study is expected to be an alternative solution to solve the problems of the nation's education through the idea of HOS Tjokroaminoto and KH. Ahmad Dahlan. This research is a library research used descriptive analysis, by which the object of the study is the thought of HOS Tjokroaminoto and KH. Ahmad Dahlan on Islamic Education. The data used were taken from the works of the respective figures and expert opinion in such matters. In the thought of HOS Cokroaminoto, Islamic Education does not teach only aqal intelligence, but must also inculcate the Islamic principles. In one hand, KH. Ahmad Dahlan asserts that Islamic education should be based on a solid foundation; the Qur'an and Sunnah. This foundation is a philosophical framework in formulating the concept and ideals of Islamic education, both vertically and horizontally. The Islamic educational thought owned by HOS Tjokroaminoto and KH. Ahmad Dahlan have similarities in terms of the foundation and the difference in the objectives, whereas the first is more directed

at the education that led to the independence of the Muslims; while the second leads to the integralization of religious sciences and general sciences. The similarities and differences of HOS Tjokroaminoto and KH.AhmadDahlan's thoughts on Islamic education can be seen from three aspects; the basic principles of Islamic education, curriculum and teaching methods.

Keywords : *H.O.S. Cokroaminoto, KH. Ahmad Dahlan, Islamic Education*

A. INTRODUCTION

Educational success is not based only from the aspect of academic value of a test activity, but further, the results of educational activities must be able to accommodate the various aspects of the society's needs dimension, especially the aspect of morality, so that each output of informal and non-formal institutions do not have only the capability in science that it demands.

Muslims issues nowadays are very complex; it encompasses the multidimensional crisis, which will continue to spread if it does not immediately addressed. Wrack of education can be seen through the rampant immorality of well-educated circle who are still sitting in the school chair and those already sitting in the seat of government. This is the era of technology where everything is easily accessible. To fend off the negative influence, there is the Islamic Education.

Many Muslim thinkers like Al-Farabi, IbnSina, IbnRushd, Al-Biruni, IbnKhaldun, Al-Ghazali and others, have set an example on the ideal Islamic education. It was the heyday of Islam (7th to 12th AD) when Islamic high institutions have been able to produce Muslim scientists who have a balance of intellectual, science, and technology with ethics and morals. So, historically,

the concept of Islamic education that promotes the interests of the world and hereafter actually has been applied by the Muslims earlier.

In Indonesia, there are a number of Islamic figures who contributed to Islamic education. Some leaders who have great contribution in Islamic education in Indonesia are HOS Tjokroaminoto and K.H Ahmad Dahlan. Both of them are figures who, in the next development, were able to reconstruct the concept of Islamic education tailored to the realities and needs of the times.

Mutaqqin(2014), in his thesis "Enlightenment of Islamic Education in Indonesia and Its Actualization" (The Sociocultural Study of KH. Ahmad Dahlan's Struggle), concluded that Islamic education should be delivered in accordance with the times. Heart and mind placed to understand the Qur'an and the Hadits then implemented in everyday life. Pohan research on the examination of Islamic Nationalism and Socialism in Political Views of HOS Tjokroaminoto only focuses on how HOS Tjokroaminoto's political thought in relation to national revival became the lightning and pioneer of unity in the midst of the struggle that was still primordial in the pre-independence era. Tjokroaminoto was the one who pioneered the formation of the modern nationwide organizations movement called as Sarikat Islam. He was also the teacher for the great figures of this nation's caliber such as Soekarno, Tan Malaka, Kartoesowiryo, Hamka, Alimin and Moesso. The research is interested in finding how Tjokroaminoto instill the values of life for the great figures as well as the thing that underlies Tjokroaminoto's political thought.

Based on the problems described above, the study of HOS Tjokroaminoto and KH. Ahmad Dahlan figures becomes important by taking into account the phenomena that occur at the time. By learning the history that examines the past to find common patterns, then the pattern used to predict what happens in the future. This paper is expected to be an alternative solution to solve the problems of the nation's education through

the idea of HOS Tjokroaminoto and KH.AhmadDahlan. It made the study focuses on how the background of HOS. Tjokroaminoto and KH.AhmadDahlan's thoughts on Islamic educational, how will the thoughts inspire the nation, and what can be expressed as a solution to the nation's problems, especially in the field of Islamic education.

Primary issues in this research are: 1) How HOS Tjokroaminoto and KH. Ahmad Dahlan's Thoughts toward Islamic Educational; and 2) What are the similarities and differences between HOS. Tjokroaminoto's Thought and KH. Ahmad Dahlan's Thought toward Islamic Education.

In regard to the formulation of the problems above, this discussion aims to describe H.O.S Tjokroaminoto and KH. Ahmad Dahlan's thought on Islamic educational. The usefulness of this research are: First, academically, becomes a contribution to science and knowledge; Second, as research material to proceed with the next research; and Third, dismantle the nation's collective memory on its history, especially in the field of Islamic education.

B. METHODOLOGY

This study uses library research method, which is the object of the study was the thought of the leaders; in this case the thought of HOS Tjokroaminoto and KH. Ahmad Dahlan on Islamic education. Tatang M. Arifin (1990: 135) asserts that literary studies have focused on the study of "literature" and not a library. This is because the literary study uses relevant books as a reference.

Because this study used a literature study, the most authentic data collection method is to use someone's work or writing on a figure that is being investigated or researched. Then the used reference includes: First, the primary source, "Tjokroaminoto and Education: *Moeslim Nationaal Onderwijs*"

written by HOS Cokroaminoto and KH.AhmadDahlantext to speech entitled "Strap of Life" (Abdul MunirMulkhan (1990: 223).Second, secondary sources are books that are closely related to HOS Tjokroaminoto and KH. Ahmad Dahlan's thoughts on Islamic Education and they include: (1) Amelz, HOS Tjokroaminoto: *Life and Struggle*, Jakarta: BulanBintang, 1952; (2) Tjokroaminoto, H.O.S, *Islam and Socialism*, Fadjar Asia, 1929; (3) A. MunirMulkan, *Story and Message ofKiai Ahmad Dahlan in MuhammadiyahWisdom*, Muhammadiyah Voice, Yogyakarta, 2010, and (4) AdiNugraha, KH. Ahmad Dahlan (A Brief Biography 1869-1923), AR-Ruzz MEDIA, Jogjakarta, 2009.

In order to analyze the thought of HOS Cokroamininotoand KH. Ahmad Dahlan regarding the Islamic Education, the authors use the following steps: First, using the description method, which is a research method by way of explaining the phenomenon of realities as they are selected from the subjective perspective; Second, using the historical method to determine the development of the leaders' thought, relating to the environment and its influence in daily life (Winarno, 1989:132) Third, the comparative method, which according to Mohammad Nazir (2005:8) is a kind of research conducted to fundamentally find answers about cause and effect, as well as analyzing the causes of the emergence of a particular phenomenon.

C. RESEARCH FINDINGS

1. H.O.S Cokroaminoto's Thought of Islamic Education

a. On the Principle of Islamic Education

As pointed by DalaMukti (2010), citing the commission of HOS Tjokroaminoto to the school's studentsin Jogjakarta, August 24, 1925: "*... All my children, if you're already get to study Islam and if you're already an*

adult, destined by Allah The Almighty sublime, you are made the be peasants, of course you can work on agriculture in Islam; if you're destined to be a merchant, be a merchant in Islam; if you're destined to be a soldier, be a warrior in Islam; and if you are destined to become senopati, be senopati in command Islam. Until the world is set in accordance with the principles of Islam”

Based on the above description, it can be understood that Tjokroaminoto believes if someone educated in Islamic way, he puts forward not only skill but also the sensitivity of heart sense. In this way, they will be happy and prosperous in life. The basic principle in Islam education is to promote the Qur'an and attitudes, thoughts, and actions of the Prophet Muhammad through his hadiths. The second principle in Islamic education is the principle of nationalism, which is to instill a sense of nationality with all might; instill a sense of courage, especially *jihad* (works hard to propagate and protect Islam); and infuse independence, means that everyone should strive seriously and never take the results of the work of others and be independent.

The views of some of the leading figures lived in HOS Tjokroaminotoera areas follows:

1) Hamka

In the early of January 1925 I went to Pekalongan. Sometime later I was able to attend the General Meeting of the Islamic Sarikat held in Pekalongan, and he himself had come from Yogyato have a speech in the meeting. The meeting was under the chairmanship of Mr.Kadhool.

That is where I heard him as Orator, Agitator, which is great, in a large place, so it was not in the classroom. His voice was loud,

emanating from the soul ray and his own conscience. That voice dominated the meeting. All human attentions were to him only, his voice was dominating the room. His eyes flaming like a wolf's eyes, he walked away and forth on the stage. Each sentence retained his establishment and showed his ideals (Tjokroaminoto, 1952: 37).

2) W. Wondoamiseno

Chairman Tjokroaminoto, as God meant to become the nation's leader—in my own opinion—was gifted some special nature, some advantages than others, such as for example:

- a) *There is special courage in him that so feared by the other party as well as his own comrades.*
- b) *There exists skills and eloquence in him, more advance than any other.*
- c) *He has a power for his exceptional work (day-night), bears hungry and sleep.*
- d) *To him, the science of special Islam and Islamic through the lesson given by Prophet Muhammad SAW.*
- e) *He created "Sarikat Islam" which therefore born into "Indonesia Sarikat Islam Party".*

The five articles are enough to be the evidence of his nature and merits whose truth could not be avoided by anyone—especially those Indonesians who have healthy and fair thought.

But it is only by the merits and the good deeds of him as the promoter of the society towards the freedom that we experience these days. However the independency of the State of Indonesia at the moment is not yet meeting the kind of experienced wished by

Cokroaminoto, because the Islamic laws has not been valid in this State(Tjokroaminoto, 1952:21-22).

He is known as: a master organizer, ideologist, drafter, and orator of mass movement. On top of that, he was a founder who found the right answer to the problems facing the Indonesia people who were colonized by the Dutch. Colonizing the land and State, economic and political, even covering the soul and thoughts, physical and mental, material and spiritual. The answer to these problems is "Islam", that "live" Islam. Islam which came from The-Supreme-Life. Islam has turned the Bedouin Sahara into a cultured human, contributed to world civilization. Islam is the one who can save humanity from the world to the hereafter.

Furthermore, in his article entitled "*MoeslimNationaalOnderwijs*" (National Muslim Education), Cokroaminoto said: We want Islam as taught and practiced in the time of beginnings: Islam with no addition of new stuff, but Islam of its sanctity in the first place. Islam that is being meantcovers the religious sense, political governance, law, and its followers (Muslims). Muslims who follow the footsteps of the example that has been practiced by Prophet Muhammad.

b. On the Curriculum

Tjokroaminoto Education and Teaching Center was established around 1930. The school was founded by the *afdeling* (branch) of Indonesia Syarikat Islam Party. It did not only teach intelligence sense but also educate and inculcate the virtues of character, independence and piety, and others. Tjokroaminoto BPP curriculum departed from an article entitled "*MoeslimNationaalOnderwijs*" by HOS Tjokroaminoto.

According to HOS Cokroaminoto, Islamic principles are principles towards democratic and socialism (true socialism according to Islam), and those principles also get towards the intention of achieving the ideals of the people's freedom and the independence of the country, so that when the Muslims set up schools themselves, the teaching provided therein should contain the kind of education that will form true Muslims and is national in the sense of the word: toward the goal of people's independency.

HOS Cokroaminoto wrote a book entitled *Moeslim Nationaal Onderwijs*. This book explains that education and instruction for Muslims in Indonesia, in addition to teaching cleverness sense, should also inculcate the principles of Islam, among others: a) Implanting the seeds of independence and the seeds of democracy, which has become a status symbol and a sign of distinction of the great Muslims in ancient time. In the magazine "Sendjata Pemoeda", an intern magazine of PSII youth ranks, SIAP (Syarikat Islam Cambodgien Padvinderijs / Pandu Force) and Indonesia Muslims Youth, HOS Cokroaminoto said, "No man can be a major verily, verily, no man can be great and the noble literally, he cannot be bold with pure courage and foremost, if there are many items he is feared and worshiped. Those kinds of virtue, greatness, glory and courage, can only be achieved due to the "TAUHID" only, he said, set that there is no God but Allah; <http://tjokroaminoto.wordpress.com/page/3/> b) Cultivating the seeds of sublime courage, sincerity seed, devotion and love to the right, which has been the nature of Islamic society in ancient times; c) Instilling unseen inner seeds, the primacy of morality and good temperament, which had already led the Arabians became a society with smooth host nation customs and became planters and spreaders of civilization and decency.

W. Wondoamiseno once told that Cokroaminoto pontificated to all of his cadres including W.Wondoamiseno as follows: *"If you want to be a great leader of the society, first you have to truly love the people, sacrifice your soul and energy to defend the interests of the people like defending yourself, for you are a part of them. And love the truth in all your efforts, surely God will help you. Do not be arrogant and do not break promises. Do not discriminate people; accept them kindly and respectfully whoever comes to, even though they are poor and needy. If you happen to sleep, wake up with a sincere heart, do not regret a coming that did not bring fortune to you. Believe in God's nature and compassion on his servants. Butif you're dealing with an opponent, both whom and from any nation, you have to show the attitude of a valiant knight, do not let the stooping come over you. A leader must have a sense of feeling that he is higher and more valuable in rank, both in the sight of the people and also in the sight of God. Keep in believing Allah will not waste all your effort as a leader of the people, as long as you keep an honest and sincere heart. Insha Allah the influence will come by itself. You may seek for science, but trust depends upon the honesty and sincerity of your heart. If you promise to stick to it, do not waste it!"*<http://tjokroaminoto.wordpress.com/page/3/> d) Plant the seeds pious life as that traditionally have been the cause of the renowned name of Muslims; e) Instilling a sense of love for the motherland by studying the culture and customs of the nation itself.

Many people do not know and do not even think that Cokroaminoto was also an artist. He was an expert in musical arts. He was clever in playing gamelan and drums. He even mastered Javanese dance which has a very high artistic value (Javanese dance is a graduation requirement for OSVIA students from *priyayi* circle). He often participated in the puppet show, played the character of his idol, the Hanuman. In Ramayana, the

play of fights between Hanuman and King Dasamuka is often performed. King Dasamuka (ten faces) is like the capitalism in rage. Anyone face him as an opponent will be certainly crushed; all humans colonized by him. However, when dealing with Hanuman, his strength is able to be broken so the King Dasamukafell down to his death.

He expressed such a desire in the commentaries book of foundation and *thandim* program which is thecollapse of international capitalism and imperialism. In addition to the dance and gamelan, he alsohad interest and attention in the sound art.Javanese song, otherwise known as *Mocopat*was his favorite. Even in his old age, after he became the great leader, he still likedto hum Mocopatin his leisure time.Javanese song, usually contains allegory, advice, or satire. Beautiful wording, rhythmically graceful, but contains a deep meaning, sometimes contains sharp satire. It really is a literary work with a high artistic value.

Education as an element of a culture, even as one of the pillars of civilization, wasreally considered by Cokroaminoto. He said in the book entitled "Islam and Socialism" as follows: *"..... if there are Muslims established a high, mid or low school (madrasah), with providing only teaching for cleverness' of aqal alone, but in the hearts are not implanted with seeds of freedom and democratic, which used to be a sign of greatness and the difference mark of great Muslims in the ancient times, and in theirs there were no seedsof noble courage, sincerity, devotion and love implanted for what was right, which has become the nature of Islamic social life in the ancient times—and the pupils did not also given instruction that educatedthem in term of full sincerity, the virtue of gratitude and kind temperament, which once had constructed the Arabians into a 'customs agency' and masters in planting civility and politeness—and also, the students' heartsare not planted with the seeds of simple living, as that has*

always been made the name of Muslims—schools that only provide “cold” and “no life” intelligence and at the end only leads to materialism, such schools are better be unused for the Muslims.” (Tjokroaminoto, 1929: 29).

The Islam embraced by HOS Cokroaminoto was very evident in his daily life as the guideline to say and act. He also taught his students and followers that Islam is the only thing that can bring people happiness. In order for people to be a great Muslim, they should be educated in Islamic way. In the 1930s, there were lots of Tjokroaminoto schools established by PSII branches in all regions. The syllabus and curriculum were based on the Tjokro's book entitled *Moeslim Nationaal Onderwijs*. This school taught the meaning of independence, manners, general science, and Islamic studies. According to Tjokro, the principles of Islam is in line with socialism and democracy, then the Muslims should be educated as true Muslims to achieve the ideals of freedom of the people (Tjokroaminoto, 2011: 28).

Tjokroaminoto give lessons to his own children and the boarding students on the meaning of freedom and democracy, that is, defending the truth and in side with the society and afraid only to Allah SWT. There has been once when his son who just graduated from the school gave Tjokro his graduation diploma, but without proud or happiness, Tjokroaminoto firmly tear it fiercely and confirmed the son that it is better to be a servant of the people and build a branch of SI... The boarding students has also felt the meaning of democracy, that is when Tjokroaminoto was discussing with his friends, they often differ in deciding something, so then middle decision was taken. The boarding students usually only sat and listened and observed it. Tjokroaminoto understand the importance of the general meeting and the courage to speak for mobilizing the masses. At a dinner

table in a house in Gang Peneleh, the science of modern movement is transmitted to his students: Alimin, Moeso, Sukarno, and Kartosoewirjo.

For Tjokroaminoto, Islamic education was first performed by reading the Qur'an to deepen the Islamic religion, not only by a reading accompanied with its tajwid but also interpret each verse in everyday life. Tjokroaminoto also frequently monitored the progress of his children in reading the Qur'an and waited for them to finish (Tjokroaminoto, 2011: 6).

Thus, it was the picture of HOS Tjokroaminoto's struggle in the field of education. Curriculum in Tjokroaminotoschools did not only emphasize on Islamic sciences such as monotheism, Islamic History, Moral education, but also art and culture. Islamic education, according to Tjokroaminoto, is an education aimed at forming a human with a wide insight and Islamic personality through brain training, instilling the spirit of freedom and patriotic courage, familiarize in kindness and simple life.

c. On Teaching Method

According to HOS Cokroaminoto, Islamic education should be taught to the students not only to be clever in theory, concept or cognitive, but should be directed as well so the learners are able to actualize his knowledge according to the Islamic teachings, thus the passion for changing personal circumstances, communities and countries to independence in carrying out the teachings of Islam would appear.

In HOS Cokroaminoto's view, objectives may not be achieved if it is not accompanied by earnest charity. Therefore, what is taught includes the virtues of good character and temperament as a form of manifestation

of belief in Allah SWT as a Rabb, the human regulator. Besides, the investment of love for the community and being humble to the others, it implies that Islamic education should be felt by the entire community, not indiscriminately, whether they are poor or rich.

In presenting the lesson, HOS Tjokroaminoto gave more emphasis on contextual approach, it means that the discussion adapted to the conditions and situation at that time. The speech pronounced clearly, unequivocal and directed, so the attitude and the way he talked often emulated by the students, such as Sukarno.

Tjokroaminoto's house in Gang Peneleh, Surabaya, became the silent witness of some young people who were studying below an SI leader. Many were just stopping in for a dialogue but there were some who lived with him. His students, among others, were Soekarno, Kartosuwiryo, Abikoesno Tjokrosjojoso, Hamka, Alimin, and Moeso. In the later development, they would continue the struggle in freeing people from the shackles of colonialism in the different manner and ideologies. Soekarno with nationalist champions, Semaoen and Moeso choose communists and Kartosuwiryo become the general leader of Islamic fundamentalists.

Tjokroaminoto's attitude provided exemplary to his students and became the inspiration for its students. Tjokroaminoto tend to bring along one of his favorite pupil,

Daras describes how Soekarno often studied speech in front of a mirror in a stuffy and dark room. In one of the boarding room owned by Tjokroaminoto, Soekarno practiced a fiery speech (Daras, 2011: 29). People who've seen Tjokroaminoto's style of speech always said that Sukarno's style and manner in speech was similar to Tjokroaminoto's. The

high or low of sound; how to organize sentences; and construct words; all of them were very interesting and easily understood by all listeners, regardless of whether he is a layman, educated, scholars, pedicab or merchant (Soebagijo, 1985: 8).

Soebagijo describes that Bung Karno's *sandapasor* (humble) attitude was gained from Tjokro; besides being the leaders of the SI community, the orator, also known as a humble and helpful person, willing to make sacrifices for his fellows. Sukarno was Tjokro's golden boy. At his home in Gang Peneleh, almost every night, after dinner time when many boarding students at his age watched television, he sat cross-legged near Tjokro and listened to all the things that Tjokro did; Tjokro ended up giving lots of his books to Soekarno (this also performed by Semaoen although eventually he criticized the actions of the mentor). Soekarno finally understood why Tjokro established SI and why one of his guests, Alimin, struggled to unite the workers and peasants in the associations. Tjokro patiently and diligently explained the importance of political activity and devoted all his knowledge of the various ideologies. Soekarno then followed Tjokro's trail with a lot of writing under the pseudonym of Bima in Oetoesan Indies so that later Soekarno fought against the invaders through ideas and action (Soebagijo, 1985: 10).

Thus the teaching methods conducted by Tjokroaminoto through contextual approach meant a discussion adapted to condition and the situation at that time, making it easier for their students to understand and further practiced. In addition, Tjokroaminoto also often had discussions with the disciples about the development of Islam.

d. Implementation of HOS Cokroaminoto's Idea

There are at least five major of Tjokroaminoto's Idea in educating people; these are based on Islamic characteristic. Tjokroaminoto not only teaches the ideas verbally but also shows it in daily life (behavior). This is what makes his children and his students on boarding were so proud of him. The most difficult thing to do is to equate between the speech and behavior. Nobody is perfect but Tjokroaminoto trying to achieve it.

His first idea is to cultivate the prospective of freedom and democracy that has become a mark of greatness and Muslims sign that different in ancient times. Tjokroaminoto gives a good lesson to the children and students of the meaning of freedom and democracy that is defending the truth and takes side to the society and only afraid of Allah SWT.

His second idea was cultivated the prospective of bravery, sincerity, loyalty and devotion to the right thing (haq), which has become a character of Islamic society in ancient times. Tempo (2011: 56) clearly explaining that Tjokroaminoto try to be killed by his father in-law and he was willing to take off his work and his noble title because he felt that his father in- law was so servile to the invaders and his idea was very conservative. The third and fourth ideas were cultivated the prospective of nice inner, the primacy of morality and good behavior, piety life, which had already led the Arabian became spreader of refinement and courtesy. Tjokroaminoto with all of his writings described how a man should behave; at least every Muslim should be a good Muslim to the other. This is illustrated clearly on the syllabus and curriculum that applied on the Tjokroaminoto's School in every branch of SI.

The fifth idea was to embed a sense of love towards the homeland by studying the culture and customs of the nation itself. Within one or two weeks, Tjokroaminoto often did a training of life puppet (wayang orang) at Panti Harsoyo with her children and students (Soebagijo, 1985: 11).

2. KH. Ahmad Dahlan's Thought on Islamic Education

a. On the Principle of Islamic Education

There were Muhammadiyah schools which established based on Islamic principles. The principles are (<http://pendidikan4sejarah.blogspot.com/2011/04/sejarah/muhammadiyah.html>) :

1) Based on Al Qur'an and Sunnah

The aim and purpose of Muhammadiyah as the religion reformation movement regardless of Muhammadiyah's view on the state and function of Al Qur'an and As Sunnah, the *aqal* and social life system.

Muhammadiyah's effort in maintaining and respecting the Islam rooted from Al-Qur'an, As Sunnah, the *aqal* and the reality of social life, particularly on education field, then Muhammadiyah formulated its education aims which was known as *PerumusanPakajanganas* follows: the education aims of Muhammadiyah teaching is to form human into a Muslim, noble, clever, self-determined, and beneficial for others (M.Yunan Yusuf, 2000:11).

2) Amar Ma'rufNahi Munkar Principle

In the context of Amar Ma'rufNahiMunkar principle as one of the principles in Muhammadiyah education implementation, it meant that the order to do good in daily life and prevent wicked action are the essence of Islamic education.

By making amarma'rufnahimunkar into one of the principle in the implementation of Muhammadiyah education, the implementation tends to develop the students' potential so that they become humans who are loyal to Islam and its doctrine, and become a great Muslim who fully aware of his environment in its connection with Allah as the life bestower and the Muslim fellow and the natural surroundings.

3) Science Integration Principle

Muhammadiyah movement in education field have transformed in time to time along with the demand of time development without losing its identity. It happened because Muhammadiyah, as an association, has an open nature to the surroundings beyond its own environment which made the association becomes responsive to each development. In this case, Muhammadiyah owned a special education system; it held an education system of public school pattern with the combination of Muhammadiyah identity that is based on the Al-Qur'an and As Sunnah. General education with orientation to science; it is the special system of Muhammadiyah education.

4) Alignment on Dhuafa Principle

Muhammadiyah's position on dhuafa side may signify that Muhammadiyah's education followed the emancipator principle. It

means that, the education held by Muhammadiyah provides fair opportunities to receive a qualified educational service which has two main points. First, equality, means that everyone has a chance to receive the same educational service regardless the gender, social and economic status, religions, and etc. Therefore, education should be fair to everyone. Second, accessibility, it means that everyone is able to access the same level of educational service regardless the type of service, the level, and education line.

5) Spirit of service principle

Muhammadiyah's spirit of service as a missionary movement and *amar ma'ruf nahi munkar* based on Islam which is derived from the Qur'an and Sunnah has been demonstrated through the efforts of interpreting the purpose and intention of the organization. One of Muhammadiyah's dedications to the community and the nation since it was founded in 1912 by Ahmad Dahlan was to encouraging people to practice the Islamic teachings which led to calmness and joy instead of anxiety.

It shows that, since its inception, Muhammadiyah has been internalized so that the Muhammadiyah's cadres willing to work hard to continue the fight to raise the organization properly.

6) *Tajdid* Principle

Tajdid in Muhammadiyah education is more focused on improving the quality of education process and establishing an integrative education system.

Tajdid principle in Muhammadiyah education are; every citizen has the same rights to receive a qualified education (Article 5, paragraph 1) and every citizen aged 7-15 years are obliged to have the basic education (article 6, paragraph 1).

7) Democracy Principle

In upholding the values of democracy, Muhammadiyah more likely focuses on community empowerment through education as well as the socio-religious and economic sector.

Muhammadiyah placed their orientation on the awareness and provided knowledge to the students about the rights and obligations and the role of citizens in a democratic society.

b. On Curriculum

According to KH. Ahmad Dahlan, a strategic effort to save Muslims from static thinking patterns that lead to dynamic thinking is through education. Education should be placed on a scale of priority in the development process of the society (SamsulNizar, 2002:107).

According to KH. Ahmad Dahlan, Islamic education should be aimed at the effort of forming Muslims who have noble character, pious in religion, broad view and understanding the science of mundane issues, as well as willing to fight for the betterment of society. The purpose of education was a renewal of education which was conflicting with the objectives at the moment, that was, educational boarding schools and Dutch model education school. On one side, boarding school education was only focus on creating individuals into pious Muslims and has deep religious knowledge. In contrast, the education model of Dutch school is a

secular education in which religion is not taught at all. As a result of the dualism of those education models, two poles of intelligence were born: the boarding school graduates who master the religion but do not overwhelm the general science and the Dutch school's graduates who master the general science but religion.

Seeing the discrepancy, KH.AhamdDahlan argued that the perfect educational goal is to bear the whole individual who masters religious knowledge and general knowledge, as well as the material and spiritual world and the hereafter. For KH. Ahmad Dahlan, all of them (religious-public, material-spiritual and world-hereafter) is a matter that cannot be separated from one another. It was the reason why KH. Ahmad Dahlan taught religious studies and general science at the same time in Madrasah Muhammadiyah.

According to Ridjaluddin FN, the efforts of modernization and reform in the field of Islamic education done by Muhammadiyah at the beginning of this organization appeared from curriculum that was developed through two ways, they were: establishing educational places where religious sciences and general sciences are taught together; and giving secular religious lessons in public schools.

According to Dahlan, the implementation of education should be based on a solid foundation; the Qur'an and Sunnah. This foundation is a philosophical framework for formulating the concept and ideals of Islamic education, both vertically (*khaliq*) or horizontally (creature). In Islamic view, there are at least two sides of human creation tasks, namely as *'abd Allah* (servant of God) and *ArdhfilKhalifah* (representative of God on Earth).

In the process of the occurrence, humans were given spirit and intellectual. Therefore, the media that is able to develop the potential of the spirit to make sense of the submission and obedience guidelines of humans to its *khaliq*. Here, the sense of existence is a potential basis for participant learners who need to be maintained and developed in order to develop the theoretical and methodological framework on how to organize a harmonious relationship vertically or horizontally in the context of its creation.

To achieve these objectives, Ahmad Dahlan suggested the educational materials to be the teaching of the Quran and Hadits, reading, writing, arithmetic, geography and drawing. The material of the Qur'an and Hadits include: Worship, equality, the function of human actions in determining the fate of deliberations, proving the justification of the Qur'an and Hadits according to the cooperation among religions, cultures- development of civilization, the law of causality changes, lust and desire, democratization, liberalization, freedom of thought, the dynamics of life and the human role in it, and morals (manners) (Heri Sucipto, 2010: 120).

Therefore, the curriculum in Muhammadiyah school tends to emphasize the general sciences, whereas in the religious aspects, the Muhammadiyah school's graduates at least are able to perform five times prayers in a day, and also the Sunnah prayers, reading the holy book Qur'an and wrote Arab (Al-Qur'an) letters, knowing the principles of *aqidah* and can distinguish the heresy, superstition, *syirik* and *muttabi'* in conducting worship.

KH. Ahmad Dahlan's view on Islamic education was started from the efforts of sense development through the educational process that will eventually lead to the growth of creative and give implications for the

Muhammadiyah people to have the spirit of *Tajdid* (renewal) in Islamic education.

Meanwhile, the educational path developed by Muhammadiyah members includes the school or madrasah lines and lines outside the school. The school lines consist of madrasah Muallimin Muhammadiyah and public schools with the addition of Islamic studies ranged between 10-15% in its curriculum. While the outside line of the school organized special courses that provide Islamic studies, such as *asmuballigin*, *whusthoMuallimin*, *zu'ama*, *Za'imat* and the mosque committees (Heri Sucipto, 2010: 121).

As a Madrasah education institution which previously was a boarding school, Muhammadiyah provide religious instruction and general science simultaneously. As for religious education, the knowledge that mainly is taken from *fiqh* of Imam Shafi's *madzhab*, the science of Sufism of Imam Al-Ghazali, *tauhid* from the book entitled "Treatise of Tauhid" and "books of Jalalayn interpretation" and the interpretation of "Al-Manar". While general knowledge, including history, arithmetic, drawing, Malay language, Dutch and English (Heri Sucipto, 2010: 122).

Islamic education given in Muhammadiyah schools was summarized on the subjects of Islam and Muhammadiyah matters that is a formal systematization and methodological interaction of the effort of guiding human development as *abid* (slave), and the *khalifa* bound in a system of the Islamic movement and teaching.

Thus, as a thinker and innovator in the world of Islamic education, Ahmad Dahlan stressed the importance of Islamic education management in a modern and professional way. So it is expected that the Islamic educational institutions are able to meet the needs of learners which deal

with the dynamics of the time. To achieve that, Islamic education needs to be open, innovative, and progressive.

c. On Teaching Method

In teaching the knowledge of Islam in general, as well as reading the Qur'an, KH. Ahmad Dahlan implemented teaching methods tailored to the abilities of learners in order to attract the learners to persevere it. Certainly, most students felt that the Islamic studies schedule on Saturday afternoon was not enough.

Therefore, some of the students came Ahmad Dahlan's house in Kauman on Sunday to ask questions and further discussed the issues related to religion and Islam.

KH. Ahmad Dahlan personally pioneered the establishment of a school that combines the teaching of religious knowledge and general science. On various occasions, Ahmad Dahlan conveyed the idea of establishing a school that refers to the method of teaching as applied in government schools to various parties, including the students who studied in Kauman and Kauman's people in general. The majority of them are indifferent, and some even explicitly rejected the idea of the establishment of the school system because it was considered contrary to the traditions of Islam.

This is due to the perception on the part of society that this kind of school models is a product of infidels thinking and inappropriate to be imitated, because they were afraid that it would make them infidels too, although it must be recognized that this method has its own advantages.

KH. Ahmad Dahlan remained to establish educational institutions that apply a model of schools that teach Islamic religious sciences and general knowledge.

The school started with 8 students, who studied in KH. Ahmad Dahlan's living room with the size of 2.5 m x 6 m with him acted alone as a teacher. The teaching materials prepared by KH.AhmadDahlan by utilizing two of his desks. Meanwhile, two bench of students' chair were handmade as well from a former *morid* fabric boxes and board made of *surenwood* (Heri Sucipto, 2010: 125).

The school was then known as the first school built and managed by indigenous independently and equipped with modern teaching and learning equipments such as: benches, blackboards, *dingklik* chairs and classical teaching system.

In the early stages, the learning process had not run smoothly. In addition to the rejection and boycott from the surrounding community, the students which amounted to only 8 people were often absent from school.

To overcome this, KH.Ahmad Dahlan did not hesitate to come each student' house and asked them to go back to school. Besides, he continued to search for new students. Along with the increasing number of the students, the facilities were also increasing in. After the last six months, the number of students increased to 20 people (Heri Sucipto,2010: 125).

Teacher Competence is a measurement defined for a teacher to master a set of capabilities to be eligible to occupy one of the positions as a teacher, according to the field tasks and education levels. Teacher is a position that indicates duties, responsibilities, authorities and rights of a teacher who performs its duties based on expertise and specific skills and

is independent. In order to be able to carry out their responsibilities properly, a teacher should always enhance his professionalism through the mastery of competencies significantly to ease his duties. The teacher important competencies are: competence in substance field or the study field, the areas of learning competence, education and guidance values competence, and relations and community service competence. All of it is aimed at improving the quality of teachers.

One of KH.Ahmad Dahlan's efforts in enhancing the teacher competences is by establishing teaching profession network. Teaching profession network is the awareness of teachers towards the formation of professional groups to improve cooperation relations in the framework of mutual giving and exchanging information. According to Mujtahid, with the formation of the teaching profession network the teacher can strive to do several things such as: First, understand the demands of the existing professional standards; Second, achieving qualifications and competencies required; Third, build a good and spacious professional relationship; Fourth, develop a work ethic or work culture that promotes high quality services to constituents; Fifth, adopt innovations or develop creativity in the use of advanced information and communication technology to avoid exceptional in the ability to manage learning development.

Thus, Ahmad Dahlan's teaching methods emphasizes not only on the theoretical understanding but also practical matters. Therefore, the materials—teaching and preaching—are intended not to be understood only, but also lived and practiced in everyday life.

Therefore, due to the patience and tenacity in fighting the ignorance among people who were captivated by oppression, a powerful yet ultimate result was able to be achieved. This is evidenced by the

development of Muhammadiyah educational institutions which is experiencing significant growth.

d. The Implementation of Educational Idea of KH. Ahmad Dahlan

Haji Majid, a student of K.H. Ahmad Dahlan wrote down his experiences in a short treatise of The Philosophy Teachings of K.H. Ahmad Dahlan. There are at least seven points that we can take: First; excerpting the words of al-Ghazali, K.H. Ahmad Dahlan said that all human is dead (the feelings) unless 'Ulama', people who are knowledgeable. And they was always in confusion except those who charitable. And who charitable was in worry unless they who sincere and 'clean'. Second; Most of people have haughty and arrogant character. They make decisions on their own. K.H. Ahmad Dahlan wondered why religious leaders and they are not religious always just judge, make their own decisions without held a meeting between them, they unwilling to exchange ideas and discuss what is right or wrong. There were only assumptions, agreed with his wife, agreed with his students, agreed with his friends. Of course it would be justified. But let's hold deliberations with other groups outside their respective groups to discuss the reality which is right and which is wrong in fact. Third; if humans do any work, once, twice, repeatedly, then become regular. If it becomes a pleasure that loved, that habits is difficult to change. It was already behavior of human nature that most customs that have been received, both from the view of i'tiqat, willingness and deeds. If there are people who changed it, that was because the presumption that what they had was correct. Fourth; Humans need to be classified into one in truth, they should be equally reasonable use his mind to think of how exactly the nature and purpose of human life on earth. people must use his mind to solve the problem of i'tikad and belief, the purpose of life and behavior, search for the real truth. Fifth; after people

listened to the lessons of different 'fatwa', reading stacks of books, and has been discussing, thinking, considering, collating to another, then they can get decisions, gain the real truth. With a sense of his own ideas, so they can determine and set, this is the right thing. Sixth; Most leaders do not dare to sacrifice their property and their lives make mankind in truth. In fact, the leaders usually just playing and exploiting they are who stupid and weak. Seventh; Science consists of theoretical knowledge and charity (practice). In studying both of these sciences have to step by step. If in a level they cannot do, then do not need to be added (posted by Ahmad Hapidin at 12.45).

D. DISCUSSION

HOS Cokroaminotowas a figure who had a big hand in the development Islamic Education historyin Indonesia; he was the teacher of the nation. According to him, Islamic education should be taught so that to the students are not only clever in theory, concept or cognitive, butthey also have to be directed so they are able to actualize his knowledge accrding to Islamic teachings, thus the spirit of changing personal circumstances, society and the state towards the independence of the people will appear.

In one hand, K.H.Ahmad Dahlan was one of the education reformers in Indonesia. He is the founder of Persyarikatan Muhammadiyah at Kauman, Yogyakarta,in 1912 M / 1330 H. His movement was repairing the *qibla* direction of mosques; conducting *amarma'rufnahimunkarda'wah*, fighting over the heresy and superstition;and establishing schools as a place to educate the students. The ideals initiated by K.H. Ahmad Dahlanwere the birth of new human beings who are able to appear as scholars intellect; a Muslim who has the firmness of faith and science comprehensive, has a strong physic and spiritual deeds. K.H. Ahmad Dahlan performed two actions at once, gave

religious instruction in secular Dutch schools, and established his own schools where religion and general knowledge are taught together.

The analysis results of HOS Tjokroaminoto and KH. Ahmad Dahlan’s thoughts on Islamic education can be seen from three aspects, namely: curriculum, teaching methods and basic principles of Islamic education. The similarities and differences of HOS Tjokroaminoto and KH.AhmadDahlan’s thoughts on Islamic education are as follows:

Table 1. The Similarities and Differences of HOS Cokroaminoto and KH. Ahmad Dahlan’s Thoughts

ASPECTS	HOS. COKROAMINOTO	KH. AHMAD DAHLAN
Islamic Education Principles	<ul style="list-style-type: none"> • Al-Qur’an and Hadits • Nationalism 	<ul style="list-style-type: none"> • Al Qur’an and Sunnah Principles, • Amar Ma’ruf Nahi Munkar Principles, • Science Integration Principle, • Alignment on Dhuafa Principle, • Spirit of Service Principle, • Tajdid Principle, • Democratic Principle.
Curriculum	<ul style="list-style-type: none"> • Tauhid, • History of Islam, • Moral Education • Art and Culture, • Patriotic Freedom and Independency, • Good manner and simple living. 	<ul style="list-style-type: none"> • The combination of theology which covers: <i>Fiqih, tasawuf, Tauhid</i>, interpretation, and, • General science, such as: history, arithmetic, Malayan, Dutch, and English.
Teaching Methods	<ul style="list-style-type: none"> • Contextual approach, 	<ul style="list-style-type: none"> • Classical, • Contextual. It means that the

	<ul style="list-style-type: none"> • Discussion or dialogue. 	learning is adjusted with the students' abilities in understanding and applying the knowledge.
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E. CONCLUSION

Based on the elaboration of HOS Tjokroaminoto and KH. Ahmad Dahlan's Thought on Islamic Education (Comparative Study), it could be concluded that: *First*, according to HOS Cokroamanito, instead of teaching cleverness sense, education and instruction for Muslims in Indonesia should also inculcate the principles of Islam. According to KH. Ahmad Dahlan, the implementation of education should be based on a solid foundation of the Qur'an and Sunnah. This foundation is a philosophical framework in formulating the concept and ideals of Islamic education, both vertically (*khaliq*) or horizontally (creature). *Second*, the similarities and differences of HOS Tjokroaminoto and KH. Ahmad Dahlan's thoughts on Islamic education can be seen from three aspects; the basic principles of Islamic education, curriculum and teaching methods.

Both Tjokroaminoto and Ahmad Dahlan, both are interested in learning about Islam through the Qur'an that need to be read every day, accompanied by the application of 'tajwid' then practiced in daily life in stages, from the easiest and simplest teachings of the Qur'an to the most difficult and complex dimension of Qur'an.

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THE CONNECTION BETWEEN EDUCATION AND RELIGIOUS INSIGHT WITH MADRASA TEACHERS' WORK MOTIVATION IN INDONESIA

Tulisan ini telah terbit di Journal of Studies in Education, ISSN: 2162-6952, Vol. 6, No. 2. 2016, page. 251-262. <http://www.Macrothink.org/journal/index.php/jse/issue/view/482>.

ABSTRACT

This study aimed to determine the reality of education and religious insight of madrasah teachers as well as the relationship between education and religious insights with madrasah teachers' work motivation in Serang District, Banten Province. The method used is descriptive method with case study approach and quantitative data analysis. The research sites were at Sultan Agung Madrasah Tirtayasa, Nurul Huda Madrasah Baros and Raudhatul Ulum Madrasa Anyer. The respondents were 50 councilors in each madrasah. Data collection techniques used in the study were questionnaires, observations, and interviews. Based on the data analysis using statistical approaches and the development of a linear regression formula and multiple regression, correlation values are quite high among the variables of educational insights (X_1) with the variables of madrasah teachers' work motivation (Y); and between variables of religious insight (X_2) with the madrasah teachers' work motivation (Y); as well as between

the variables of religious and education insight (X_1 and X_2) with the variables of madrasah teachers' work motivation (Y).

Key Words: *Insight, Education, Religious, Work Motivation, Madrasah Teachers.*

A. Introduction

In Act No. 20 of 2003 on Indonesia National Education System Chapter 1 Article 1 it is stated that “education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for themselves to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation and state.”

One of the main components of education and teaching is the teachers. In the school system, the position and role of teachers are very important and strategic. Their duties cannot be treated easily, because they run a critical mission in instilling religious, ethics, social and aesthetics values of life. Regarding the matter, every madrasah teachers must have adequate national awareness, with a way of understanding specific parts of Islam, such as the insight on jurisprudence, theology, Sufism, and the history of Islamic civilization.

According to Article 1, paragraph 1 of Law No. 14 Year 2005 on Teachers and Lecturers in Indonesia it is stated that the definition of the teachers are professional educators with the primary task of educating, teaching, guiding, directing, training, assessing and evaluating students on early childhood education, formal education, basic education and secondary education.

Teachers as one of the humane components of education have a responsibility to bring students to a certain level of maturity or a certain maturity. Therefore, teachers do not act merely as a teacher only, but more than that is as an educator. Teacher is one of the main actors in the process. Teacher is a profession that is currently regarded and demanded by people who attain the job similar as other professions. That is, the paradigm that the teaching profession should bring adequate profit as formed among the public.

Without realizing it, sometimes the teacher becomes a target for the cause of the deterioration of education quality. Teachers are even considered as the ringleader. Teachers in the initial concept are different to teachers in the contemporary concept. In the past, teachers are those who have insight, wisdom, and science. It is now the opposite, teacher is nothing more than a functionary who merely seek a livelihood (Asyumardi Azra, 2000: 165). Because of their position began to shift, according to Aminuddin Rashad, the concept of the teachers should be revitalized, restored to the initial concept of its role as a credible leader forever. As an educator, teachers responsible for discovering and developing the potential contained within the students towards positive developments.

Carrying out such a task is not easy, because the one they are facing is human who have different characteristics. Therefore, in addition to expertise, an educator should really have a high dedication as a consequence and a sense of responsibility, so that they can perform their duties optimally.

Motivation can come from within and outside us, but when viewed from the strength and its maturity; motivation arising from within will be more stable and steady as compared with the motivation that comes from the surrounding environment. Motivation can be stimulated by external factors, but the motivation was growing inside oneself. Motivation can be said to be the driving force in people. Someone who has a strong motivation will have a

lot of energy to do the teaching process. Motivation can serve as a spur to effort and achievement. The existence of a good motivation in teaching will give a good result. In other words, by the existence of motivation, the value of a good education will be born.

In general, the purpose of education is to help the child's development in achieving the level of maturity, which includes the development of physical, emotions, attitudes, morals, insight and skills potential in order to become a responsible adult.

Based on the background explained above, the main problem in this study is: How are the education insight, religious insight, and work motivation of madrasah teachers in three Islamic Education Foundation in Serang District of Banten Province, as well as the relationship of education and religious insight with the work motivation of madrasah teachers on three Islamic Education Foundation in Serang District of Banten Province ?

In accordance with the main problem, the purpose of this study is to determine the insight of education, insight of religious, and work motivation of madrasah teachers in three Islamic Education Foundation in Serang District of Banten Province, as well as the relationship between insights of education and insight of religious with the work motivation of madrasah teachers at three Islamic Education Foundation in the Serang District of Banten Province.

The results of the study are expected to be useful for the Board of Islamic Education in terms of understanding the general idea of education insight, religious insight, and work motivation of the madrasah teachers. For the teachers, the results can be used as a reference in an effort to increase insight about education, religious, and motivation of their work. As for local governments and communities around the study site, it can be one of the

agenda of improving the quality of teachers and the quality of madrasah management as an Islamic educational institution.

B. Methodology

Based on the objectives, this research used descriptive method, a method that is intended to give a clearer picture of the social situations (Nasution, 2000: 24). In this case, the social situation of madrasa teachers' work motivation that allegedly correlated with educational insight and religious insight.

Meanwhile, according to its form, this study used case study method; a deep study method focuses on the environmental aspects of the social thing. In this case are the aspect of work motivation of teachers, teachers' religious insight and teachers' education insight in three Islamic Education Foundation in the Serang District of Banten Province.

Population is all members of a group of humans, animals, events, or objects that live together in one place and are planned to become the target of the conclusion of the final results of a study (Sukardi, 2003: 53). Meanwhile, according to Suharsimi (2010: 173), population is the entire subject of a research. In one hand, according to Nasution (2000: 86), population is the number of people who have to be investigated.

1. Participants

In this study, the population is the entire board of teachers who teach in three Islamic Education Foundations which have been used as the research sites. The three Islamic Education Foundations in this study are YPI Sultan Agung Tirtayasa (78), YPI Nurul Huda Baros (75), and YPI Raudatul Ulum Anyer (74).

According to Sukardi (2003: 54), sample is a portion of the population that is selected to be the source of certain data. Meanwhile, according to Suharsimi (2010: 174), sample is partially representative of the population being studied. Subsequently, according to Nasution (2000: 86), sample is a certain amount of the overall population.

In this case, the researcher determined size of sample study with 150 people. In detail of the samples are 50 teachers council of Islamic Board Foundation Sultan Agung Tirtayasa, 50 teachers council of Islamic Board Foundation Nurul Huda Baros, and 50 teachers council of Islamic Education Foundation Raudhatul Ulum Anyer.

2. *Instruments*

The data required in this research acquired through the distribution of questionnaires, guidelines for non-participatory observation, interviews, and documentation study. In this case, the questionnaires were made into three kinds; the first questionnaire focused on the insights of madrasah teacher about education; the second questionnaire focused on religious insight of madrasah teachers; and the third questionnaire focused on the work motivation of madrasah teachers in the research sites. Data collected from questionnaires were processed by using Likert Scale. The respondents who answered (a) given score of 5, the respondents who who answered (d) given score of 2, and respondents who answered (e) given score of 1.

3. *Data Analysis*

The data from questionnaires then processed and statistically analyzed using product moment correlation analysis technique with this formula:

$$r_{xy} = \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{\{N \sum X^2 - (\sum X)^2\} \{N \sum Y^2 - (\sum Y)^2\}}}$$

The magnitude of the effect of variable X to variable Y (coefficient determination) is calculated using the formula: $Cd = r^2 \times 100\%$.

4. Result

Description of the data in this study includes the average value, standard deviation, frequency of distribution, median and mode, as well as the histogram graph of the three variables of the study. The raw data were processed using descriptive statistical method. Descriptive statistical methods are more likely to relate with the collection and processing of the data, as well as the resume presentation. The description of the descriptive calculation is described below.

a. Insight of Education

The range of the variables minimum score of the Madrasah Teachers' Education Insight is 24 and the maximum score is 96. Based on the calculation of descriptive statistics it is obtained that the minimum score is 48 and the maximum score is 89. While for the average score, it is obtained that the score is 68.08, the standard deviation is 17.85, median 67.95, and mode 67, 90.

To measure the level of Madrasah Teachers' Education Insight, standard quartile level was used as follows:

- 100 Respondents x 20 item x 5 = 10000 (very good)
- 100 Respondents x 20 item x 4 = 8000 (good)
- 100 Respondents x 20 item x 3 = 6000 (fair)
- 100 Respondents x 20 item x 2 = 4000 (bad)

100 Respondents x 20 item x 1 = 2000 (very bad)

Total score of respondents' answers to the variable of Madrasah Teachers' Education Insight is 6837. This score, when inserted into the quartiles standard level stated above, are located in good position, which means that the Madrasah Teachers' Education Insights in the research sites categorized as good.

The level of Madrasah Teachers' Education Insights which is 70.92% in this study categorized as good based on the calculation as follows:

$$\text{Mean} = \frac{\text{Mean}}{\text{Maximum Score}} \times 100 \% = \frac{68,08}{96} \times 100 \% = 70,92.$$

Maximum Score 96

b. Insights of Religious

The minimum score range of variable Madrasah Teachers' Religious Insight is 27 and the maximum score is 135. Based on the calculations, the minimum score is 81 and the maximum score is 115. As for the average, the score obtained is 96.85; the standard deviation is 25.27, median 97.11, and mode 97.89. To measure the level of religious insight, standard quartile level was used as follows:

100 Respondents x 20 item x 5 = 10000 (very good)

100 Respondents x 20 item x 4 = 8000 (good)

100 Respondents x 20 item x 3 = 6000 (fair)

100 Respondents x 20 item x 2 = 4000 (bad)

100 Respondents x 20 item x 1 = 2000 (very bad)

Total score of respondents' answers to variable of Madrasah Teachers' Religious Insight based on data obtained in the attachment is 9,569. This score, when added to the standard quartile levels above lies in

good position, means that religious insight of madrasah teachers is in good category. See this figure.

0	2400	4800	7200 - 9600
Tidak baik	cukupbaik	baik	sangat baik

Religious Insights level of Madrasah Teachers in this study is about 71.74%, making it lies in higher category based on the following calculation:

$$\text{Mean} = \frac{\text{Mean}}{\text{Maximum Score}} \times 100 \% = \frac{96,85}{135} \times 100 \% = 71,74.$$

Maximum Score 135

As for the distribution of variable data can be described in terms of frequency distribution and histogram shown in this table this figure.

Tabel 1. Distribusi Frekwensi

Interval Kelas	F	Titik Tengah	Batas Nyata
81 - 85	11	83	82,5 - 85,5
86 - 90	13	88	85,5 - 90,5
91 - 95	17	93	90,5 - 95,5
96 - 100	23	98	95,5 - 100,5
101 - 105	16	10	100,5 - 105,5
106 - 110	8	108	105,5 - 110,5
111 - 115	7	113	110,5 - 115,5

c. Work Motivation of Madrasah Teachers

The minimum score range of Madrasah Teachers' work motivation variable is 0 and the maximum score is 25. Based on the calculation of descriptive statistics, it is obtained that the minimum score is 11 and the maximum score is 24. As for the average score 17.80 was obtained; standard deviation of 4.61; the median of 17.55, and 16.50 for mode.

To measure the level of work motivation of Madrasah Teachers standard quartile levels of variables was used as follows:

100 Respondents x 20 item x 5 = 10000 (very good)

100 Respondents x 20 item x 4 = 8000 (good)

100 Respondents x 20 item x 3 = 6000 (fair)

100 Respondents x 20 item x 2 = 4000 (bad)

100 Respondents x 20 item x 1 = 2000 (very bad)

Total score of respondents' answers to the variable Work Motivation of Madrasah Teachers based on the attached data is 1,781. This score, when inserted into the standard quartile above lies in a good position, means that Work Motivation of Madrasah Teacher is categorized as "good". See this appendix.

0	500	1000	1500	2000	2500
Sangat tidak baik	tidak baik	cukup baik	baik	sangat baik	

The average level of Madrasah Teachers' Work Motivation in this study was 71.20%. This score is considered as good category based on the following calculation:

$$\text{Mean} = \frac{\text{Mean}}{\text{Maximum score}} \times 100 \% = \frac{17,50}{25} \times 100 \% = 71,20.$$

Maximum score 25

The distribution of variable data of Madrasah Teachers' Work Motivation described in terms of the frequency distribution shown in this table.

Tabel 2. Distribusi Frekwensi Motvasi Kerja Guru Madrasah

Interval Kelas	F	Titik Tengah	Batas Nyata
12 - 12	4	11,5	10,5 - 12,5
13 - 14	14	13,5	12,5 - 14,5
15 - 16	21	15,5	15,5 - 16,5
17 - 18	21	17,5	16,5 - 18,5
19 - 20	16	19,5	18,5 - 20,5
21 - 22	12	21,5	20,5 - 22,5
23 - 24	12	23,5	22,5 - 24,5

d. Hypothesis testing

- 1) The relationship between Education Insights with Work Motivation of Madrasah Teachers

To determine the relationship between education insight with work motivation of madrasah teachers, regression and correlation analysis were used. Based on the calculation $a = 7.62$ and $b = 0.15$ were obtained. By inserting the a and b into the regression equation of Y over X_1 ; $Y = 7.62 + 0.15 X_1$. To test the truth of X_1 and Y_1 the linearity and significance of regression test was conducted. The analysis of the various sources of variation shown in this table.

Tabel 3. Anava Untuk Regresi Linier Sederhana

Su.Va	db	JK	RJK	Fh	Fi
Total	100	33324.00			
Reg a	1	32184.36	32184.36		
Reg b	1	253.39	253.39	28,02	3.11
Sisa	98	886.25	9.04		
Tu Cocok	28	330,51	11. 80		
Galat	70	555,74	7.94	1.49	1.62

From the data in that table, the linearity test results in F_{count} equal to 1.49; whereas from the distribution list F with a significance level $\alpha = 0.05$, degrees of freedom $db_1 = 28$ and $db_2 = 70$, 1.62 F_{table} was acquired. If we compare both of them, it turns out that F_{count} is smaller than F_{table} , or 1.49 less than 1.62 (see attached Statistics Table of F_{Table}). It can be inferred that the regression equation $Y = 7,62 + 0.15 X_1$ is linear.

The linearity test then followed by test of significance. From the table of variance analysis (ANOVA) $F_{\text{count}} = 28.02$ is obtained; while on the F distribution table with degrees of freedom $db_1 = 1$ and $db_2 = 98$, and the confidence level $\alpha = 0.05$ $F_{\text{table}} = 3.11$ was obtained. If we compare both of them, it turns out that F_{count} (28.02) is greater than the F_{table} (3.11), then H_0 is rejected, because it is not verified and this means that H_1 is accepted. It can be concluded that coefficient regression is significant.

Furthermore, the correlation test between X_1 and Y was conducted. Based on the simple correlation analysis obtained the coefficient of $r_{y_1} = 0.47$ and coefficient of determination $r^2_{y_1} = 0.20$.

From the significance test it was obtained the correlation of $t_{\text{count}} = 5.27$. This simple correlation coefficient turned out to be significant after being tested by t test. This is shown by the $t_{\text{count}} (5,21)$ which is bigger than $t_{\text{table}} (1.67)$ at $\alpha = 0.05$ and degrees of freedom of 98.

The relationship between X_1 and Y was partially tested by controlled X_2 , from the calculation it is obtained that the coefficient of $r_{y1.2} = 0.38$ and coefficient of determination $r^2_{y1.2} = 0.15$. The partial correlation coefficient was significantly tested using the t test. From the calculation it is obtained that the $t_{\text{count}} = 4.03$. While t_{table} at the real level $\alpha = 0.05$ and with degree of freedom is 97, $t_{\text{table}} = 1.67$ obtained. Thus, if compared, the $t_{\text{count}}(4:03)$ is bigger than $t_{\text{table}} (1.67)$. This means that H_0 is rejected because it is not verified and H_1 or partial correlation between X_1 and Y with controlled X_2 is significant was accepted.

With significance relationship between X_1 with Y either simple or partial, it can be concluded that the first hypothesis is correct, that there is a positive relationship between education insight with work motivation of madrasah teachers and significantly tested.

2) Relationship between Religious Insights to Work Motivation Teacher Madrasah

To determine the relationship between the religious insights with the work motivation of madrasah teachers, regression and correlation analysis was used. From the calculation $a = 3.77$ and $b = 0.15$ were obtained. By entering the a and b in the regression equation of Y on X_2 , $Y = 3.77 + 0.15 X_2$. To test the truth of X_2 with Y , linearity and significance of regression tests were conducted. The analysis of the various sources of variation is shown in this Table.

Tabel 4. Anava Untuk Regresi Linier Sederhana

Su.Va	db	JK	RJK	Fh	Fi
Total	100	33324.00			
Reg a	1	32184.36	32184.36	14.77	3.98
Reg b	1	149.23	149.23		
Sisa	98	990.41	10.11		
Tu Cocok	29	370,66	11. 80	1.42	1.64
Galat	69	619,74	7.94		

From the data shown in that table, the linearity test results in F_{count} of 1.42. While the distribution list F with a significance level $\alpha = 0.05$, degrees of freedom $db_1 = 29$ and $db_2 = 69$ F_{table} of 1.64 was obtained. When both of them were compared, F_{count} (1.42) is smaller than F_{table} (1.64) (see attached statistical tables of Table F). It can be inferred that the regression equation $Y = 3.77 + 0.15 X_2$ is linear.

The linearity test then followed by a test of significance. From the table of variance analysis (ANOVA) $F_{\text{count}} = 14.77$ was obtained. While the F distribution table with degrees of freedom $db_1 = 1$ and $db_2 = 98$, the confidence level $\alpha = 0.05$, F_{table} of 3.11 was obtained. If we compare both of them, it turns out that F_{count} (14.77) is greater than the F_{table} 3.11, then H_0 is rejected because it is not verified and this means that H_1 is accepted. It can be concluded that the regression coefficient is significant.

Furthermore, the correlation between X_2 and Y was tested. From the simple correlation analysis it is obtained that the coefficient of $r_{y_2} = 0.36$ and the coefficient determination of $r^2_{y_2} = 0.13$. From the significance correlation test, $t_{\text{count}} = 3.82$ was obtained. This simple

correlation coefficient turned out to be significant after being tested by t test. This is evidenced by the t_{count} that is greater than t_{table} 3.82 or greater than 1.67 at $\alpha = 0.05$ and degrees of freedom 98.

The relationship between X_2 and Y partially tested by controlled X_1 that results in the calculation of $y_{2.1}$ coefficient $r = 0.38$ and coefficient of determination $r^2_{y_{2.1}} = 0.14$. The partial correlation coefficient significance was tested using the t test. The calculation results in the t_{count} of 2.08. While t_{table} on the level of $\alpha = 0.05$ and with degrees of freedom 98 is 1.67. Thus, if compared, t_{count} is greater than t_{table} or 2.08 is greater than 1.67. It means that H_0 is rejected because it is not verified and H_1 , where partial correlation of X_2 and Y with X_1 controlled is significant, is accepted.

With the significance relationship between X_2 and Y either in simple or partial, it can be concluded that the second hypothesis is correct, that there is a positive relationship between religious insight and the work motivation of Madrasah Teachers.

3. The relationship between Education Insight and Religious Insight with Madrasah Teachers' Work Motivation

To test the truth of the relationship between the variable X_1 and X_2 with variable Y, multiple regression coefficient significance tests was conducted by using F test. From the calculations, the amount of the F_{count} equal to 16,64. While based on the distribution list F with numerator degrees of dk 1 = 2 and degrees of denominator freedom of dk2 = 97 at a significance level of 0.05, F_{count} equal to 3.09 was obtained. If both of them are compared, the obtained F_{count} (16.64) is greater than the F_{table} (3.09). Because the F_{count} is larger than F_{table} ,

then H_0 is rejected because it is not verified and H_1 is accepted. This means that the regression coefficient is significant.

In order to test the multiple relationships between variables X_1 for 0,51 and determination coefficient $R^2_{y^{1,2}}$ of 0.26. To test the truth of the multiple correlation coefficient F test was used. The calculations result in the F_{count} equal to 16.64 and at the significance level of 0.05 with degrees of freedom numerator $dk_1 = 2$ and degrees of freedom denominator $dk_2 = 97$, $F_{table} = 3.09$ was obtained. If both of them are compared, then the F_{count} (16.64) is greater than the F_{table} (3.09). Because the F_{count} larger than F_{table} , H_0 is rejected because it is not verified and H_1 is accepted. This means that multiple correlations are significant.

Thus, it can be concluded that the third hypothesis is correct, that is there is a positive relationship between education and religious insights to the work motivation of madrasah teachers received and very significantly tested.

5. Discussion

Insight of education is very important and determines the implementation or otherwise the learning objectives and educational goals implemented in the madrasah. Insight of educational achievement will encourage teachers to teach as high. The education to be achieved in the educational institutions result in residual quality with high academic achievement.

Teachers are expected to be able to foster a sense of educational insight positively accept of existing and created at the madrasah. Teachers can openly ask for help to stakeholders that exist in school to help them solving all the

problems that they face. In addition, the need of encouragement from the school principal as the chairman and mentor of the teachers.

The creation of better educational insight is the ability that should be owned by every teacher in terms of mastery the basics of education, educational psychology, educational evaluation and planning education and teaching and learning strategies.

Insight of religious of a teacher has a significant contribution to the work motivation levels achieved by them; the headmaster needs to understand the behavior of the teachers who become his subordinates, both concerning the background behaved, strong motives, objectives, expectations and desires. Intended as a religious insight capability that should be possessed by madrasah teachers in showing mental attitude, mindset and certain behavior patterns that are based on values the implementation of the teachings of Islam in daily life.

Work motivation level of teachers is the actual ability of madrasah teachers, especially in terms of cognitive aspects without ignoring the aspect of affective and psychomotor aspects. To achieve a high motivation of madrasah teachers, efforts and supporting factors are required. Work motivation is intended as a teacher's ability to mobilize all its potential in order to make the program as an educator is successful. The ability to work in terms of coming to school, going to class, delivering learning programs, evaluating learning, enrichment, doing remedial teaching, evaluating the results of the learning process, and seek feedback from the entire learning program.

6. Conclusion

Based on the results of data processing and analysis, and hypothesis testing, it can be concluded that: *Firstly*, there is a positive and significant relationship between educational insight with madrasah teachers' work motivation shown by the t_{count} of 5.27 which is greater than t_{table} value (1, 67) at a significance level of 0.05. The pattern of relationship between two variables is expressed by the equation $Y = 7.62 + 0.15 X_1$, which means that every change of one per cent of educational insight will lead to changes in work motivation of madrasah teacher of 0.15%. *Secondly*, there is a positive and significant relationship between religiosity with work motivation of madrasah teachers who was shown by 3,82 t_{count} greater than t_{table} (1.67) at significance level of 0.05. The pattern of relationship between two variables is expressed by the equation $Y = 3.77 + 0,15X_2$, which means that every 1% change in religious insight will lead to changes in work motivation of madrasah teacher of 0.15%. *Thirdly*, there is a significant positive relationship between education insight and religious insight together with madrasah teachers' work motivation shown by the calculated F_{count} of 16.64 which is much greater than the F_{table} of 3.09 at the 0.05 level, so that is a significant multiple correlation coefficient. Based on the analysis of multiple correlation, multiple correlation coefficient calculation ($R_{y1.2}$) of 0.51 and a coefficient of determination ($R_{y^{1.2}}$) of 0.26 were obtained.

Acknowledgment

The Author would like to Acknowledgment for contribution of teacher in Agung Madrasah Tirtayasa, Nurul Huda Madrasah Baros and Raudhatul Ulum Madrasah Anyer in Serang District, Banten Province, Indonesia.

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PRE-EMINENT CURRICULUM IN SD ISLAM TERPADU

**(Comparative Studies in SD Islam Terpadu Al Izzah Serang and Al Hanif
Cilegon, Banten, Indonesia)**

Tulisan ini telah terbit di International Education Studies, Canada, ISSN: 1913-9039. Vol. 9, No. 4, 2016, page.124-131. <http://www.ccsenet.org/ies>)

ABSTRACT

Compare to General SD (Primary school), the superiority of SD Islam Terpadu (Integrated Islamic Primary School) lies on the development of the curriculum and learning that is more emphasize on integrated curriculum and integrated learning. Curriculum model applied in Sekolah Dasar Islam Terpadu (SDIT) is integrated curriculum. This curriculum is being applied by creating the synergy among national curriculum of education (ministry of education), religious curriculum (Al-Islam), and local content curriculum by using full day school system. The result of this research shows that: the concept of SDIT (Islamic integrated primary school) relies on the stakeholders, who hold the education, and self-development curriculum that relies on the needs of SDIT al-Izzah plus adjustment curriculum which relies on Islamic integrated primary school networks. The concept of curriculum which is applied in SDIT al Hanif combines

three curriculums namely: the ministry of education and culture, ministry of religious affairs and the stakeholders' curriculum.

Keywords: *Model, Primary curriculum, Integrated Islamic Primary School*

A. Introduction

As the science and technology are getting develop and develop, the government always do various efforts to restructure and refine the curriculum or material of education program in order to move faster all along with the world's and society's needs which always change. One of the efforts is by changing 1968 curriculum into 1975/1976 curriculum which oriented on purpose. Furthermore, this 1975/1976 curriculum was improved on 1984 and 1994 (E. Mulyasa, 2005:6).

On 2004, government has revised the curriculum as the effort to answer the demand of the era that emphasizes the competence and skill. After the revision, the Competency-Based Curriculum (CBC) appeared. The appearance of this curriculum has been warmly welcomed by the many people, especially educators. This is because the new curriculum described various competencies that must be mastered by the students. In addition to that, teachers are also given freedom to develop more humanizing learners teaching methods, that is the learning process that focuses on the needs of the students (student-centered).

However, when schools begin to adjust to Competency Based Curriculum (CBC) in early 2006, the government, again, made a surprise in the world of education by formulating a new curriculum called Education Unit Level Curriculum (EULC). Education Unit Level Curriculum (EULC) is an operational educational curriculum developed by and implemented in each

unit of education in Indonesia. The intention of Education Unit Level Curriculum (EULC) is to develop the potencies of schools / areas, characteristics of schools / areas, the culture's of social community, and the characteristics of learners (E.Mulyasa, 2007: 8).

The goal of SBC is to empower and make the unit of education become independent through the provision of authority (autonomy) to educational institutions, and encourages schools to refund participatory decision in curriculum development (E.Mulyasa, 2007: 22).

The improvement of Islamic education's quality from year to year becomes an attempt in every levels of education from level of elementary, secondary and college. The renovation was carried out in all fields including: curriculum, facilities / amenities, educator or teacher. The changes in curriculum happened for several times. These changes have major impact for on going learning process.

In general, the scopes of cultural education are: roles, functions, and the same goal. All of them live in an effort to lift and uphold human dignity, through its transmission, especially in the form of transfer of knowledge and the transfer of value (Hasbullah, 1996: 5).

In addition to the one that has already managed conventionally in general for primary school in Indonesia, the other curriculum is integrated Islamic Primary School (SDIT). As one of the new forms of elementary school, Islamic Primary school (SDIT) is an Islamic elementary school that combines the elementary school curriculum with the curriculum of religious and top schools.

Integrated Islamic Primary School (SDIT) is an educational institution that is able to compete and contribute to accelerate improvement of the quality of human resources in general. In order to improve better educational

outcomes, it would require the presence of an educational innovation as a process of implementing new ideas to transform creative concepts into reality.

Integrated Islamic Elementary School is a public school model that combines Islamic teaching system and intensive public schools hours by providing an extra time for students to deepen their religious understanding. The time allocation for this activity is after midday prayers until Asr prayer. Practically by applying these additional hours for the students, the school will begin at 07.00 am and end at 16:30 am. This condition is contrast with the public schools where the school hour ended at 13:00 pm.

Today, Islamic integrated schools are very helpful for modern societies that have busy life. They have limited time for their family because of their business and activities outside, moreover to give religious education to their children. Islamic integrated school is the answer for the needs of busy family who intend to give religious education. This is because these types of schools serve their students both religious activities and general ones.

Integrated Islamic Primary Schools are considered to have the capacity as *Anasirit Taghyiir* (agent of changes), precede and direct the changes in social and cultural. This is because the concept of integrated schools is based on the values of the Qur'an and the Hadith that tends to be futuristic. It means the orientation of the schools is to prepare the students in facing the challenges and changes in the future. Therefore, the concept and teaching material are useful concept for the future of the students' life.

Based on the background of the problems discussed the problems of this research are formulated as follows: (1) What is concept of the curriculum in SDIT al Izzah and SDIT al Hanif ? (2) How is the integrated Islamic Primary School in SD Islam al Izzah and SDIT al Hanif ? and (3) How is curriculum Competence in SDIT al Izzah and SDIT al Hanif ?

The results of this study are expected can give some contributions such as: (1) the aspect of science (theoretical) in order to develop a model of integrated Islamic elementary schools (SDIT) and it is also expected to be able to expand and enrich the literature of education, especially Islamic elementary school models (2) developing a system of Islamic education; and (3) to fulfill requirement for final project at the Graduate Program in IAIN Sultan Maulana Hasanaudin Banten.

B. Theory Overview

The Indonesian Republic Constitution No. 20 of 2003 on National Education System states that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners can develop their ability actively in order to have spiritual strength, self-control, good personality, intelligence, noble character, as well as the skills needed by themselves, society, nation and country. It means that in teaching and learning activities, students are center that is, to measure the successful of education lays on the way empowering students' potential optimally.

On the basis of the development of curriculum principles it is mentioned in the Regulation of the Minister of National Education No. 22 of 2006 above, it can be concluded that students' potential must be developed in a balanced and integrated ways.

Technically, the implementation of integrated learning in SDIT can be divided into two they are, academic and non-academic. The following are the explanation of each of them: (1) Academic implementation, the core of academic implementation of integrated learning lies on the process of integrating Islamic values in to the general subjects; and (2) Non-academic, in implementing the integrated learning, some activities related to religious and social are provided. In addition to that, educating the students is considered as

not only the responsibility of the teachers but more than that it is a conviction and devotion to God almighty. From the explanation above, it can be concluded that the implementation of integrated learning is rooted on the spirit and values of togetherness, respect, as well as taking and giving. This unique synergy is automatically created not only between teachers and students but also between them and God.

As has been discussed previously, SDIT adopted integrated curriculum. This curriculum is the fusion of three curriculums namely: (1) the national education curriculum issued by ministry of education and culture affairs, (2) religious curriculum (al-Islam) and local content. Integrated Islamic Elementary School (SDIT) is different from general Elementary school. The difference lies on the position of al Quran as the main curriculum. In addition to that, Integrated Islamic Elementary School (SDIT) applied Full day school system. According to Principal SDIT al - Hanif, the best and the most relevant curriculum in order to achieve the objectives of Islamic education is by making al Qur'an as the basis for curriculum to develop Islamic education (Fityan Amali, Kepala Sekolah SDIT Al Hanif, Wawancara tgl 5 April 2013 jam 9.00).

From curriculum point of view, full day School education system is relevant to integrated education. This is because in Islamic education, integrated education means integrating science with theology equally and integratedly. This model of education becomes an alternative to eliminate the dichotomy of education into general and religious education. Brenda Watson proposed Learning Model for Religious Education (religious subject) called religious education Essentialist models. This model is intended to establish a unified personality, intellectual and spiritual, as well as support efforts to integrate the curriculum or religious subjects with general subjects and make the subjects of religion as a basis for other subjects in the curriculum. Through

this model it is expected that the students are able to learn integrating something with experience through self-reflection (<http://wordpress.com> 12 16- 2012).

In line with the concept of integrated education above, Miswar cited David Tauhidi emphasise goal of integrated education is to produce a complete person who:

- a. Recognize the existence of God, and the interconnectedness of creation in all the things related to a person think, feel, and do (tahud, unity and systems)
- b. Having Principle: embrace the principles of moral judgment and a commitment to self-reflection, self-direction, and moral action, with an emphasis on integrity, honesty, compassion and justice.
- c. Knowledgeable, has particularly deep understanding of the main examples and
- d. troubleshooting problems of mankind are repeated and the impact of important events and discoveries in the context of human development.
- e. Balanced. Understanding the scope and importance of balance and well-being in one's personal life and social life and are actively working to build balance and well-being in two lives.
- f. Cooperation. have an understanding about the role of good society, cooperation, justice, and friendship in building and maintaining relationships, meaningful relationships among individuals and groups
- g. Commitment. Acommitment to a lifestyle consistent with the principles and practice of Islamic practice, especially in their daily interaction with others.
- h. Attention. has a great sense of care, serve and manage social activities, and is committed to utilizing the life of the world to the hereafter.

The implementation of the above point of views, give the feel that the educational materials developed through the pillars of human nature, which is wrapped with the spirit of the divine teachings. The intended target is not one-dimensional partial, but a multi-dimensional integral, both the cognitive, affective, and psychomotor learners, education means the process of multi-dimensional well as social development, physical, thought, the intellectual, emotional, and manner. They serve and seek to prepare students to be able to give a positive contribution to the lives of both micro and macro perpetually.

Hasan Langgulung stated that for the optimization of the above efforts, in the perspective of Islamic education, curriculum model is able to formulate all the educative action in a dynamic democratic atmosphere is required (Hasan Langgulung, 1995: 40). The content reference should be flexible and open. The validity of existence should always be revisited. This dynamic corrective nature should run continuously in relation to the times and needs of the community.

C. Method

This research studied about pre-eminent curriculum in Islamic elementary schools. The method of this research was descriptive qualitative method, with empirical approach toward the theory as a basis to develop of primary theory (Lexi J Moloeng, 2002: 14). The writers used descriptive method to describe the status of human groups, an object, a system of thought or an event in the present case, the objective of making a picture of systematic, factual, and accurate facts about the properties and the relationship between the phenomena investigated (Moh Nazir, 1998: 63).

This study was not intended to generalize everything. However it aimed to establish the theory of interconnected between the data found based

on the findings generated. This study only described the information that connected to the variables studied, without the use of hypotheses such as: efforts, noting analyze, and interpret the problems examined.

There were three data collection techniques in this study, namely: (1) interviews, (2) observation and (3) documentation. Type of interview used in this study was structured interviews or guided interviews. This interview were hold based on the principal guide to subject matter studied, so the question were systematic and easy to be processed. Guided interview served as the controller so that the interview process would be consistent on its way by making fundamental basic questions first as an interview guide.

The data were collected by observation. The writer also took note of important things in order to support and strengthen the data collected. The observation was conducted in order to obtain information about the place or thing, so that clearer picture would be able to get. In this study, researchers used a non-participant observation. In other words, the observers had double roles, as an observer as well as part of the observation itself (Imam Suprayogo, 2001: 170).

In this case, the researchers participated in the group studied, but the relationship between researcher and the subjects were open. These observations were conducted to obtain data related to environmental conditions, students, teachers, employees, and executive education field.

Documentation is a technique of collecting data obtained through documents. The data collected in this technique tended to be a secondary data (Husain Usman dan Purnomo Akbar, 1996: 73). Researchers chose this technique to obtain data based on the geographical location of the establishment's history, the number of students, teachers and employees as

well as documents related to the curriculum model in integrated Islamic schools.

In this study, qualitative research data were based on the data from the product to provide interpretations between reference and the value. Thus, the data generated from interaction between the researcher and the informant. Analysis activity in qualitative research was only a reconstruction of the previous one.

D. Result and Discussion

Nowadays, education faces various challenges and problems. Therefore, the Government continues formulating efficient and effective structure of the curriculum, the educational system and teaching methods. These are done through reformation and experimentation in order to produce qualified students. Renewal does not come by itself, we should be working on. Otherwise, education will be left behind of science and technology. This change must be respond responsively by the educational institutions or schools.

Integrated Islamic school was as a an attempt to "revive" the glory of the golden age of islamic educational institutions. Internalize the values and messages from God into the curriculum (in the broad sense) is a smart and right move, with the integration of science and technology and IMTAQ value, later integrated Islamic school will eventually produce students who has the power of faith, science, and charity that will bring the nation this to a glorious civilization.

According to **Yoyon Bahtiar Irianto** (2011: 12) in order to build education we have to reform the orientation and approach to management of education. Major advances in education were only possible if the

administration managed innovative education. This statement was supported by Udin Saefudin Saud that Innovation in education was an attempt to make changes in order to obtain better terms in the field of education.

School curriculum can be seen as part of life. Therefore the curriculum affect the reciprocation of education. The curriculum is dynamic, and constantly affected by changes in underlying factors. The renovation of education curriculum was, of course, could not be hold without the renovation of the curriculum (Cece Wijaya et all, 1992: 24). Besides, the quality of the teachers also should be noted that the training of training, workshops and others.

The curriculum can be positioned as the spirit of the educational process an educational institution. This statement was quite reasonable because without the systematic instructional design an educational institution would not have the clear purpose. Education relied on some programs including: objectives, methods, and some steps in education inorder prepare better next generation. The entire educational program in which there are teaching methods, objectives, level of teaching, learning materials, and activities undertaken in the learning process is integrated into a curriculum that is listed (Buku Pedoman Jaringan Sekolah Islam Terpadu, 2010: xi).

In the islamic of education system, curriculum known by these terms *manhaj* road which means light. According to **Al Ghazali** curriculum is the way to be passed by educators and school tuition to develop the skills, knowledge and attitudes. Education curriculum drawn up election conforming to his views about the purpose of education. According to **Al syaibani** drawing near to god is yardstick of human perfection. The more knowledgeable a man is the closer he will be to the God and the more resembling the angels.

In islamic context that education intended to educate and train the students so they understand the religion of islam is true, subject and submissively to allah. Stated this by god in the an a letter adz-dzariat paragraph 51, which means: *And not god created man and Ginny except to worship god (Q.S.Adz-dzariat: 51)*

According to **Al-Ghozali** in Fathiyah Hasan Sulaiman, that the purpose of the islamic education can be classified into some points, namely: to create Muslims who obey God's rules and orders. According to **Al Ghozali**, there are two interesting things for us. First, the classification and all aspects related to it is very detailed, and second his mind about humans follows inner potential. Furthermore, **Al-Ghozali** added that curriculum have to be developed and then delivered to a student for their growth and physic development (Fathiyah Hasan Sulaiman, 1986).

There are somepsychological conceptswhichcontributed a lotin education, theyare: growthandindividual development, cognitive development, moral, social. Prepare and nurture the children of today are essentially an attempt to develop human resources for development in the future. Speaking about a child's development, it should be started from the early age. Early childhood is the golden age of the child who is also the golden phase of the overall education. This period is the best period to optimize brain's function of children through appropriate stimulation. That is why, early childhood education development efforts is implemented through the provision of stimulus to help the growth and development of their physical and spiritual so that they are ready to enter primary education and subsequent life.

This period is an ideal time to lay the basic foundation of the development of physical ability, language, social, emotional, self-concept, artistic, moral and religious values, as well as life skills the implementation of

education. Therefore, the required conditions and stimulation in related to the needs of children in order to achieve growth and development of children.

Early childhood is the period beginning the most important and fundamental in the growth and development of the whole range of human life. This period characterized by various periods of fundamental importance in a child's life thereafter until the end of the period of its development. This age is the golden age of the children. That is why, in conducting learning activities, teachers need to provide activities that correspond to the stages of child development, especially the needs of the children because they are unique. To carry out the learning process in accordance with the needs of the students, first of all the teachers should be able to understand all the problems associated with students.

Updating all sectors in education is essential and must in line with the curriculum. Update means a change of mind, flow, motion, and attempt to change the understanding, customs, institutions towards a new paradigm adapted to the opinions and circumstances that arise by the progress of science and technology of modern era. According to **Indra Jati Sidi** in **Kunandar** that one of the efforts to improve the quality of education is by reforming the quality that can provide skills and abilities, applying the complete learning concept, and generate creative attitude, innovative, democratic, and independent for students (Kunandar, 2007).

Curriculum renewal is very fundamental reformation in the national education system. The change itself affects not only the education sector but also others. Therefore, any changes to the curriculum should involve a wide range of experts in all areas such as expert field of study, curriculum experts, linguists and other experts related to education. Curriculum changes should depart from competencies as a result of the analysis of a wide range of needs

in the community, both the need for life (work) as well as to develop themselves according to lifelong education.

Curriculum reformation involves many aspects. Therefore the reformation needs to pay attention and consider some aspects of human resources (teachers, pupils and parents, supervisors, and staffs). Currently, the schools that apply full day of school system is attracted many parents. This is because parents today are very busy, and while their children are needed to be given a lot of attention specifically those related to education. For working parents, full day school system becomes a good solution.

When a school applies full day system, it will start at 7.00 in the morning and end at 16.00 or 17.00 in the afternoon. The process and learning facilities, for formal to extra-curricular are available. In school, the students are exposed with many good and educative things so that they can develop and excel.

Full day school concept is firstly being applied in developed countries such as in Germany, Europe and America. The idea of this concept because in those countries the active school days are so limited considering some school breaks during the summer or winter break. The break takes time for as long as two months. That's why the students in these countries are advised to get extra lessons. As the solution, the schools then implement full day school system.

From the explanation above, it can be understood that the condition is clearly different from Indonesia country that does not have the winter or summer break. However, because the system is considered have many advantages and positive values the system then adopted by the schools here. The children were given space and a longer time to learn. Besides that, the working parents being helped because they need not to worry about their

students' education. But this system has weaknesses. For example, when the child was bored, they will get stress easily. Additionally.

Suryani and **Romi** opinions above are contrary to **Yuniarti's** (education expert from the State University of Jakarta) who argued precisely that full school day school (FDS) system can provide safe environment for children whose parents are working parents. Full day school system is claimed to be able to fulfill the needs of the students both guidance and attention (Tesis, download october ¹⁰ 2012).

Cryan, et al in his research found that, full-day school education system provides positive effects that the children will learn a lot more than play, because more time is involved in a class and this leads to high productivity, good relationship to their teachers, and also showed more positive attitude, avoid distortions due to a day in the classroom and the teacher's supervision (<http://www.full.dau.school.and.education>).

In determining a school for children, parents should involve in choosing the best schools for their children. The children should be well prepared before they join the full day school system. This is very important so the children will not get shock and can adapt quickly the new environment quickly. Teachers must also be good in creating a comfortable learning atmosphere considering the children will be in school all day long.

In the explanation of Indonesian Government's Regulation Article 3 Number 19 of 2005 it is clearly stated that education is directed to the development potential of the students to become religious and devoted to God Almighty, noble, healthy, knowledgeable, capability, creativity, independent, and become democratic citizens and accountable. This is in order to the students to have the life skills that can enhance the dignity and status as future leaders.

According to **Hari Sudrajat** (2005: 134), according to Human Development index quality, education graduates can improve their purchasing power or economic level and also the level of health. And if it is associated with the functions of National Education, the quality education is education that serves to develop character and dignified civilization in order to educate the nation. Furthermore, if judging the objectives of the National Education, the educational quality education is aimed at developing students' potentials to become a faithful man and devoted himself to the almighty one.

According to **Dedi Mulyasana** (2011: 120) quality education is education that is able to perform the maturation process quality learners developed by freeing learners from helplessness, untruth, dishonesty, and of bad characters and faith. Quality education system was born of good governance and delivered by a good teacher.

National Education illustrates that quality education is education that is able to actualize all potential learners into the competence or ability. In 2004, curriculum defines as the whole knowledge (cognitive) values and attitudes (affective) are reflected in the habit of thinking and acting (psychomotor). From the description above, it can be understood that the functions and purpose of national education is to establish students' dignity, so that plenary is expected to be a human being.

According to the concept and mission of a integrated Islamic education, the quality of academic achievement is just one of parts of the quality of educational outcomes. It is expected that the quality is the whole quality (kaffah), balance between cognitive, affective and psychomotor on the basis of on the values Al-Quran and As-Sunnah such as: faith, science, and charity as well as *akhlakul karimah* as revealed by the Al-Quran. Profile graduate from quality education is a Insan Ulil Albab. As described in the Qur'an in the letter of Ali 'Imron Paragraph 190 and 191, which means: Verily in the creation of

the heavens and the earth, and the alternation of night and day there are signs for people of understanding. Namely those who remember Allah, standing, sitting and lying on their sides to think about the creation of the heavens and the earth (saying): *'Our Lord, You have not created this in vain, glory to Thee, then save us from the torments of hell.* (Q.S, Ali Imron, 190-191).

Those who are faithful, devoted and knowledgeable are always adhering to the rule of Allah, as an integral Muslim personality. This is the figure of graduate education in accordance with the demands of Al-Quran and as-Sunnah. And this the education system is actually expected to improve the quality of education, national and Islamic educational institutions in particular.

According to **Bafadhah** as cited in **Isriani Handini** (2012: 13) there are three learning indicators, they are: pre-eminent learning that can serve all students, all students get a learning experience as much as possible; and although all students get the maximum learning, experience process varies depend upon the students' level of ability. These are called student centered where the students are the centered in teaching and learning process.

Full day school education system is promising a lot of things, including: the student the opportunity to learn more. Teachers are free to add material exceeds the usual curriculum, and even set the time to be more conducive, parents, particularly the father-mother busy career in their offices and could return before maghrib pray in the afternoon because their children are in school during the day and under the supervision of their teachers. The length of study time is not something to be worried because it belongs to extracurricular activities.

E. Conclusion and Suggestion

Based on data from the research and discussion from chapters to chapters pre-eminent curriculum in integrated islamic elementary schools (SDIT) Al Izzah and Al-Hanif, it can be concluded that there is a difference between the two islamic integrated schools. Both schools apply the same concept of curriculum development, but they are different in terms of the output resulted. SDIT al Izzah is superior compared to SDIT al Hanif because it joins JSIT. The conclusion is corroborated by several research evidence as follows: first, the concept of curriculum applied by both educational institutions is not much different. Curriculum model applies by SDIT Al Izzah and SDIT Al Hanif are integrated curriculum that combines MONE curriculum, MORA curriculum and the Foundation Curriculum. Both of schools apply the full-day School system. Although the concept of curriculum development in the two schools is the same (based on the Qur'an and Sunnah) SDIT Al Hanif is more conservative in the application of Islamic values, while SDIT al Izzah is more moderate. Secondly, weighting SDIT have a different number of hours of lessons. SDIT al Izzah weight class hours Hadith al-Qur'an 32 hours of lessons. SDIT Al-Hanif study hours for Hadith al-Qur'an is as much as 108 hours of lessons. The number of lessons in the local curriculum in SDIT al Izzah (86 sessions). The sum of hours is more than the SDIT Al Hanif (32 sessions); and Third, superior competence lies in SDIT curriculum subjects in a group of self-development. The number of subjects as well as certain school hours. In this case, the competency of curriculum in SDIT al-Izzah and SDIT al Hanif lies on the subjects of the Qur'an and Hadith.

From the conclusion above, the researchers propose the following suggestions: First, to the manager SDIT al Izzah, should the composition of the local content curriculum, curriculum self-development, and curriculum habituation in order to the balance to be occurred. It can be seen that not

much different in term of the number of hours of lessons, so that the quality of graduates more comprehensive and formation of national character more easily achieved; Secondly, for the manager SDIT al Hanif, should the composition of local curriculum and curriculum development themselves be reviewed for a balance, so that the quality of graduates will be able to compete in the community or can proceed to the next levels of education.

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PROSES PEMBELAJARAN DENGAN PENDEKATAN *HUMAN INTEREST*

A. PENDAHULUAN

Tugas pokok seorang dosen adalah melaksanakan kegiatan yang berkaitan dengan tri dharma perguruan tinggi, yakni kegiatan pendidikan dan pengajaran, kegiatan penelitian, kegiatan pengabdian pada masyarakat, serta kegiatan penunjang tri dharma perguruan tinggi. Kegiatan pendidikan dan pengajaran ditandai dengan keharusan melaksanakan proses pembelajaran didalam kelas. Kegiatan penelitian ditandai dengan keharusan melakukan penelitian dan membuat laporan kegiatannya dalam bentuk buku atau ringkasan hasil penelitian yang harus dipresentasikan dalam kegiatan diskusi dosen atau diterbitkan pada jurnal nasional yang terakreditasi maupun yang tidak terakreditasi tapi memiliki link Online Journal System (OJS). Kegiatan pengabdian kepada masyarakat ditandai dengan kemampuan dosen menjadi dosen pembimbing kegiatan kuliah kerja nyata mahasiswa atau menjadi nara sumber dalam kegiatan sosial kemasyarakatan dan pembangunan secara terjadwal maupun secara insidental. Sedangkan kegiatan penunjang tri dharma perguruan tinggi merupakan serangkaian kegiatan yang dilaksanakan didalam kampus yang dapat menjadi bahan penunjang kegiatan dosen dalam bentuk seminar, stadium general, bedah buku dan kegiatan sejenis yang seringkali diselenggarakan di lingkungan kampus.

Guna memperoleh pembelajaran yang berkualitas perlu diperhatikan unsur-unsur yang secara langsung berkaitan dengan dengan berlangsungnya proses pembelajaran yakni: guru, siswa, kurikulum dan sarana (Suharsimi, 1990:216). Pada bagian berikutnya, Suharsimi menegaskan bahwa guru merupakan satu-satunya unsur yang mampu mengubah unsur-nsur lain menadi bervariasi, Guru juga merupakan unsur yang mempunyai peran amat bagi terwujudnya pembelajaran menurut kualitas yang dikehendaki (Suharsimi, 1990:216).

Pada umumnya proses pembelajaran di level perguruan tinggi, kita mengenal tiga tahap kegiatan pembelajaran, yakni kegiatan pendahuluan, kegiatan inti dan kegiatan penutup. Setiap tahap perlu dilaksanakan secara sungguh-sungguh agar hasilnya bermakna bagi mahasiswa dan penguasaan konsepnya semakin bertahan lama. Salah satu strategi pembelajaran yang bisa menjadikan mahasiswa memiliki konsep yang bermakna dan tahan lama adalah strategi pembelajaran dengan pendekatan Human Interest.

Human interest adalah studi tentang sifat manusia berdasarkan hasil pengamatan dan hal-hal aneh dari kehidupan manusia yang menarik perhatian masyarakat untuk ikut mengamatinya (Seandainya saya Wartawaan tempo, tanpa tahun: 106-107). Dalam kajian ini, penulis memaknai human interest sebagai segala kenyataan yang melekat pada diri manusia sebagai makhluk sosial, termasuk mahasiswa, yang menarik untuk dirasakan, dibicarakan, dipikirkan, disyukuri, dan dinikmati oleh diri manusia yang bersangkutan dan juga manusia lain yang ada di sekitar kehidupannya.

Pembelajaran dengan menggunakan human interest memungkinkan mahasiswa memiliki simpati, empati, toleransi, dan internalisasi terhadap hal-hal yang bersifat kemanusiaan. Keberadaan fenomena human interest perlu diterima dengan lapang dada tanpa mencemoohkan, mencibir, apalagi menghindari diri dari kenyataan karakter kemanusiaan yang manusiawi.

B. PEMBAHASAN

Pada kegiatan pendahuluan, dosen perlu memperhatikan human interest mahasiswa, terutama saat melakukan absensi mahasiswa satu persatu pada pertemuan pertama perkuliahan mata kuliah apapun. Sambil melakukan absensi yang langsung dikendalikan oleh sang dosen, pada saat itulah dosen perlu memberikan sedikit komentar terkait dengan beberapa nama mahasiswa, tempat tinggal mahasiswa, dan nama sekolah asal mahasiswa. Dalam kegiatan pembelajaran di perguruan tinggi, khususnya saat pertama kali masuk kelas sebagai jadwal pertemuan pertama, biasanya ada beberapa nama mahasiswa yang memiliki nilai *human interest*. Misalnya ada mahasiswa bernama Rhoma Irama, berikan komentar sedikit orang tua anda dulunya penggemar berat Rhoma Irama yah ? Beberapa menit kemudian, masih dalam sesi absensi mahasiswa, tiba-tiba ditemukan seorang mahasiswa yang bernama Elvi Sukaesih. Saat itulah perlu diberi komentarwah kayaknya anda bakal punya mitra belajar sejati nih, yakni Rhoma Irama. ...jangan-jangan orang tua anda juga dahulunya penggemar berat Elvi Sukaesih ? Mahasiswa tertawa seketika dan memberikan isyarat... iyah pak, betul.

Pernah pula ditemukan nama mahasiswa yang unik dan menarik, di kelas berikutnya, yakni ada mahasiswa yang bernama Maradona. Pada saat menyebut nama Maradona, seketika itu pula saya berkomentarwah rupanya anda diberi amanat untuk menjadi pemain sepakbola yang hebat seperti Diego Armando Maradona asal negara Argentina...yang lebih populer dengan panggilan Maradona. Uniknya lagi, beberapa menit kemudian ditemukan mahasiswa yang bernama Muhammad Ali, wah rupanya di kelas ini ada petinju legendaris dunia yakni Muhammad Ali. Muhammad Ali merupakan juara dunia dalam olah raga tinju yang berasal dari negara Amerika Serikat dan beragama Islam. Makanya saat itu, kalau Muhammad Ali main tinju dan TVRI menyiarkan secara langsung pertandingan tinjunya, maka sebagian

besar orangtua kita akan menonton tayangan televisi tersebut sambil berdoa semoga Muhammad Ali yang beragama Islam dan berkewarganegaraan Amerika Serikat itu bisa menang, dan ternyata memang akhirnya menang. Barvo Muhammad Ali.

Pada saat melakukan pembahasan materi perkuliahan, dosen harus mampu memberikan contoh konsep ataupun contoh kehidupan sosial budaya yang berkaitan dengan pengalaman hidup mahasiswa, kegiatan di sekitar kampus, serta kegiatan yang terjadi di masyarakat. Didalam kampus biasanya ada kegiatan masa pengenalan kampus (dulu namanya Orientasi Program Studi dan Pengenalan kampus atau Opspek, lalu berganti nama menjadi Orientasi Pengenalan Kampus atau Opak, dan kini berganti nama lagi menjadi Pengenalan Budaya Akademik Kampus atau PBAK), sedapat mungkin dosen memberi sedikit komentar tentang kegiatan orientasi mahasiswa tersebut... tetapi dikaitkan dengan materi perkuliahan yang sedang beliau jelaskan. Seperti kalau saudara mengikuti kegiatan PBAK dengan baik, saya pikir, tidak mungkin saudara malas mengikuti kegiatan perkuliahan atau malas mengerjakan tugas-tugas perkuliahan, karena pada kegiatan PBAK telah diberikan *wejangan* tentang perlunya mengikuti perkuliahan dengan semangat dan siap mengerjakan tugas-tugas apapun yang diberikan oleh sang dosen.

Apapun bentuk kegiatan mahasiswa yang sedang dijalankan di lingkungan kampus, sedapat mungkin sang dosen memberi sedikit komentar agar muncul kesan bahwa semua kegiatan yang dilakukan oleh mahasiswa ternyata sang dosen mengikutinya dan memahaminya dengan benar. Sedemikian rupa sehingga mahasiswa memiliki empati yang tinggi dengan tipologi dosen semacam ini.

Pengalaman hidup dan kehidupan mahasiswa yang beraneka ragam perlu mendapat perhatian serius dari dosen. Seperti pengakuan seorang calon

mahasiswa pada saat dilakukan tes wawancara oleh dosen yang ditunjuk, terungkap bahwa ada seorang calon mahasiswa dari keluarga tidak mampu yang telah bekerja sebagai pembantu rumah tangga di negeri seberang (Hong Kong) selama dua tahun. Pekerjaan itu dilakukan oleh sang calon mahasiswa hanya untuk “mengumpulkan” modal sebagai bekal untuk membiayai seluruh biaya pendidikannya selama menempuh studi di tingkat sarjana. Sungguh sangat mulia calon mahasiswa ini yang telah mengungkapkan pengalaman hidupnya dengan jujur dan ikhlas. Sang dosen pun berselorohsemoga saja anda bisa diterima di kampus ini. Kalau memang sudah rejekinya, tentu tidak akan lari dari yang berhak menerimanya.

Ada pula calon mahasiswa lainnya yang mengungkapkan bahwa dirinya sangat termotivasi untuk kuliah dalam rangka ingin “membahagiakan” kebanggaan kedua orang tuanya yang hanya memiliki kualifikasi pendidikan “tidal tamat sekolah dasar”. Sang ayah bekerja sebagai pekerja serabutan, sedangkan sang ibu bekerja sebagai pedagag candak kulak yang penghasilan sehari-harinya hanya sekedar memenuhi kebutuhan primer saja alias hidup dalam kondisi pas-pasan saja. Sang dosen berseloroh ...berdoalah dengan ikhlas dan mintalah doa kepada kedua orang tua anda, mudah-mudahan anda bisa diterima di kampus dambaan anda ini. Subhanallah...begitu tulusnya kedua calon mahasiswa ini dalam mengungkapkan kondisi psikologis dan kondisi sosial ekonomi dirinya dan juga keluarganya.

Menjelang detik-detik peringatan Hari Ulang Tahun Kemerdekaan Republik Indonesia, setiap tanggal 17 Agustus, berbagai bentuk lomba di bidang seni, olah raga, dan ragam budaya digelar di masyarakat luas. Mahasiswa sebagai bagian dari kehidupan masyarakat tidak bisa menghindari dari keterlibatannya pada acara peringatan HUT RI tersebut. Bila dosen “menemukan” mahasiswanya yang aktif sebagai panitia peringatan HUT RI, hendaknya sang dosen memberikan pernyataan berbahagialah anda bila

menjadi panitia Peringatan HUT Kemerdekaan RI. Sebab melalui keterlibatan pada kepanitiaan tersebut, anda akan merasakan aurora semangat juang para pahlawan yang telah gugur di medan perang dan telah lama mendahului kita. Anda juga harus menghormati orang-orang yang telah berjasa dalam membimbing dan mendidik anda hingga saat menjadi mahasiswa seperti sekarang ini. Karena itu, jangan lupakan jasa para guru dan orang tua serta orang-orang lain yang telah berjasa mengantarkan kehidupan anda seperti sekarang ini dan yang telah mendahului anda wenemui Sang Pencipta.

Pada saat melakukan penutupan perkuliahan, proses pembelajaran pun harus meluangkan waktunya untuk memperhatikan hal-hal tertentu yang bersifat *human interest*. Sebelum mengakhiri kegiatan perkuliahan, sedapat mungkin sang dosen menemukan konsep tertentu yang bisa dijadikan “oleh-oleh” hari ini di kalangan mahasiswa, tapi masih dalam proses penyampaian materi perkuliahan. Misalnya ... dosen mengungkapkan konsep “*man jadda wa jadda*” yang dikaitkan dengan konsep “*mestakung*”. Konsep “*man jadda wa jadda*” sering dijadikan ikon para santri dalam melakukan suatu kegiatan agar berjalan lancar dan sukses, dilakukan secara serius dan siap menghadapi segala rintangan yang mungkin ditemukan dengan keyakinan bahwa kegiatannya tersebut pasti berhasil dan diridhoi oleh Allah SWT. Pada saat bersamaan sang dosen memperkenalkan konsep lain yang senada yakni konsep “*mestakung*” yang diperkenalkan oleh Johanes Surya (2007). *Mestakung* berarti seMESTA menduKung diambil dari konsep sederhana fisika, bahwa ketika sesuatu berada dalam kondisi kritis, maka setiap partikel di sekelilingnya akan berekrja serentak demi mencapai titik ideal. Dalam konteks tulisan ini, penulis menyimpulkan bahwa apabila anda memiliki keinginan tertentu dan berusaha agar keinginan tersebut bisa tercapai, maka perlu melakukan berbagai tindakan dari sekarang, yang kelak tindakan anda akan mendapat dukungan positif dari lingkungan alam dan lingkungan sosial budaya sekitarnya seperti cuaca baik, ada rekan yang membantu, ada

beasiswa dari pemerintah, ketemu dengan tipe dosen yang mengerti kondisi psikologis mahasiswa, dan sejumlah keberuntungan sosial budaya lainnya, sehingga keinginan anda bisa tercapai. Mulailah dari sekarang...

C. KESIMPULAN

Kegiatan pembelajaran di lingkungan kampus perguruan tinggi perlu diciptakan situasi tertentu yang jauh dari situasi pertemuan kucing dan anjing. Kucing dan anjing bila bertemu di suatu tempat, masing-masing karakternya saling sinis, saling menantang, dan siap melakukan perlawanan dalam bentuk apapun. Nah, pertemuan dosen dan mahasiswa di kelas jangan mengikuti gaya “pertemuan anjing dan kucing” yang tidak pernah damai dimanapun tempatnya.... hanya karena kedua belah pihak saling mempertahankan kepentingan pemenuhan kebutuhan pribadinya dalam bentuk asupan gizi makanan. Dosen harus lebih manusiawi dalam mengajar, dosen harus lebih memahami karakter kemanusiaan mahasiswanya. Sebaliknya sang mahasiswa pun harus lebih legowo dalam menerima karakter kepribadian dosen, teristimewa karakter gaya mengajar dosen yang mungkin tidak cocok untuk semua mahasiswa.

Dengan mengembangkan proses pembelajaran berbasis *human interest*, diharapkan proses pembelajaran didalam bangku kuliah semakin manusiawi dan bisa *memanusiakan* kemanusiaan manusia yang manusiawi dalam diri mahasiswa maupun sang dosen.

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DESAIN DAN IMPLEMENTASI PEMBELAJARAN *FULL DAY SCHOOL* DALAM PENGEMBANGAN KEMANDIRIAN SISWA

(Studi di MAN 2 Kota Serang)

ABSTRACT

The independence of learning is very important to apply in the environment and educational institutions through the design and implementation of a full day school learning system. This research is a Mixed Research study using Sequential Merge forms. The researcher used both studies in sequence. Primary data from this study were obtained from the results of observations and interviews with research subjects consisting of principal, vice principal of Curriculum Field, Educators, and Staff, Students, School Committees and Parents. Secondary data in this study are books, research journals, or articles related to this research, as well as supporting documents in this study. In this study the authors took a sample of 10% of the population, thus getting 50 students. Data obtained from the results of the questionnaire discussion are processed using a Likert scale. Data analysis in qualitative research is carried out when data collection takes place, and after data collection, and after completion of data collection in a certain period. The results of this study are: First, Islamic Senior High School 2 of Serang City combines the National Curriculum (2013 Curriculum) and Islamic School Curriculum; Secondly, Islamic Senior High School 2 has not been full day if they see the characteristics of a full day five working days, but at the level of

practice the learning burden has exceeded full days, not to mention there is a teaching and learning program held at the Boarding School; Third, learning the independence of students is carried out inside and outside the classroom for competitive advantage, whereas for more cooperative excellence it is obtained in the boarding school.

Keywords: *Learning design, Implementation of Learning, Full Day School, Student Independence*

A. PENDAHULUAN

Kurikulum 2013 menitikberatkan pada pendekatan *scientific education*, yaitu pendekatan yang menekankan pada lima langkah dalam memperoleh pengetahuan. *Pertama*, pengamatan (observasi). *Kedua*, bertanya (dari fenomena alam), *Ketiga*, mengeksplorasi (mengungkapkan), *Keempat*, menalar (asosiasi), *Kelima*, mengomunikasikan (presentasi).¹

Polemik pendidikan kita mengenai *full day school* yang menjadi kontroversi, menuai pro dan kontra yang pada akhirnya Permendikbud Nomor 23 Tahun 2017 belum dapat terrealisasikan dengan baik, Peraturan Kementrian Pendidikan dan Kebudayaan tentang *full day school* atau lima hari sekolah akan diganti peraturan presiden tentang penguatan karakter.

Dalam Peraturan Presiden Nomor 5 Tahun 2010 tentang Rencana Pembangunan Jangka Menengah Nasional 2010-2014, Presiden Joko Widodo menegaskan tidak ada keharusan sekolah untuk mengikuti kebijakan *full day school* atau delapan jam sehari. “perlu saya tegaskan, tidak ada keharusan untuk lima hari sekolah. Tidak ada keharusan sekolah untuk mengikuti *full day school* ” ujar Jokowi, di istana merdeka, Jakarta, Kamis (10/8/2017) menurut

1 Trianto Ibnu Badar, Hadi Suseno, *Op,Cit*, Hlm 3

Jokowi pemerintah menyadari ada ketidakmerataan sekolah terkait kebijakan ini. Ada sekolah yang sudah siap melakukan kebijakan tersebut tidak sedikit pula yang belum siap menerapkannya. Ada juga yang sudah bisa menerima (kebijakan *full day school*) ada yang belum. Jadi kita harus tahu dibawah seperti apa” ujar Jokowi.²

Penerbitan perpres ini bukan meniadakan kebijakan *full day school*. Bagi sekolah yang sudah lama menerapkan, pemerintah akan tetap membolehkannya. “jika ada sekolah yang sudah lama melakukan sekolah lima hari, didukung oleh masyarakat, didukung ulama, didukung orang tua murid, silahkan dilanjutkan,”kata Jokowi.³

Perpres Nomor 87 Tahun 2017 tentang penguatan karakter ditandatangani oleh Presiden Joko Widodo Pada Tanggal 6 September 2017. Adapun isi pasal 3 tentang PPK (Penguatan Pendidikan Karakter) terdapat 18 karakter yang musti diterapkan di lingkungan pendidikan. Beberapa karakter tersebut berbunyi sebagai berikut: PPK dilaksanakan dengan menerapkan nilai-nilai pancasila dalam pendidikan karakter terutama meliputi nilai-nilai religius, jujur, toleran, disiplin, bekerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, komunikatif, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, dan bertanggung jawab.⁴

Mengenai *full day school* pengamat pendidikan dari Universitas Lampung, Undang Rosidin kepada VOA menuturkan, sebagai kebijakan program lima hari sekolah memang tidak bisa diterapkan secara nasional. Sistem ini cocok dipakai di wilayah perkotaan, dimana orang tua cenderung

2 <http://www.Kompas.com>.Jakarta, (10/08/2017), 21.36 WIB

3 <http://www.Kompas.com>.Jakarta, (10/08/2017), 21.36 WIB

4<http://www.Sekretariat> Kabinet Republik Indonesia, Jl.Veteran No.18 Jakarta Pusat

lebih sibuk bekerja. Namun bagi masyarakat di mayoritas wilayah Indonesia, sistem ini bahkan mungkin menambah beban orang tua.

Undang mengingatkan, jika siswa belajar lebih lama, maka harus ada tambahan uang saku untuk makan siang. Belum lagi di banyak daerah, anak-anak memilih kewajiban membantu orang tua mereka baik itu sebagai petani, pedagang, atau dalam profesi-profesi lain di pedesaan. Perlu kajian mendalam mengenai program ini dan bahkan jika mungkin, keputusan diambil secara mandiri oleh pemerintah daerah dengan memperhatikan kondisi masing-masing.⁵

Akan tetapi di tengah-tengah kontroversinya *full day school* yang menjadi pro dan kontra di masyarakat tidak sedikit orang tua yang menitipkan anaknya di sekolah yang sudah menerapkan sistem *full day school*, menurut **Bahrudin** salah satu alasan orang tua memilih dan memasukkan anaknya ke *full day school* adalah dari segi edukasi siswa. Alasan tersebut diantaranya:

- a. Meningkatnya jumlah orangtua yang bekerja (*parent-career*) yang kurang memberikan perhatian kepada anaknya, terutama yang berhubungan dengan aktivitas anak setelah pulang sekolah.
- b. Kemajuan sains dan teknologi yang begitu cepat perkembangannya, terutama teknologi komunikasi dan informasi lingkungan kehidupan perkotaan yang menjurus ke arah individualisme.
- c. Perubahan sosial budaya mempengaruhi pola pikir dan cara pandang masyarakat.

⁵<http://www.VoaIndonesia.com>.(20.06.2017)

- d. Kemajuan ilmu pengetahuan dan teknologi begitu cepat sehingga jika tidak dicermati, maka kita akan menjadi korban, terutama korban teknologi komunikasi.⁶

Melihat dari beberapa pernyataan yang sudah dikemukakan di atas, sebetulnya *full day school* itu sendiri berasal dari bahasa Inggris, yaitu *full* artinya penuh, *day* artinya hari, sedangkan *school* artinya sekolah (Echols dan Shadily, 1996:259). Jadi pengertian *full day school* adalah sekolah sepanjang hari atau proses belajar mengajar yang diberlakukan dari pagi hari sampai sore hari.⁷

Sedangkan Sulistyarningsih (2008:59) menyatakan bahwa “sekolah bertipe *full day school* ini berlangsung hampir sehari penuh lamanya, yakni dari pukul 08.00 pagi hingga 15.00 sore”. Dengan demikian, sistem *full day school* adalah komponen-komponen yang disusun dengan teratur dan baik untuk menunjang proses pendewasaan manusia (siswa) melalui upaya pengajaran dan pelatihan dengan waktu di sekolah yang lebih lama dibandingkan dengan sekolah-sekolah pada umumnya.⁸

Penelitian ini bertujuan untuk mendeskripsikan tentang desain pembelajaran *full day school*, implementasi dari desain pembelajaran *full day school*, kendala dalam implementasi pembelajaran *full day school*, kemandirian belajar siswa, serta, beberapa solusi guna mengatasi kendala dalam pembelajaran *full day school* di MAN 2 Kota Serang.

6 Bahruddin, (2010), *Pendidikan dan Psikologi Perkembangan*: Ar-Ruzz Media, Jogjakarta.

7 Echols, (1976), John M. and Shadily, Hasan. *Kamus Inggris Indonesia*, cet XXVI. Gramedia, Jakarta.

8 Sulistyarningsih, (2008), Wiwik, *Full Day School dan Optimalisasi Perkembangan Anak*,: Paradigma Indonesia, Yogyakarta.

B. METODE PENELITIAN

Penelitian ini menggunakan metode *Mixed Research* dalam bentuk *Sekuensial Gabungan*.⁹ Penelitian gabungan ini menggunakan strategi eksploratoris sekuensial, diawali dengan pengumpulan dan analisa data dengan penelitian kualitatif sebagai tahap pertama, dan kemudian dilanjutkan menggunakan penelitian kuantitatif berdasarkan hasil tahap pertama. Proses penggabungan diawali pada saat menghubungkan hasil analisis data kualitatif dan pengumpulan data kuantitatif.¹⁰

Dalam penelitian ini, peneliti datang sendiri dan ikut terlibat langsung dalam segala aktivitas sosial keagamaan maupun kegiatan lain yang ada di lingkungan Madrasah Aliyah Negeri 2 Kota Serang dan di *Islamic Boarding School* Madrasah Aliyah Negeri 2 Kota Serang. Peneliti berusaha memahami dan menafsirkan makna suatu peristiwa interaksi tingkah laku manusia berdasarkan perspektif peneliti sendiri. Metode penelitian kualitatif bertujuan untuk memahami objek yang diteliti secara mendalam. Penelitian kualitatif merupakan metode-metode untuk mengeksplorasi dan memahami makna yang oleh sejumlah individu atau sekelompok orang dianggap bagian dari masalah sosial atau kemanusiaan.¹¹

Data primer dari penelitian ini didapat dari hasil observasi dan wawancara dengan subjek penelitian yang terdiri dari Kepala Madrasah, Wakamad Bidang Kurikulum, Tenaga Pendidik, dan Kependidikan, Siswa, Komite Madrasah dan Orangtua siswa. Data sekunder dalam penelitian ini adalah buku, jurnal penelitian, atau artikel yang berhubungan dengan penelitian ini, serta dokumen yang menunjang dalam penelitian ini.

9 Muri Yusuf, (2015), *Metode Penelitian Kuantitatif, kualitatif, dan Penelitian Gabungan*, :Prenadamedia group, Jakarta, Hlm 436

10 Muri Yusuf, *Op,Cit*, Hlm 437

11 John W. Creswell,(2013), *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*,:Pustaka Pelajar, Yogyakarta, hlm 4

Penulis melakukan wawancara dengan subjek penelitian yang terdiri dari Kepala Madrasah, Wakamad Bidang Kurikulum, Tenaga Pendidik, dan Kependidikan, Siswa, Komite Madrasah dan Orangtua siswa. Teknik observasi yang digunakan dalam penelitian ini adalah observasi survey dimana observasi dilakukan suatu proses pengamatan secara langsung datang ketempat objek penelitian yang dilakukan oleh observer dengan mengamati dan mencatat keadaan dan kebiasaan orang-orang yang akan diobservasi yaitu dengan membuat daftar *check list* yaitu dimana peneliti melakukan observasi akan keadaan keseluruhan dari objek penelitian baik dalam maupun luar objek di sekitarnya.

Dokumentasi merupakan data mengenai hal-hal atau variabel yang berupa catatan, transkrip buku, surat kabar, majalah, prasasti, notulen, rapat, agenda dan lain sebagainya.¹² Diantara dokumen-dokumen yang akan dianalisis dalam penelitian ini diantaranya: Catatan sejarah di Madrasah Aliyah Negeri 2 Kota Serang, data pendidik dan peserta didik, struktur organisasi dan data lain yang berhubungan dengan penelitian ini.

Pada waktu berada di lapangan peneliti membuat *catatan*, setelah pulang ke rumah atau tempat tinggal barulah menyusun catatan lapangan. *Catatan* yang dibuat di lapangan sangat berbeda dengan dengan *catatan lapangan*. Catatan itu berupa coretan seperlunya yang sangat dipersingkat, berisi kata-kata kunci, frasa, pokok-pokok isi pembicaraan atau pengamatan, mungkin gambar, sketsa, sosiogram, diagram, dan lain-lain..

Bila peneliti melakukan pengumpulan data dengan triangulasi, maka sebenarnya peneliti mengumpulkan data yang sekaligus menguji kredibilitas data dengan berbagai teknik pengumpulan data dan berbagai sumber

12 Suharsimi Arikunto,(2010), *Prosedur Penelitian suatu pendekatan praktik*,:PT Rineka Cipta, Jakarta, hal 274

data.¹³ *Member Chek* adalah proses pengecekan data yang diperoleh peneliti kepada pemberi data. Pengecekan dengan anggota yang terlibat dalam proses pengumpulan data sangat penting dalam pemeriksaan derajat kepercayaan. Yang dicek dengan anggota yang terlibat meliputi data, kategori analitis, penafsiran dan kesimpulan.¹⁴

Analisis data dalam penelitian kualitatif dilakukan sejak sebelum memasuki lapangan, selama di lapangan, dan setelah selesai di lapangan. Dalam hal ini Nasution (1988) menyatakan "Analisis telah mulai sejak merumuskan dan menjelaskan masalah, sebelum terjun ke lapangan, dan berlangsung terus sampai penulisan hasil penelitian."¹⁵

Adapun teknik pengambilan sampel berdasarkan pendapat Suharsimi Arikunto menyatakan bahwa apabila subjek penelitian kurang dari 100, maka diambil semua, sehingga penelitiannya menjadi penelitian populasi, tetapi jika populasinya lebih dari 100 dapat diambil 10% sampai 15%, atau 20% sampai 25% dari jumlah populasi tergantung dari kemampuan peneliti, ketika melihat waktu dan dana.¹⁶ Dalam penelitian ini penulis mengambil sampel sebanyak 10% dari populasi, sehingga mendapatkan 50 siswa.

Dalam penelitian ini, pengumpulan data menggunakan sumber primer karena peneliti menggunakan instrument berupa angket (Quisioner). Instrumen kemandirian belajar siswa. Dalam penyusunan instrument untuk mengukur variabel-variabel tersebut di atas peneliti mengembangkan sendiri melalui kajian teori yang telah dibahas terdahulu kemudian membuat kisi-kisinya, kemudian dibuat indikatornya setelah itu baru dijabarkan dalam beberapa item soal.

13 Sugiyono, *Op,Cit*, Hlm 83

14 *Ibid*, Hlm 335

15 Sugiyono,(2014), *Memahami Penelitian Kualitatif*,: CV Alfabeta, Bandung, hlm 90

16 Suharsimi Arikunto,(1998), *Prosedur Penelitian Pengantar Praktis*, :Rineka Cipta, Jakarta, Hlm 115

Dalam penelitian kuantitatif analisis data merupakan kegiatan setelah data dari seluruh responden atau sumber lain terkumpul. Dalam penelitian ini. Langkah yang ditempuh dalam menganalisis data statistik, sebagai berikut:

1. Kuantifikasi Data

Mengurutkan data yang diperoleh dari hasil penelitian angket menggunakan *skala likert*.

2. Analisis ini digunakan untuk menguji data kemandirian belajar siswa

a. Membuat daftar distribusi frekuensi dengan terlebih dahulu menentukan

1) Menentukan nilai *range* dengan rumus:

$$R = N_t - N_r + 1$$

2) Menentukan jumlah banyaknya kelas interval dengan rumus:

$$K = 1 + 3,3 \log n$$

3) Menentukan kelas interval dengan rumus : $i = \frac{R}{K}$

4) Membuat tabel distribusi frekuensi

b. Menentukan ukuran gejala pusat/analisis tendensi sentral dengan cara:

1) Menghitung *mean* dengan rumus : $\bar{X} = \frac{\sum FX_i}{N}$

2) Menghitung median dengan rumus

$$Me = b + P \left\{ \frac{1/2 n - f}{f} \right\}$$

3) Mencari modus dengan rumus :

$$Mo = b + p \frac{b_1}{b_1 + b_2} \cdot 1718$$

Selajutnya:

a) Mencari standar *deviasi* dengan rumus :

17 Subana Sudrajat, *Statistik Pendidikan*, (Bandung: Cv Pustaka Setia, 2000) h.74

18 Darwyan Syah, (2011) dkk, *Pengantar Statistik Pendidikan*, :Haja Mandiri, Hlm 35-

$$Sd = \sqrt{\frac{\sum F X^2}{\sum F}}$$

b) Menghitung uji normalitas

1) Uji Z dengan rumus :

$$Z = Z = \frac{X_i - \bar{X}}{SD}$$

2) Menghitung χ^2 (kai kuadrat) dengan rumus :

$$\chi^2 = \sum \frac{(O_i - E_i)^2}{E_i}$$

3) Mencari derajat kebebasan dengan rumus:

$$dk = k - 3$$

4) Menentukan kai kuadrat dengan taraf signifikansi 5 %

C. HASIL PENELITIAN DAN PEMBAHASAN

1. Desain Pembelajaran *Full Day School* di MAN 2 Kota Serang

MAN 2 Kota Serang memadukan kurikulum nasional (Kurikulum 2013) dan kurikulum madrasah. Di dalamnya *include* pula kurikulum Adiwiyata/ kurikulum yang berbasis lingkungan hidup. Kurikulum ini terdiri atas (1) kelompok mata pelajaran wajib yaitu kelompok A dan kelompok B; (2) kelompok mata pelajaran C yaitu pilihan kelompok peminatan yang terdiri atas Matematika dan Ilmu Alam (**MIA**), Ilmu-ilmu Sosial (**IIS**), dan Ilmu-ilmu Bahasa dan Budaya (**IBB**); serta (3) khusus untuk **MA**, selain pilihan ketiga kelompok peminatan tersebut ditambah dengan peminatan lainnya yakni **Keagamaan** yang diatur lebih lanjut oleh Kementerian Agama.¹⁹

Madrasah Aliyah Negeri 2 Kota Serang, memang belum *full day* jika melihat ciri dari *full day school* yang pernah dicanangkan oleh Kemendikbud yakni 5 hari kerja. Jadwal pembelajaran dilaksanakan dari pagi hingga sore

¹⁹Hasil Wawancara dengan TS, Waka Kurikulum, Pada Tanggal 13 Desember 2017

hari, dan di hari sabtu sekolah diliburkan. Beban belajar yang diberikan kepada anak-anak melebihi 8 jam sehari, ditambah *Ektrakulikuler* sore hari, dan pada sore harinya anak-anak sebagian pulang ke *Boarding*.²⁰

Peneliti melihat MAN 2 Kota Serang sangat visionaris dalam mendesain pembelajaran yang ada di madrasah, bukan hanya secara keilmuan saja bahkan siswa dididik secara emosional, spiritual, dan kemandirian yang tercover dalam sistim pembelajaran *boarding school*.

Salah satu program yang dilakukan oleh Presiden Joko Widodo pada masa pemerintahannya adalah Revolusi (Transformasi) Mental, yang tertuang dalam butir ke-8 dalam "Nawa Cita". Pada intinya program tersebut dapat direalisasikan melalui penataan kembali kurikulum pendidikan nasional dengan mengedepankan aspek pendidikan kewarganegaraan dan pendidikan karakter.

Program yang juga dilakukan oleh Presiden Joko Widodo adalah terbitnya Perpres Nomor 87 Tahun 2017 tentang penguatan karakter ditandatangani oleh Presiden Joko Widodo Pada Tanggal 6 September 2017. Adapun isi pasal 3 tentang PPK (Penguatan Pendidikan Karakter) terdapat 18 karakter yang musti diterapkan di lingkungan pendidikan. Beberapa karakter tersebut berbunyi sebagai berikut: PPK dilaksanakan dengan menerapkan nilai-nilai pancasila dalam pendidikan karakter terutama meliputi nilai-nilai religius, jujur, toleran, disiplin, bekerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, komunikatif, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, dan bertanggung jawab.²¹

20 Hasil Wawancara dengan OB, Kepala Madrasah, Pada Tanggal 14 Desember 2017

21 <http://www.Sekretariat> Kabinet Republik Indonesia, Jl.Veteran No.18 Jakarta Pusat

Dari hasil observasi, peneliti menyimpulkan adanya penerapan dan implementasi yang sangat baik. Sebab sebagian anak berada dan bermukim di asrama *Boarding School*. Peneliti menyimpulkan semua jenis karakter siswa dapat terlihat ketika siswa berada di asrama, dikarenakan keberadaan mereka terlihat sejak dari bangun tidur hingga tidur lagi.

2. Beban Belajar MAN 2 Kota Serang

Kegiatan belajar dan mengajar yang dilakukan terlihat sangat efisien, dikarenakan sebelum proses KBM dilaksanakan guru membuat RPP (rencana pelaksanaan pembelajaran). Pelaksanaan KBM di dalam kelas dilengkapi oleh *infocus* dan alat peraga lainnya, ketika guru memerlukan tempat belajar, maka secara otomatis siswa dibawa ke tempat yang dibutuhkan untuk proses pembelajaran, contohnya ke laboratorium, ke perpustakaan, ke masjid, atau mungkin ke lapangan sekolah.²²

Pembelajaran yang efektif tidak selamanya dilaksanakan di dalam kelas, dikarenakan guru harus melihat situasi dan kondisi kebutuhan yang diperlukan oleh siswa. Sebab guru kreatif akan melihat keadaan siswa, bagaimana cara agar membuat siswa mudah mengerti, mudah memahami, kemudian untuk mempraktekkan materi yang sudah diajarkan, semua itu bertujuan untuk mendapatkan hasil yang diinginkan.

Kegiatan tatap muka adalah kegiatan pembelajaran yang berupa proses interaksi antara peserta didik dengan pendidik. Penugasan terstruktur adalah kegiatan pembelajaran yang berupa pendalaman materi pembelajaran oleh peserta didik yang dirancang oleh pendidik, dengan waktu penyelesaian ditentukan oleh pendidik. Sedangkan kegiatan mandiri tidak terstruktur adalah kegiatan pembelajaran yang berupa pendalaman materi pembelajaran oleh peserta didik yang dirancang oleh pendidik, dengan waktu penyelesaian diatur sendiri oleh peserta didik.

22 Hasil observasi, Pada Tanggal 11 Desember 2017

Dalam 1 pekan kegiatan pembelajaran dilaksanakan selama 6 (enam) hari belajar, dengan waktu belajar sebagai berikut:²³

Tabel 1. Waktu Belajar MAN 2 Kota Serang

Hari	Waktu Belajar		
	Kelas X	Kelas XI	Kelas XII
Senin	07.15 – 15.10	07.15 – 15.10	07.15 – 15.10
Selasa	07.15 – 15.20	07.15 – 15.20	07.15 – 15.20
Rabu	07.15 – 15.20	07.15 – 16.05	07.15 – 15.20
Kamis	07.15 – 16.05	07.15 – 16.05	07.15 – 15.20
Jum'at	07.15 – 16.50	07.15 – 15.20	07.15 – 14.35
Sabtu	07.15 – 13.50	07.15 – 13.50	07.15 – 13.50

Tabel yang dikemukakan di atas adalah jadwal yang berlaku di lingkungan Madrasah (*formal*), masih ada jadwal yang pelaksanaannya diberlakukan di *Boarding*,²⁴ yang akan dipaparkan pada pembahasan *Boarding School*.

3. Kurikulum MAN 2 Kota Serang

MAN 2 Kota Serang memadukan Kurikulum Nasional (Kurikulum 2013) dan kurikulum madrasah. Di dalamnya *include* pula kurikulum Adiwiyata/ kurikulum yang berbasis lingkungan hidup. Kurikulum ini terdiri atas (1) kelompok mata pelajaran wajib yaitu kelompok A dan kelompok B; (2) kelompok mata pelajaran C yaitu pilihan kelompok peminatan yang terdiri atas Matematika dan Ilmu Alam (**MIA**), Ilmu-ilmu Sosial (**IIS**), dan Ilmu-ilmu Bahasa dan Budaya (**IBB**);

²³ Tim Penyusun, *Op,Cit* Hlm 31

²⁴ Hasil Wawancara dengan TS, Waka Kurikulum, Pada Tanggal 13 Desember 2017

serta (3) khusus untuk **MA**, selain pilihan ketiga kelompok peminatan tersebut ditambah dengan peminatan lainnya yakni **Keagamaan** yang diatur lebih lanjut oleh Kementerian Agama²⁵

Kurikulum merupakan salah satu unsur yang memberikan kontribusi yang signifikan untuk mewujudkan proses berkembangnya kualitas potensi peserta didik. Jadi tidak dapat disangkal lagi bahwa kurikulum yang dikembangkan dengan berbasis pada kompetensi sangat diperlukan sebagai instrumen untuk mengarahkan peserta didik.

Peneliti menyimpulkan dalam perpaduan kurikulum tentu saja membutuhkan durasi waktu yang lebih panjang. Sangat tidak heran ketika Madrasah Aliyah Negeri 2 Kota Serang memilih untuk tidak meliburkan siswa pada hari sabtu, walaupun setiap hari siswa melaksanakan kegiatan pembelajaran dari pagi hingga sore hari.

Selain keempat kelompok peminatan tadi, (MIA, IIS, IBB, dan Keagamaan), MAN 2 Kota Serang juga memiliki program plus yang terintegrasi, yakni Pogram Keterampilan. Program ini menyajikan tiga alternatif, yakni (1) Tata Busana, (2) Mekatronika, dan (3) Arsitektur.²⁶ Hemat peneliti Program Keterampilan yang ada di Madrasah Aliyah Negeri 2 Kota Serang akan bertambah sesuai dengan perkembangan Iptek dan kebijakan-kebijakan yang digulirkan oleh pemerintah. Atau bahkan ada yang di evaluasi, sesuai dengan kebutuhan di era globalisasi ini.

4. Mata Pelajaran

Penilaian hasil belajar peserta didik terhadap objek penilaian berupa mata pelajaran hasilnya memiliki banyak dimensi, seperti kemampuan, kreativitas, sikap, minat, keterampilan, dan sebagainya. Oleh karena itu dalam kegiatan

25 Tim Penyusun, *Op,Cit, Hlm 23*

26 Hasil Wawancara dengan OB, Kepala Madrasah, Pada Tanggal 14 Desember 2017

penilaiannya instrument penilaian yang digunakan juga bervariasi bentuk dan jenisnya tergantung pada jenis data yang ingin diperoleh. Menurut bentuknya dapat berupa: tes tertulis, tes lisan, pengamatan, pedoman wawancara, tugas rumah, dan sebagainya. Menurut jenisnya dapat berupa: pilihan ganda, uraian objektif, uraian non objektif, jawaban singkat, menjodohkan, *performans*, portofolio.²⁷

Hasil penilaian dilaporkan tertulis per semester kepada orang tua/wali murid melalui Buku Laporan Pendidikan (BLP). Hasil penilaian yang dilaporkan berupa nilai kuantitatif gabungan dari beberapa komponen yaitu *Ulangan Harian* (UH), *Tugas* (T) dan nilai *Ujian Akhir Semester* (UAS) yang diolah mengikuti formula.

$$\frac{2 (\text{Rata-rata UH} + \text{Rata-rata T}) + \text{UTS} + \text{UAS}}{4}$$

4

Tes blok adalah tes untuk mengukur kemampuan peserta didik untuk beberapa kompetensi dasar tertentu. UAS adalah tes untuk mengukur kemampuan peserta didik untuk beberapa kompetensi dasar dalam satu semester.²⁸

Dalam penyusunan RPP (rencana pelaksanaan pembelajaran) ada baiknya di tambahkan target pencapaian karakter siswa yang diinginkan. Seperti yang dicanangkan oleh pemerintah dalam Perpres pasal 87 tentang pembentukan karakter. Guru bisa melihat sejauh mana karakter siswa ketika pembelajaran di dalam kelas. Misalkan Ketika tugas dapat diselesaikan dengan baik, tugas berkelompok berjalan dengan kompak, power point penuh dengan kreatifitas, siswa terlambat datang ke kelas, siswa melakukan kegaduhan di dalam kelas. Karakter siswa dapat terlihat ketika proses kegiatan belajar dilaksanakan.

27 Hasil Wawancara dengan TS, Waka Kurikulum Pada Tanggal Desember 2017

28 *Ibid*, Hlm 23

a. Sasaran Program

Kepala madrasah dan guru serta dengan persetujuan komite madrasah menetapkan sasaran program, baik untuk jangka menengah, dan jangka panjang. Sasaran program dimaksudkan untuk mewujudkan visi dan misi madrasah.²⁹

Tabel 2 . Sasaran Program Madrasah

Sasaran Program 1 Tahun (2015/2016) (Program Jangka Pendek)	Sasaran Program 4 Tahun (2015/2019) (Program Jangka Menengah)	Sasaran Program 8 Tahun (Program Jangka Panjang)
Mencapai kelulusan minimal 95 %	Mencapai kelulusan minimal 97 %	Mencapai kelulusan minimal 98%
Target pencapaian rata-rata NUAN lulusan minimal 6,0.	2.Target pencapaian NUAN lulusan minimal 7,0	Target pencapaian rata- rata NUAN lulusan minimal 8,0.
3.50 % lulusan dapat diterima di PT berkualitas, baik melalui jalur PMDK maupun tes seleksi.	3. 75% lulusan dapat diterima di PT berkualitas, baik melalui jalur PMDK maupun tes seleksi.	3 90% lulusan dapat diterima di PT. Berkualitas baik melalui jalur PMDK maupun tes seleksi.
4 Meraih prestasi event lomba tingkat kabupaten dan kota.	4. Meraih prestasi event lomba tingkat provinsi	4 Meraih prestasi event lomba tingkat nasional
5 25 % siswa dapat aktif berbahasa Inggris dan bahasa Arab	5. 40 % peserta didik dapat aktif berbahasa Inggris dan bahasa Arab	5 60 % peserta didik dapat aktif berbahasa Inggris dan bahasa Arab
6. 70 % peserta didik	6. 80 % peserta didik	6 100 % peserta didik dapat

²⁹*Bid*, Hlm 5

dapat mengoprasikan program Ms Office dan internet	dapat mengoprasikan program Ms Office dan internet	mengoprasikan program Ms Office dan internet
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Selain sasaran tersebut di atas, madrasah juga sangat perhatian pada aspek religius yaitu: terciptanya kehidupan religius di lingkungan madrasah yang diperlihatkan dengan perilaku takwa, imani, sabar, ikhlas, sederhana, bersih, mandiri, ukhuwah dan bebas berkreasi yang Islami juga menjadi sasaran peningkatannya secara kualitas pada setiap tahapan.³⁰

b. Strategi

Sasaran program tersebut selanjutnya ditindaklanjuti dengan strategi pelaksanaan yang wajib dilaksanakan dan menjadi komitmen seluruh warga madrasah sebagai berikut :

- 1) Menjaring peserta didik baru lulusan MTs dan SMP melalui seleksi kompetitif.
- 2) Semua komponen madrasah dilibatkan dalam perencanaan dan implementasi program sesuai dengan kompetensinya.
- 3) Peningkatan kualifikasi dan sertifikasi guru serta memberikan pembinaan bagi guru yang belum memiliki kompetensi professional.
- 4) Memberikan pelayanan prima dalam mengantarkan subyek didik agar memiliki kemantapan aqidah, penguasaan ilmu, keluhuran akhlak dan kemandirian.
- 5) Membantu dan memfasilitasi pengembangan potensi multi dimensi yang dimiliki peserta didik untuk diaktualisasikan dan dikembangkan melalui program madrasah.

³⁰*ibid*, Hlm 6

- 6) Menciptakan suasana kehidupan yang kreatif, inovatif, apresiatif, sehat, menyenangkan, dan religius.
- 7) Meningkatkan profesionalisme dan akuntabilitas madrasah sebagai pusat tamadun kajian Islam dan pembudayaan ilmu pengetahuan, keterampilan, pengalaman, sikap dan nilai sesuai dengan tuntutan aqidah dan syari'ah Islam.
- 8) Mengadakan kerjasama pendidikan dengan berbagai pihak terkait.
- 9) Membudayakan peran serta pemerintah daerah dan masyarakat dalam penyelenggaraan pendidikan.
- 10) Kearsamaan.³¹

c. Data dan Keadaan Peserta Didik

1) Penerimaan Peserta Didik Baru (PPDB)

Penerimaan Peserta didik Baru (PPDB) bagi suatu sekolah merupakan salah satu kegiatan penting, karena proses tersebut mempunyai nilai strategis guna menjaring peserta didik berkualitas. Demikian halnya bagi MAN 2 Kota Serang, proses PPDB dijadikan strategi awal dalam menjaring peserta didik yang berkualitas pada aspek akademis, personalitas dan religiusitasnya agar peserta didik dapat mengikuti proses pembelajaran dengan baik dan mampu bersosialisasi di lingkungan madrasah.³² PPDB di MAN 2 Kota Serang dilaksanakan melalui 2 (dua) jalur:

- a. Jalur prestasi yaitu proses penerimaan tanpa seleksi tes, untuk kuota 3 kelas X unggulan, sebanyak 84 orang peserta didik. Penerimaan

³¹*Ibid*, Hlm 7

³² Hasil Wawancara dengan OB, Kepala Madrasah, Pada Tanggal 13 Desember 2017

jalur prestasi berdasarkan prestasi akademik peserta didik ketika di MTs/ SMP.

- b. Jalur seleksi, yaitu proses penerimaan dengan mengikuti serangkaian tes yang kompetitif.³³

Berdasarkan data yang telah diperoleh dari tahun-tahun sebelumnya, maka ditargetkan bahwa calon peserta didik yang mengikuti seleksi penerimaan peserta didik baru adalah sama atau lebih banyak dari tahun sebelumnya. Dari jumlah tersebut akan disaring menjadi sejumlah peserta didik sedemikian sehingga setiap rombel kelas X berkapasitas kurang lebih 36 peserta didik. Berdasarkan pengalaman beberapa kali proses penerimaan peserta didik baru pada tahun-tahun sebelumnya, kondisi ini tercapai dengan prosentase penerimaan sebesar kurang lebih 75 % dari jumlah peserta didik yang mendaftar.³⁴

2) Jumlah Peserta didik

Jumlah peserta didik pada tahun pelajaran 2017/2018 seluruhnya berjumlah 1001 orang. Peserta didik sejumlah tersebut dikelompokkan atas 30 rombongan belajar (rombel) yaitu untuk kelas X ada 10 rombel. Pada kelas XI peminatan MIA terdiri dari 6 rombel, peminatan IIS 2 rombel, peminatan IBB dan Keagamaan, masing-masing 1 rombel. Sedangkan pada kelas XII, ³⁵peminatan MIA terdiri dari 6 rombel, program IIS 3 rombel, serta peminatan IBB dan Keagamaan, masing-masing 1 rombel.

³³*ibid*, Hlm 10

³⁴ Hasil Wawancara dengan OB, Kepala Madrasah, Pada Tanggal 14 Desember 2017

³⁵ Hasil Dokumentasi, Pada Tanggal 10 Desember 2017

Persebaran jumlah peserta didik antarkelas/ rombel merata dengan jumlah peserta didik setiap rombelnya diupayakan secara bertahap dari tahun ke tahun diperkecil agar terwujud kondisi kelas yang mendukung tercapainya hasil pembelajaran yang optimal. Untuk tahun pelajaran 2017/2018 jumlah peserta didik setiap rombel kurang lebih 36 peserta didik. Sekitar 68% peserta didik MAN 2 Kota Serang bergender wanita. Berikut adalah informasi jumlah peserta didik menurut gender.

Sepuluh dari peserta didik (50%) berasal dari daerah luar Kota Serang sehingga banyak yang tinggal dan bermukim di pondok pesantren atau kost di tempat pemukiman penduduk sekitar madrasah. Untuk mempermudah pengawasan dan pengembangan karakter, bagi peserta didik kelas X diwajibkan tinggal di *boarding* MAN 2 Kota Serang.³⁶

5. Implementasi desain pembelajaran *full day* School di MAN 2 Kota Serang

Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Pasal 3, bahwa pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertaqwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.³⁷

Atas dasar rumusan tersebut, maka kurikulum 2013 menghendaki peningkatan dan keseimbangan antara sikap, keterampilan dan pengetahuan,

36 Hasil Wawancara, dengan OB Kepala Madrasah, Pada Tanggal 14 Desember 2017

37 Undang-undang *Sisdiknas*, Fokusindo Mandiri, Bandung, 2012, Hlm 6

untuk membangun *soft skills* dan *hardskills* yang meliputi aspek kompetensi sikap (*attitude*), keterampilan (*skill*), dan pengetahuan (*knowledge*).³⁸

Madrasah Aliyah Negeri 2 Kota Serang, memang belum *full day* jika melihat ciri dari *full day school* yang pernah dicanangkan oleh Kemendikbud yakni 5 hari kerja. Jadwal pembelajaran dilaksanakan dari pagi hingga sore hari, dan di hari sabtu sekolah diliburkan. Namun beban belajar yang diberikan kepada anak-anak melebihi 8 jam sehari, ditambah *Ektrakurikuler* sore hari, dan pada sore harinya anak-anak sebagian pulang ke *Boarding*.³⁹

Salah satu target pencapaian yang diinginkan Madrasah dan sudah tentu menjadi sebuah tuntutan dari masyarakat, bahwasanya siswa diharapkan memiliki keunggulan *kompetitif* dan keunggulan *komparatif*. Keunggulan *Kompetitif* bisa didapatkan siswa di Madrasah, sedangkan keunggulan *komparatif* bisa didapatkan siswa melalui sistem *Boarding School*. Nah sudah sangat jelas MAN 2 Kota Serang pada tataran Implementasi sudah menerapkan *full day*, bahkan bisa saya katakan lebih dari *full day*, sebab di sekolah pulang sore hari, dan sebagian siswa menetap di *Boarding School*.⁴⁰ “ujar Hj Aida . yang pernah menjadi kepala Madrasah dua periode itu.

Boarding School MAN 2 Kota Serang di namai *Islamic Boarding School* MAN 2 Kota Serang. Sistem pembelajaran di dalamnya didesain, seperti yang ada di pesantren. Harapannya selain keunggulan *kompetitif*, siswa juga dibekali keunggulan *komparatif*. Terdapat pembelajaran keagamaan, seperti pengajian Al-Qur’an, Al-Hadist, pengajian kitab kuning dan lain-lain. Dan pembiasaan-pembiasaan baik yang diterapkan mulai dari mencuci piring

38 Trianto Ibnu Badar At-Taubany, *Op,Cit*, Hlm 115

39 Hasil Wawancara dengan OB, Kepala Madrasah, Pada Tanggal 14 Desember 2017

40 Hasil Wawancara dengan A, Wali Kelas XII IPA 1, Pada Tanggal 15 Desemberr 2017

sendiri, merapihkan tempat tidur, merapihkan baju sendiri, bersih-bersih dan lain sebagainya.⁴¹

Di pihak lain, *full day school* berasal dari pesantren dengan mengadopsi sistem yang diajarkan dimana anak didik selalu dalam pengawasan seorang kiai/guru yang aktif memonitoring perkembangan anak dari waktu ke waktu. Kalau di pesantren santri diawasi selama 24 jam, namun dalam *full day school* hanya sehari saja, tidak sampai semalam.⁴² Maka dapat disimpulkan bahwa MAN 2 Kota Serang pada hakikatnya sudah *full day*, jika dilihat dari beban waktu lamanya belajar. Bahkan sudah lebih dari *full day*,

Program kerja Madrasah Aliyah Negeri 2 Kota Serang sangat mengharapkan *Islamic Boarding School* ini diberlakukan wajib 3 tahun untuk semua siswa Madrasah, hanya saja kesiapan dan fasilitas yang belum memadai untuk hal ini. Pada tataran implementasinya baru mampu melaksanakan wajib berasrama selama 1 tahun untuk kelas X, dan 3 tahun untuk jurusan keagamaan.

6. Kendala dalam implementasi pembelajaran *full day* di MAN 2 Kota Serang

Pemberlakuan *full day school* belum menjadi sebuah keharusan, maka dari itu MAN 2 Kota Serang masih mengikuti regulasi yang ditetapkan oleh Kementerian Agama.⁴³ Akan tetapi spada tataran implementasinya MAN 2 Kota Serang sangat berpotensi untuk dijadikan atau disebut dengan *full day school* , penyebab atau pendukung dari pada hal itu, antara lain: 1) meningkatnya minat masyarakat untuk memasukkan anaknya ke Madrasah

41 Hasil Wawancara dengan ZA, Ketua *Islamic Boarding School*, Pada Tanggal 14 Desember 2017

42 Jamal Ma'mur Asmani, (2017), *Full Day School*, Yogyakarta, Ar-Ruzz Media

43 Hasil Wawancara dengan OB, Pada Tanggal 14 Desember 2017

Aliyah Negeri. 2) kepercayaan masyarakat terhadap kualitas dari manajemen Madrasah, dikarenakan MAN 2 Kota Serang adalah salah-satu Madrasah percontohan yang ada di Provinsi Banten.⁴⁴ 3) tenaga pendidik dan kependidikan yang mumpuni dibidangnya masing-masing, ditambah dengan statusnya sebagai pegawai negeri sipil, hal ini menjadi tuntutan seorang abdi negara untuk bekerja semaksimal mungkin. 4) letak Madrasah Aliyah Negeri 2 Kota Serang yang strategis, keberadaannya ada di tengah-tengah pusat pemerintahan Provinsi Banten⁴⁵

a. Faktor Penghambat

Pemberlakuan *full day school* belum menjadi sebuah keharusan, maka dari itu MAN 2 Kota Serang masih mengikuti regulasi yang ditetapkan oleh Kementerian Agama.⁴⁶ Beberapa kendala dari diberlakukannya program *full day school* antara lain: 1) kesiapan dari tenaga pengajar, bahwasanya tidak *full day* pun Madrasah sudah pulang sore hari hingga pukul 15.00 bahkan lebih. Apalagi jika ditambah dengan lima hari kerja.⁴⁷ 2) Tenaga pembimbing Ekstrakurikuler sulit untuk mengatur jadwal, sebab jika seluruh ekskul dijadwalkan dihari sabtu, maka ini menjadi kendala, dikarenakan ada ekskul wajib dan ekskul pilihan, dimana pembina ekskul pun ada yang menjadi pengajar di kelas.⁴⁸ 3) pemanfaatan PSBB (pusat sumber belajar bersama), belum maksimal, dikarenakan PSBB MAN 2 Kota Serang untuk sementara ini masih digunakan untuk Kementrian Agama Kota Serang. 4) padatnya kegiatan ekskul yang ada di Madrasah Aliyah Negeri 2 Kota Serang, membuat kegiatan/acara pementasan kurang dukungan atau partisipan, sehingga suasana kegiatan tidak terlihat ramai peminat, penonton dan suporter. 5)

44 Hasil Wawancara dengan OB, Pada Tanggal 14 Desember 2017

45 Hasil Observasi, Pada Tanggal 22 November 2017

46 Hasil Wawancara dengan OB, Pada Tanggal 14 Desember 2017

47 Hasil Wawancara dengan TS, Pada Tanggal 13 Desember 2017

48 Hasil Wawancara dengan RY, Pada Tanggal 14 Desember 2017

Boarding School, salah satu program unggulan yang ada di MAN 2 Kota Serang dimana selain keunggulan kompetitif, Madrasah mengharapkan memiliki keunggulan kooperatif. Keunggulan kooperatif inilah yang diharapkan dapat dihasilkan dari *Boarding School*.⁴⁹Keterbatasan tenaga yang ada di asrama menjadi penyebab kendala yang ada di lapangan, dikarenakan Musrif/Musrifah tidak banyak yang bertahan lama. Penyesuaian beradaptasi pengasuh yang baru memerlukan waktu yang cukup, ditambah jika mengharapkan kinerja yang baik memerlukan bimbingan yang tidak sebentar dari para pengurus/pimpinan.⁵⁰

7. Kemandirian Belajar Siswa di MAN 2 Kota Serang

a. Deskripsi Data Kemandirian Belajar Siswa MAN 2 Kota Serang

Deskripsi data ini penulis lakukan untuk mengetahui data mengenai kemandirian belajar siswa. Yang diperoleh dari penyebaran angket sebanyak item kepada 54 responden. Selanjutnya data hasil angket tersebut penulis susun sebagai berikut:

55	56	57	60	61	61	61	62	63	63
63	63	63	64	64	64	64	65	65	65
65	65	65	65	66	66	66	66	66	66
67	68	68	68	68	69	69	69	69	69
69	70	70	70	71	71	71	72	73	74
76	78	81	82						

49 Hasil Wawancara dengan A, Pada Tanggal 15 Desember 2017
 50 Hasil Wawancara dengan ZA, Pada Tanggal 12 Desember 2017

Berdasarkan data hasil angket di atas, dapat diidentifikasi bahwa nilai terendah adalah 55 dan nilai tertinggi adalah 82. Sedangkan untuk menganalisis data penulis menempuh langkah-langkah sebagai berikut:

1. Menentukan nilai *range* dengan rumus:

$$\begin{aligned} R &= Nt - Nr + 1 \\ &= 82 - 55 + 1 \\ &= 28 \end{aligned}$$

2. Menentukan banyaknya kelas, dengan rumus:

$$\begin{aligned} K &= 1 + 3.3 \log n \\ &= 1 + (3.3) \log 54 \\ &= 1 + (3.3) (1.7) \\ &= 6,61 \text{ (dibulatkan menjadi 7)} \end{aligned}$$

3. Menentukan panjang kelas interval, dengan rumus:

$$\begin{aligned} i &= \frac{R}{K} \\ &= \frac{28}{7} \\ &= 4 \end{aligned}$$

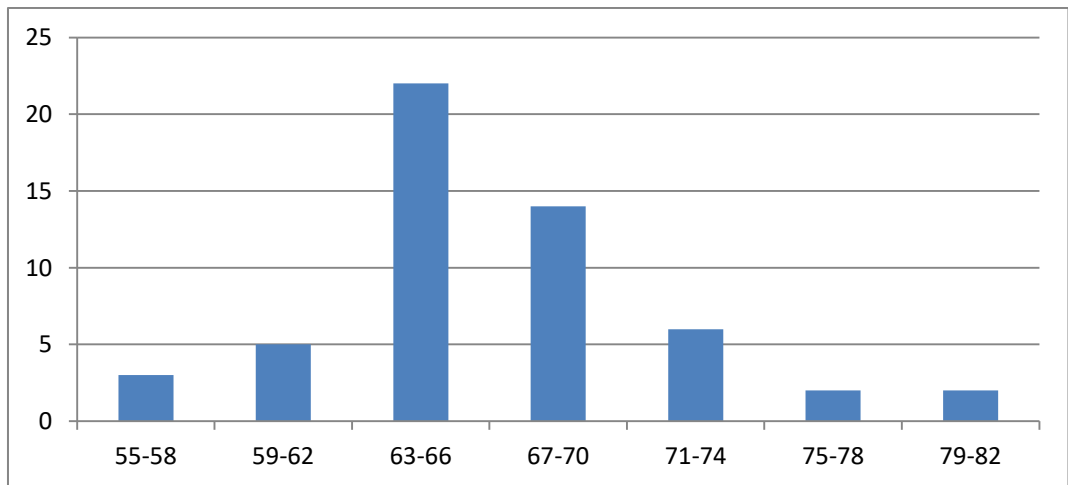
4. Membuat tabel distribusi frukuensi

Tabel 3. Distribusi Frekuensi (Kemandirian Belajar Siswa)

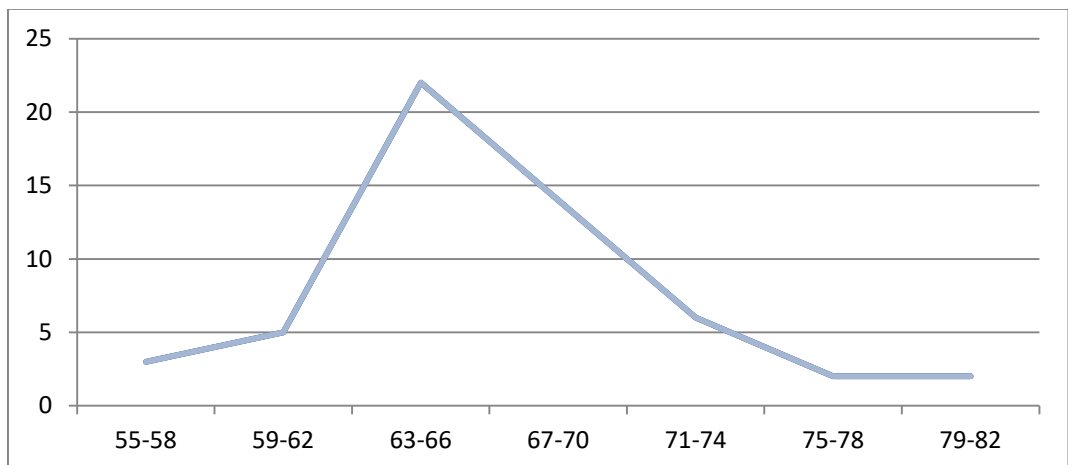
Kelas Interval	F	Fk	Midpoint	FX	Presentasi
55 – 58	3	3	65,5	196.5	5 %
59 – 62	5	8	60,5	302.5	9 %
63 – 66	22	30	64,5	1419	41 %
67 – 70	14	44	68,5	959	26 %
71 – 74	6	50	72,5	435	11 %

75 - 78	2	52	76,5	153	4 %
79 - 82	2	54	80,5	161	4 %
	$\Sigma f = 54$			$\Sigma fx = 3626$	100 %

Grafik 1. Histogram Kemandirian Belajar Siswa



Grafik 2. Polygon Kemandirian Belajar Siswa



5. Menentukan ukuran gejala pusat/analisis tendensi sentral dengan cara:

a. Menghitung *mean* dengan rumus:

$$\bar{X} = \frac{\sum FX}{N}$$

$$= \frac{3626}{54}$$

$$= 67,14$$

b. Menghitung *median* dengan rumus:

$$Me = B + p \left\{ \frac{1/2 n - f}{f} \right\}$$

$$= 67,14 + 4 \left\{ \frac{1/2 \cdot 54 - 8}{22} \right\}$$

$$= 67,14 + 4 \left\{ \frac{27 - 8}{22} \right\}$$

$$= 67,14 + 4 \left\{ \frac{27 - 8}{22} \right\}$$

$$= 67,14 + 4 \left\{ \frac{19}{22} \right\}$$

$$= 67,14 + 4 \{0,86\}$$

$$= 67,14 + 3,44$$

$$= 70,58$$

c. Mencari modus dengan rumus:

$$Mo = b + P \left\{ \frac{b_1}{b_2 + b_2} \right\}$$

$$= 67,14 + 4 \left\{ \frac{17}{8-17} \right\}$$

$$= 67,14 + 4 \left\{ \frac{17}{8-17} \right\}$$

$$= 67,14 + 4 \left\{ \frac{17}{-9} \right\}$$

$$= 67,14 + \{-7,55\}$$

$$= 59,59$$

6. Standar Deviasi

Tabel 4. Deviasi Rata-rata Data Kelompok

Kelas Interval	F	Midpoint (X)	FX	X	x^2	fx^2
55-58	3	65,5	196.5	-1.648	2.715	8.145
59-62	5	60,5	302.5	-6.648	44.19	220.95
63-66	22	64,5	1419	-2.648	7.011	154.2
67-70	14	68,5	959	1.35	1.822	25.508
71-74	6	72,5	435	5.35	28.62	171.72
75-78	2	76,5	153	9.35	87.42	174.84
79-82	2	80,5	161	13.35	178.2	356.4
	54		3626			1111.763

Menentukan standar deviasi dengan rumus:

$$SD = \sqrt{\frac{\sum FX^2}{\sum f}}$$

$$= \sqrt{\frac{1111.763}{54}}$$

$$= \sqrt{20.58}$$

$$= 4.537$$

7. Menghitung uji normalitas

a. Uji Z dengan rumus:

$$Z = \frac{X - \bar{X}}{SD}$$

$$= \frac{54.5 - 67.14}{4.537}$$

$$= -2.76$$

b. Menghitung luas tiap kelas interval :

= Nilai tabel Z lebih besar – nilai Z tabel lebih kecil

= 0656 – 0084

= 0572

c. Menentukan f_h dengan cara :

= Luas tiap kelas interval X jumlah sampel

= 0572 – 54

= 30888

Tabel 5. Uji Normalitas Data Kemandirian Belajar Siswa

Interval kelas	Batas Nyata	Z	Tabel Z	L. tiap kelas interval	f_h	f_o	$\chi^2 = \frac{(f_o - F_h)^2}{f_h}$
	54.5	- 2.78	0084				
55 - 58				0572	30888	3	30882,029
	58.5	- 1.90	0656				
59 - 62				1715	92610	5	92600,027
	62.5	- 1.02	2371				
63 - 66				288	15552	22	15508,03
	66.5	- 1.14	2083				
67 - 70				951	51354	14	51326,038
	70.5	0.74	3034				
71 - 74				886	47844	6	47832,075
	74.5	1.62	1074				
75 - 78				899	48546	2	48542,08
	78.5	2.50	0175				
79 - 82						2	
					Jumlah	54	286690.279

d. Derajat kebebasan (dk) dengan rumus:

$$dk = \text{banyaknya kelas} - 3$$

$$= 7 - 3$$

$$= 4$$

e. Tarif signifikansi $\alpha = 0,01$ atau $\alpha = 0,05$, jika kita ambil $0,01$ maka :

$$\begin{aligned} X^2 \text{ tabel} &= X^2 (1 - \alpha) (dk) \\ &= X^2 (1 - 0,01) (4) \\ &= X^2 (0,95) (4) \end{aligned}$$

f. Kita lihat tabel X^2 untuk $X^2 (0,95) (4) = 9,49$

8. Solusi Mengatasi Kendala dalam Pembelajaran *full day* di MAN 2 Kota Serang

Program yang akan dilaksanakan di Madrasah Aliyah Negeri 2 Kota Serang selain mengikuti regulasi Kementerian Agama dan ketetapan dan kebijakan dari pemerintah.⁵¹ Namun sebelumnya seluruh program dan agenda kerja yang belum terlaksana terlebih dahulu dilakukan rapat kerja tahunan, tujuannya untuk mengevaluasi baik atau tidaknya program tersebut. Atas dasar hasil musyawarah bersama seluruh tenaga pendidik, kependidikan bahkan seluruh karyawan yang ada di MAN 2 Kota Serang. Adapun solusi dalam pembelajaran *full day school* di MAN 2 Kota Serang, antara lain sebagai berikut:

a. Evaluasi

Sesudah kegiatan biasanya diadakan evaluasi dimana letak kesalahan sehingga kegiatan tidak terrealisasi dengan baik, ketika sudah diketahui penyebabnya, maka akan dijadikan pembelajaran supaya tidak terulang kembali, minimal dalam pelaksanaan kegiatan dari program tersebut.⁵²

51 Hasil Wawancara dengan OB, Pada Tanggal 14 Desember 2017

52 Hasil Wawancara dengan OB, Pada Tanggal 14 Desember 2017

b. Rapat Kegiatan

Sebelum dilaksanakan kegiatan, panitia terlebih dahulu melakukan rapat, dengan tujuan hal-hal yang dibutuhkan selama pelaksanaan kegiatan dapat terpenuhi dan juga hal-hal yang berpotensi kegagalan dalam ditangani sebelumnya.⁵³

c. Bekerjasama dengan Pihak Keamanan

Pihak keamanan yang bertugas di MAN 2 Kota Serang dibagi kedalam beberapa *shif* siang dan malam, tujuannya untuk mengamankan dan mengontrol kegiatan yang dilaksanakan di MAN 2 Kota Serang. Para *Security* dilengkapi dengan fasilitas CCTV, untuk mempermudah proses pengamanan.⁵⁴

d. Koordinasi

Padatnya kegiatan di Madrasah Aliyah Negeri 2 Kota Serang, membuat tenaga pendidik, kependidikan, dan seluruh karyawan sepertinya lupa, atau kurang koorinasi. Sehingga membuat kegiatan kurang berjalan dengan baik. Oleh karena itu koordinasi diperlukan untuk meminimalisir misscommunication, sehingga kegiatan dapat berjalan dengan baik.⁵⁵

9. Dukungan Dari Semua Unsur Yang Ada Di Madrasah

Kegiatan siswa sangat padat, seperti mengikuti perlombaan untuk event-event bergengsi yang ada di kota, propinsi, bahkan nasional,

53 Hasil Musyawarah, dengan TS, Pada Tanggal 13 Desember 2017

54 Hasil Wawancara, dengan RY, Pada Tanggal 14 Desember 2017

55 Hasil Wawancara dengan SN, Koordinator Guru Seni, Pada Tanggal 12 Desember 2017

sehingga tidak sedikit anak yang terlihat banyak izin dispensasi, tidak mengikuti pembelajaran di dalam kelas, dikarenakan sedang berlatih untuk persiapan perlombaan tersebut. Hal ini memerlukan dukungan dari semua unsur khususnya guru yang sedang mengajar di kelas.

D. KESIMPULAN

Berdasarkan hasil penelitian dan pembahasan, dapat ditarik kesimpulan sebagai berikut: **Pertama**, Desain pembelajaran di MAN 2 Kota Serang memadukan Kurikulum Nasional (Kurikulum 2013) dan Kurikulum Madrasah. MAN 2 Kota Serang tetap mengikuti regulasi dari Kementerian Agama bahwa tidak ada paksaan dari pemerintah untuk melaksanakan program *full day school* yang 5 hari kerja. **Kedua**, Implementasi *full day school* di Madrasah Aliyah Negeri 2 Kota Serang, belum *full day* jika melihat ciri dari *full day school* yang pernah dicanangkan oleh Kemendikbud yakni 5 hari kerja. Namun pada prakteknya MAN 2 Kota Serang sudah melebihi *full day school*, meski belum 5 hari kerja. **Ketiga**, beberapa kendala dari diberlakukannya program *full day school* antara lain: 1) kesiapan dari tenaga pengajar; (2) Tenaga pembimbing Ekstrakurikuler sulit untuk mengatur jadwal; (3) pemanfaatan PSBB (pusat sumber belajar bersama), belum maksimal, (4) adanya program *Boarding School*, salah satu program unggulan yang ada di MAN 2 Kota Serang. **Keempat**, kemandirian belajar siswa dikembangkan Sesuai dengan Visi dan Misi MAN 2 Kota Serang, diterapkan di kelas, di luar kelas, bahkan di *Boarding*. **Kelima**, solusi dalam pembelajaran *full day school* di MAN 2 Kota Serang, antara lain: (1) Evaluasi sebelum dan Sesudah kegiatan dilaksanakan; (2). Rapat Kegiatan Sebelum dilaksanakan kegiatan; (3) Bekerjasama dengan Pihak Keamanan, dalam hal ini bekerjasama dengan unsur *security*; dan (4)Koordinasi, diperlukan untuk meminimalisir *misscommunication*, sehingga kegiatan dapat berjalan dengan baik; (5) Dukungan dari semua unsur yang ada di madrasah.

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LEADERSHIP ROLE OF PRINCIPAL ON IMPROVING THE PERFORMANCE OF TEACHER AT MADRASAH ALIYAH DARUL MUQIMIN PANDEGLANG

Tulisan ini terbit di Jurnal Saudi Journal of Humanities and Social Science
Pada Volume -1, Issue 3 (Maret, 2017), hal. 240-247

ABSTRACT

Principal of Madrasah Aliyah Darul Muqimin has a democratic leadership type. It is characterized by actions that absorb the aspirations of his subordinates, firm in the act and make decisions, and to accommodate all its forces objectively. One of the headmaster tasks would provide an assessment of the performance of teachers. Teachers are required to prepare in the scope of the pedagogic and professional competence. Among the aspects of competence in question is the activity of designing, implementing, which includes the first activities, main and end, also carrying out the process of formative and summative evaluation. The main problem will be discuss in this paper is how the Role of Principal in Improving Teacher Performance at Madrasah Aliyah Darul Muqimin. This research is descriptive qualitative that using case study approach, explanation give by using descriptive analytic study, reinforced with inductive thinking and understanding of theory, and analysis of quantitative data to explain certain phenomena and aspects. Principal should be able to push the performance of teachers by demonstrating a friendly, close, and full consideration to the

teachers, both as individuals and as a group. Positive behavior of Principal can encourage, guide, and motivate all citizens of madrasah to cooperate in realizing the vision, mission, and goals of madrasah.

Keywords: Leadership, Principal, Madrasah, Performance, and Teacher

A. INTRODUCTION

Leadership as one of the functions of management is very important to achieve organizational goals. With a very heavy as if leadership were forced to face a variety of factors such as: the structure or order, coalition, power, and condition of organization environment. Conversely leadership can easily become a great resolve-tool against any problems that happen to an organization.

Leadership can play a role in protecting some issues of un-appropriate organization setting, such as: the distribution of power that become a barrier for effective action, lacked of variety sources, the procedure that considered is bad, and the problems the organization is more fundamental. Therefore, central role of leadership in the organization, dimensions of leadership that are complex need to be understood and assessed in a coordinated manner, so that the role of leadership can be effectively implemented. These dimensions is the definition of what constitutes leadership, a wide range of studies on leadership, leadership effectiveness, also the efforts to improve leadership (1).

Principal as a leader is a generally accepted metaphor, with the teacher as a follower or as a worker. Lately, more and more literature of education reforms consistently force that effective leaders do not apply it directly, but it is very influential on the ability of madrasah to improve the quality of implementation of programs and academic success of students. While the

learning activities of students in the madrasas increasingly accepted as occupying the position of "first, last, and always" depend on the quality of teachers. This shows the importance of quality of leadership in determining the performance of teachers and quality of teaching in the classroom (2).

Principal has functional authority for supervise to teachers under his leadership. The role of principal in improving teacher performance is expected to allow teachers to teach more competent, focused and professional, making it easier to comprehend, digest and then realize in everyday tasks. The teacher is a central figure in education, because a teacher is a figure that is needed to encourage the success of learners.

Principals as leaders in the world of formal education required to improve the quality of management resources through its performance, especially in terms of management organization and execution of basic tasks and other tasks. In addition principal needs to actualize managerial skills to increase teacher performance. This is very important as position holders as headmaster, professional increase in carrying out their duties and responsibilities as a professionals in the field of education.

Leaders use the ability and intelligence by using the environment and the potential that exists in the organization. In other words, the leader tries to involve members of the organization to achieve the goal. The ability to drive, steer and influence the members of the organization in an effort to achieve the goals of the organization as a form of leadership. The capability of influencing the behavior of others towards a particular goal as an indicator of the success of a leader (3). It is deciphering leadership as a deliberate engagement to influence the behavior of people.

Teacher performance or achievement (performance) is the results achieved by teachers in carrying out the tasks assigned to them based on

skills, experience and sincerity also in using time. Leadership is one of educational component that most plays a role in improving the quality of education. Principal is responsible for education in micro-management; educational leadership related to principal issues in improving opportunities for meetings effectively with teachers in a conducive situation. In this case, the behavior principal should encourage the performance of teachers by demonstrating a friendly, close, and full consideration of the teachers, both as individuals and as a group. Principal positive behavior can encourage, guide, and motivate all citizens of madrasah to cooperate in realizing the vision, mission, and goals of madrasah.

Teachers would be good if the teacher has to implement the elements consisting of loyalty and commitment to the task of teaching, master and develop learning materials, discipline, in teaching and other duties, creativity in the implementation of teaching, cooperation with all the school community, leadership becomes a role model to student, a good personality, honest and objective to guide the students, as well as responsibility towards his duties. Therefore principal as leader is to conduct an assessment of teacher performance. This assessment is important to remember its function as an evaluation tool for the leadership of principal.

One task of Principal must provide an assessment of the performance of teachers in improving the performance is required to prepare especially in some aspects of the scope on the pedagogic and professional competence. Among the aspects is the activity design, implementation which includes first activities, main and end. While the third aspect is evaluation of Implementation of Teacher Performance Assessment includes formative and summative assessment. In one school year, at least the implementation of performance appraisal twice the beginning of the school year and the end of the school year. This means that each six months the teacher performance will

be assess. PKG is not to complicate the task of a teacher, but PKG implemented in order to realize a professional teacher, because the dignity of a profession is determined by the quality of professional services quality.

Based on the background above, the problems of principal that will be discuss in this paper are: How leadership of Principal at Madrasah Aliyah Darul Muqimin, how teacher performance at Madrasah Aliyah Darul Muqimin, and how the role of Principal in Improving Teacher Performance at Madrasah Aliyah Darul Muqimin?

B. Literature Review

The author's knowledge there has been no writings of others who are directly related to the "*Leadership Role Of Principal On Improving The Performance Of Teacher At Madrasah Aliyah Darul*". However, there are some posts that are not directly related to the theme of this discussion, among them are:

Research conducted by Dyah Dwi Listyor, she is Tarbiyah faculty Student of UIN Sunan Kalijaga in 2010 with the title "*The Role of the Principal in Improving Teacher Performance and Employee Motivation in MTsN Model Parakan, Temanggung, Central Java*" (4). This study discusses the role of the principal as motivator and leader in improving teacher performance and employee motivation in MTsN Model Parakan, and knowing the principal strategy in improving teacher performance and motivation of employees, and to know the principal obstacle in improving teacher performance and employee motivation.

Research conducted by Agus Sulasih Hikmah university students of Tarbiyah UIN Sunan Kalijaga in 2010 about "*The Role of the Principal as Manager In international school (RSBI) in SMK Ma'Arif I Kebumen*" (5). This

study discusses the role of the principal as a manager in RSBI in SMK Ma'arif I Kebumen and to find out how management supporting factors and facing the factors inhibiting the implementation of the school.

Research conducted by Andi Prastowo the faculty student of Tarbiyah UIN Sunan Kalijaga in 2010 with the title "*Principals Leadership As Supervisor Education in Teacher Competence Development in the State Madrasah Ibtidiah Jejeran Bantul*" (6). This study discusses the implementation of the leadership of headmaster as supervisor of education in the development of the competence of teachers, determine leadership styles and identify factors inhibiting and supporting the leadership of headmaster of State Madrasah Ibtidiah Jejeran in organizing the supervision of education for the development of teacher competence.

Research conducted by Tri Setiawan Isa, university students of Tarbiyah UIN Sunan Kalijaga in 2010 with the title "*The Role of Principals As Supervisor of Education in Increasing Pedagogical Competence of PAI teacher at MTs Sleman Yogyakarta City*" (7). This study discusses the efforts made by headmaster, knowing the form of assessment pedagogical competence of PAI teachers and know the problems and how the settlement faced headmaster in improving pedagogical competence of teachers of PAI in Sleman MTsN City. Research conducted by Hidayah Choirul the students of the faculty Tarbiyah UIN Sunan Kalijaga in 2010 on "*Emotional Intelligence Urgency of Principal Motivation in Improving Teacher Performance (Case Study of Play Group Budi Muli Two Terban Yogyakarta)*" (8). This study discusses about principal leadership type, emotional intelligence urgency for teachers and principals, know the efforts made by principal on enhancing performance motivation in Play Group Budi Mulia Two Terban Yogyakarta.

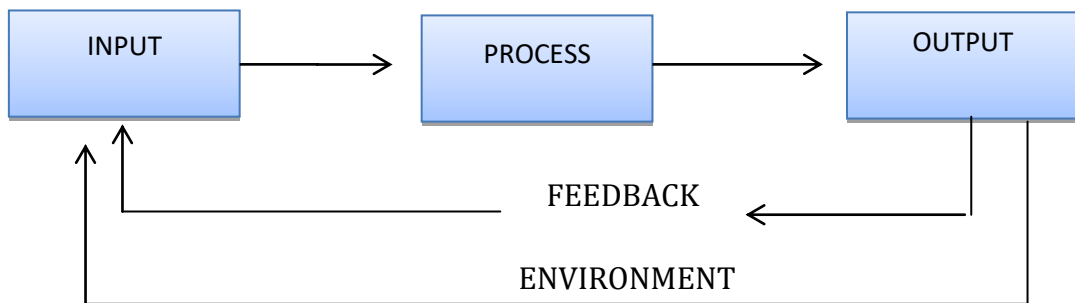
While the reference book used by author are: First, the author is Mulyasa "Being a Professional Principal " which discuss the necessary

professional principal, who can encourage educators to collaborate and cooperate in improving the quality of schools, and to realize the vision and mission. Second, the author is Mulyasa "Management & Leadership of Principal" in which to discuss about management and leadership of principals in terms of coordination, communication, and also the roles of the principal. Third, the author is Wahjosumidjo "Principal Leadership" in which to discuss about how a principal do administrative process of the school, also through theoretical and philosophical approaches of the various theories of knowledge, insight, and issues that necessary faced by the principal. Fourth, the author is Ara Hidayat and Imam Machali "Education Management" which discuss about the management system of education, especially in schools / madrasah. Management of education and national education, organizing, leadership, managing madrasah education and implementation of management in the management of education.

From the thesis mentioned above can be seen that this paper essentially different. Because here the author focus to the role of principal leadership and inhibiting factor of headmaster leadership in improving the performance of teachers at Madrasah Aliyah Darul Muqimin Banjar Pandeglang.

C. Thinking Framework

In the process of education management there are several important elements, namely human resources, material and cost elements. Human resource element is the head of the Madrasah as a leader, teacher, staff and students, material element is buildings, infrastructure, learning resources and financing element is education processes. These elements related each other into one integral system in the educational process. The relation above can be described in the following scheme :



Picture1.1

In the picture above, which includes input aspect is the headmaster, teachers, students, facilities, media and infrastructure. The process through teaching, training, coaching, evaluation and management. Meanwhile, output aspect are knowledge, skills and attitudes.

Of the various elements above, principal as the human element plays a strategic role in driving educational activities, even other resources is less meaningful when not accompanied by a teacher's performance is adequate, although the performance of teachers is not inseparable from resources other support that can lead to optimization of work , In other words, the teacher is spearheading of the effort to improve the quality of services, processes and research results.

D. Research methods

By type, this research is a field research - is a study aimed to do deeper research about the problem, so it produce an image that is well organized and complete. The research model is a qualitative research that aims to understand the phenomenon of what is experienced by research subjects, for example: behavior, perception, motivation, action, and others (9). This research was descriptive because it intends to collect information on the status of existing symptoms, using the method of observation, interviews and documentation as data collection.

This study is Descriptive qualitative by using case study approach, and explained by using analytic descriptive study, it means analyzing data based on the fact of qualitative data, which is reinforced with inductive thinking and understanding of theory, and reinforced by the analysis of quantitative data to explain the phenomenon and certain aspects. To obtain valid data and information, the authors carry out the data collection with the techniques below:

a. Interview

The interview is a technique of collecting data by asking questions to the respondent and write or records the answer of respondents (10). The author conducted interviews to obtain data, information, idea or views of the private and individuals interviewer. In order to deepen or as compared to other opinions so author gets the truth more valid. Interview techniques used consists of two (2) types:

- 1) Interview using guidelines in the form of structured questions;
- 2) Interview without using guideline, it is in order that the conversations or interviews can flow naturally, so it can get deep information as supplementary interviews that using a guideline. Data from this interviews will be a secondary data.

b. Documentation

The technique of documentation is done by studying and examining the written goods as books, magazines, documents, rules or regulations, result of meeting, diaries, etc. related to the research, which in this case is all of the records or data on locusts of school, related issues to be investigated. This data is a complementary effort to the data of the interview, so that the data will be secondary data.

c. Observation

According to Hadi Sutrisno, observation is a complex process, a process composed of a variety of biological and psychological processes, two of the most important is the process of observation and memory (11).

d. Validation of Research Findings (12)

E. Results and Discussion

1. Results

a. Principal Leadership of Madrasah Aliyah darul Muqimin

To examine the role of principal leadership in improving teacher performance, researchers conducted interviews with the principal and vice principal of the madrasah and some of the teachers.

In the educational institutions, the leadership of a headmaster is very important because Principals is a central profile as a leader in education. Principals not only as the head of which is always entitled to accentuate its power alone, but rather embedded functions as the leader. Educational institutions always to crave the ideal leader profiles and can serve as an example for the group that he/she lead, because the world that led is the world of education. Then Principals should be able to be an example for the educators in madrasah.

Based on the results of field research the Leadership of principal of Madrasah Aliyah Darul Muqimin have a democratic type of leadership it can be seen from the statement - as follows:

Based on the statement of informant (A. 1. 2015) In his leadership Head of Madrasah Aliyah Darul Muqimin already done his job well, namely

as a democratic leader who always listening to feedbacks from subordinates, and always respect the opinions of teachers especially in terms of organization. Then, as a headmaster also demand to be wise and resolute, though occasionally there is tolerance, along the tolerance does not violate the standard rules. And the ability to be possessed by headmaster include the ability to build a vision and mission, goals, aims, policies and programs, and also to be able to communicate and the ability to take decisions and discipline must be enforced, and another policy. The first, to measure the level of a teacher including the employees inside it can keep and obey the rule as an example / role model for citizens of madrasah which in this case is focused on students.

The Vision and Mission of Madrasah Aliyah Darul Muqimin are:

1) Vision

The realization of quality and Islamic education, have faith and good character, master of science and technology, love environment and his/her homeland.

2) Mission

- a) Realising active learning process, creative, effective and fun.
- b) Realising democratic education, faithful and morals, knowledge, discipline and responsible.
- c) Create a madrasah-based management system that involves all citizens of Madrasah and community¹.

3) Aim

- a) Improving student achievement in order to achieve the average value of the national exam significantly, to continue their education to a higher level.
- b) Promoting the students to be able to receive a better lessons and have some fun to get achievement at the district level.
- c) To make students have skills and experiences in the Islamic religion which is practiced in everyday life.

4) Target

Targets to be achieved:

- a) Increasing the quantity and quality of educators.
- b) Improve the infrastructure to be more adequate.
- c) Improve the achievement of school “madrasah”.
- d) Enhancing the role of the community in education.
- e) Improve discipline and civic responsibility.
- f) Increasing knowledges and skills in technology (i.e Information Technology)

5) Policies And Programs

a) Policies

The presence of policies that will be used in order to realize the goals, mission and vision are:

b) Program

The programs that will be implemented in order to achieve the goals, aim, mission and vision are as follows:

- (1) Increasing the quantity and quality of human resources (HR)
- (2) Rocurement of goods needs - operational items.

- (3) Improved the implementation of the evaluation of learning outcomes and the quality of the graduate.
- (4) Increased community participation.
- (5) To increase discipline and responsibility.
- (6) Increasing the out put skill of HR.

b. Annual Performance Plan

1) Goals And Programs

a) Goal

Targets to be achieved by the year 2015/2016 are as follows::

- (1) Improving the quality of teachers.
- (2) Increase the needs of the media and learning resources.
- (3) Increasing the academic achievement of “madrasah”.
- (4) Increased public participation.
- (5) Increasing the activity of citizens madrassa discipline.
- (6) Increased knowledge and technology skills.

b) Program

To achieve the aims, the program implemented as follows:

- (1) Increasing the quantity and quality of Human Resources
- (2) Improvement of the quality of facilities and infrastructure
- (3) Improved performance of “madrasah”
- (4) Increasing public participation
- (5) Increased discipline and accountability
- (6) Increased Skill out put HR

Then, according to a statement of the informant (A.2.2015) leadership of the principle in Madrasah Aliyah Darul Muqimin is

pretty good, the principle give priority to discipline both teachers and employees or students. Periodically always held a coordination meeting to evaluate the implementation of learning every once a month, things that became a problem in teaching and learning activities of students' problems to be addressed properly. A headmaster said to be feasible if he/she has a good Leadership, able to devise and plan programs for the development of madrasah's future. Able to communicate with subordinates, able to accommodate the aspirations of the subordinate, able to give a good leader, opens with a subordinate.

2) Teacher Performance of Madrasah Aliyah Darul Muqimin

The teacher is a decisive component in the educational system as a whole, which must be the central concern, first and foremost. This figure will always be a strategic spotlight when talking about education, because teachers are always associated with any component in the educational system. Teachers play a major role in the development of education, particularly which is organized formally in school. Teachers also determine the success of learners, especially in relation to the learning process. Teachers is a component that most influence on the process and the quality of educational outcomes.

Teachers who have a good performance is certainly able to develop a learning plan, implement and assess learning outcomes of learners.

Lesson planning is an activity that will be carried out before the learning itself. The ability of making some learning plan must understand the purpose of learning, identifying learning topics, and

assign the lesson topic and define strategies and tools or learning resources.

Implementation of learning is the implementation of lesson plans that have been made include preliminary activities, core activities, and closing activity.

In addition to making the planning and implementation of learning as a teacher should assess the evaluation of learning or learning outcomes of students. Assessment conducted teacher since the beginning of learning to do with pretest or apersepsi. Assessment during the learning process can be done through observation, conversations, and discussions. And the assessment at the end of the learning can be made by post tests, assignments, and so forth.

Relation to the performance of teachers in Madrasah Aliyah Darul Muqimin in lesson planning for teachers carry out their duties as stated good. This case is appropriate to the informant's statement (B.1. 2015) the performance of teachers in Madrasah Aliyah Darul Muqimin is good enough, it is proved by the learning plan that has been created from the syllabus, lesson plans and other learning devices in accordance with educational standards that are currently in the implementation. And then it was already good from the start preliminary activities, the core activities and the closing, it's all I have applied as well as other teachers.

Based on informant's opinion (B.1.2015) the performance of teachers at Darul Muqimin MA I think it's good, because in the learning process teachers have followed the standards of education / curriculum currently used, Teachers has been disciplined in carrying out their duties as educators, teachers already provide motivation for

students to study harder, Teachers also use learning strategies, use of media and learning sources. Teachers have already arrange the administration.

Thus, to obtain the title of teacher performance well. Then there are many things to do and are shown in the activities of teachers teaching-learning process, work that is both written and unwritten. So as a teacher should be able to understand its duty as managers of learning, implement, and succeeded in teaching so that learning objectives can be achieved by either largely determined by the consequences and expertise in selecting teaching strategies.

A Teachers's duties not only convey the subject matter, but also give motivations to students. In this MA Darul Muqimin the teachers were motivating students, all student with no exeption. But more attention is given to the underprivileged students in learning, students underprivileged given the motivation and drive to always keep to learn. Due to the motivation of teachers, the students will be feel considered.

3) Principal Leadership Role in Improving Teachers Performance

The leader is a "designer, teacher and servant" who has a vital role in serving and inspiring employees to learn. For most people judge a leader as a supervisor for the performance of its employees. Leaders also sometimes plays another role, as a critician to evaluate on the final results obtained from the activities of employees.

Similarly, in an effort to build the morale of teachers in the school, principals as the supreme leader at the school has an important role. He/she can determine whether the morale of teachers

is high or low. Teacher morale will be high if he/she can play a leadership role effectively, and vice versa teacher morale is undermined when he is unable to play its leadership role effectively.

Based on the research results, that the role of principal of Madrasah Aliyah darul Muqimin has been effective in accordance with the statement of the informant (A.3.2015) which states that the role of headmaster in improving teacher performance has been effective in the running as a top manager principal of Madrasah Aliyah Darul Muqimin unable to move, affecting as well as giving a boost to all educational staff in educational institutions that lead to improve their performance as teachers or educators for students.

In its function as an organizer, th principal of Madrasah Aliyah Darul Muqimin remains set an effective organization that is with teaching by doing or order by it directly, because the commands directly by the head of the school is effective, the teacher as a figure to many students, this method not only within the organization, but its intervention as a top leader in the planning and also general control over the work of subordinates.

The school principal as an administrator, which perform the functions implemented in school activities are held, make plans or annual programs, reorganizing the organizational structure of the school, implementing, coordinating and directing, as well as carry out the evaluation processing. In the annual program was made by principal of Madrasah Aliyah Darul Muqimin Semarang include teaching programs, student affairs, personnel, finance, and completeness of facilities and infrastructure of the school.

The headmaster as supervisor is to give praise and appreciation to teachers who excel, even if just by saying to give encouragement to the teachers to be more active in doing the work.

Principal of MA Darul Muqimin have done his/her job well is to give encouragement to the teachers to be actively working in accordance with certain procedures and methods, so that the work went smoothly and achieve the target premises.

2. Discussion

To be able to carry out their duties properly, a head of Madrasah must have the skills not only in the field of leading, organizing, able to give motivation and encouragement to teachers, education personnel, as well as the students to study harder, so that students can gain achievements and the success of the school does also will increase rapidly.

The Principal;s efforts in improving the performance of teachers are:

a. Creating a harmonious relationship to the teaching staff (teachers),

It needs to be done in order to control, influence and encourage subordinates to perform tasks with honesty, responsibility, effective and fuel-efficient. Principals in increase the motivation of teachers.

b. Providing welfare to teachers adequate

Every worker, need to cultivate in Islamic work ethic practiced for work worth worship. The results of his work can also be used as a religious interests, including economically self-sufficient. Therefore, the selection of employment and foster motivation Islami is a necessity for all teachers.

c. Controlling and evaluating teachers in performing their duties.

Through a direct view of the evidence that has been assessed by the teacher and then leave feedback if there are errors or mismatch with the expected criteria. School principals provide a solution to the obstacles faced by teachers in performing their duties.

d. Providing training or workshops for teachers, giving attention personally,

ie Through these programs it is expected that teachers are able to develop their works and is able to produce a good results based on the program organized. Headmaster is monitoring continuously and comprehensively that covers all aspects include: personnel, implementation of activities, materials and barriers.

e. Establishing an open management system

Principals receive suggestions, criticisms that emerged from all sides both the teachers, employees and students. This open management gives authority to the teachers for suggestions about providing constructive criticism even for schools. The school principal also apply the division of tasks and responsibilities with the teachers so that teachers involved to better understand their respective duties and expected their cooperation in order to achieve a common goal.

f. Principals apply downward vertical relationship

Principals establish good relations to all subordinates, like to the teachers and employees. This is done so that they are willing to carry out the tasks as well as possible, foster loyalty and responsibility to the leadership, and workplace tasks.

There are some principles that can be applied by Principal of Madrasah Aliyah Darul Muqimin to encourage teachers to be willing and able to improve performance are:

- a. Activities that do interesting and fun
- b. The purpose of activities need to be developed with a clear and informed about the results of each job.
- c. Giving a gift is better than punishment, nor any penalty time is also required.
- d. Pay attention to his physical condition, a sense of security, suggesting that the principal pay attention, so that each employee obtain satisfaction and appreciation.

Other activities, with emphasis on self-direction, but it is also growing respect from subordinates to leaders. So the result of the tasks is a joint decision that can be implemented as well, and also, with the attitude Principals opened autonomy for teachers as possible to improve student achievement.

The obstructions of headmaster in improving the performance of teachers in Madrasah Aliyah Darul Muqimin:

- a. Human resource management (HRM)
- b. Personnel Management, namely the lack of time management skills.
- c. Personnel Administration, which is in understanding the nature and behavior of teachers, so the needs of teacher performance are lacking.
- d. Supervision of Education (Guidance Professional)

From the analysis that has been done, Principals play a significant role in improving teacher performance.

F. Conclusion

Based on the results of discussion above, it can be conclude as follows: First, based on the results of research in the field of Leadership Principals of Aliyah Darul Muqimin has a type of democratic leadership. It is characterized by: Leadership here tends to be on implementing measures are always listen the aspirations of his subordinates, assertive in attitude and making decisions, always accommodate all its forces objectively, it also can be seen a direct communication between the teacher and the principal both individually or in group, in each there is a problem is always discussed to subordinates, principal of the Madrasah ask their opinion or input from subordinates, and principal of Madrasah Aliyah Darul Muqimin always attentive to the needs of subordinates by trying to create an atmosphere of mutual confidence and trust, try to create mutual respect, sympathy for the attitude of subordinates, have a friendly nature, fosters the participation of subordinates in making decision. Second, in relation to the performance of teachers at Madrasah Aliyah Darul Muqimin teachers already do their job properly. It is the mark with: In the process of learning the teacher has followed the standard of education / curriculum currently in use; Teachers have been disciplined in performing his duties as an educator; Teachers already provide motivation for students to study harder; Teachers also use learning strategies, use of media and learning resources; and teachers had prepared the administration orderly. Third, the role of headmaster in improving the performance of teachers at Madrasah Aliyah Darul Muqimin, among others: In its function as a *top manager* Principal of Madrasah Aliyah Darul Muqimin able to move, affecting as well as giving a boost to the entire educational staff in educational institutions that lead to improve its performance as teacher or educator of students; In its function as an *organizer* Principal of Madrasah Aliyah Darul Muqimin remains set an effective organization that is with *teaching by doing* or order by it directly, because the commands directly by the principal of the

school is effective, see the teachers as human figure as examples for students, this method not only within the organization, but also in its intervention as a *top leader* in the planning and also general control over the work of subordinates; The principal as an *administrator*, which perform the functions implemented in school activities, among others, make plans or annual program, prepare school organization, implementing, coordinating and directing, as well as carry out the evaluation processing. In the annual program was made by principal of Madrasah Darul Muqimin Semarang include teaching programs, student affairs, personnel, finance, and completeness of facilities and infrastructure of the school. The headmaster as supervisor is to give praise and appreciation to teachers who have good performance, even if just by saying to give encouragement to the teachers to be more active in doing the work. Effort of Principal of Madrasah Aliyah Darul Muqimin Banjar Pandeglang in improving teacher performance is by 1) Making harmonious relationship to the teachers. 2) Giving welfare for teachers adequately 3) Controlling and evaluating teachers in performing their duties. 4) Providing training or workshops to teachers and give personal attention 5) Putting management system.

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THE MANAGEMENT OF TEACHERS' EMPOWERMENT OF STATE MADRASAH ALIYAH IN BANTEN PROVINCE

Tulisan ini trebit di journal Higher Education Studies, Canada, ISSN: 1925-475X, Vol. 6, No. 2, 2016, page. 99-108. <http://www.ccsenet.org/hes>)

ABSTRACT

This study aims to describe the form and the effort of empowerment management in enhancing teachers' competence at three Madarasah Aliyah in Banten province. Meanwhile, the specific objective of this study is to find out the teachers' responses in the research site about the opportunity of the academic qualification improvement and the improvement of their competence as a teacher, as well as to understand the problems of empowerment management and the improvement of teachers' competence at three Madrasah Aliyah. Data collecting techniques used in the research were: interview, observation, and documentation study. The study revealed that: The improvement program of academic qualification and teachers' competence encouraged all teachers to minimally have graduate academic qualification; The improvement of teachers, competence was carried out in integration with the duties and the major functions of teacheras a professional educator and teacher; and the efforts done by the teachers to continue their study to the graduate program which was appropriate with their major.

Keyword: *Management, Empowerment, Teachers Of Madrasah*

A. Introduction

1. Introduce the Problem

Teachers have duty and responsibility as the learning agent who motivate, facilitate, educate, guide and train students to become qualified people who optimally actualize their potency of humanity, at the formal, primary, and secondary education, including early childhood. In Article 1, paragraph 1 of Law No. 14 Year 2005 on Teachers and Lecturers in Indonesian, it states that teachers are professional educators with the primary task of educating, teaching, guiding, directing, training, assessing, and evaluating students on early children education, formal education, primary education and secondary education.

The existence of teachers at school/madrasah, the empowerment can be done by the heads of the school/madrasah, starting from the school/madrasah committee, the school/madrasah principal, up to the homeroom teacher in order to build and develop the teachers' competence such as professional competence, pedagogical competence, social competence, and personality competence. The objective of the teachers' empowerment is to become a professional teacher. Professional teachers do not only have professional competence, but also have pedagogical competence, social competence, and personality competence.

The comparison of teachers who have been empowered and teachers who have not been empowered are as follows:

- a. Teachers who have been empowered, have the following characteristics: have at least the graduate; have professional competence, academic competence, personality competence and social competence; have at least the position of III/c; and are certified as a professional educator.
- b. Teachers who have not been empowered, have the following characteristics: do not have the graduate; do not haveadequate academic

competence, professional competence, personality competence and social competence; have not reached III/c position; and have not been certified as a professional educator.

Based on the background above, the management aspects of the teachers' empowerment need to be studied further. So that, the composition of the teacher approaches the optimal categories such as: no more diploma teacher, most teachers have graduate degree, and have been certified as the professional educator, some of them are studying at post graduate, and partly already have been post graduate.

In this study, the writer proposes some fundamental questions, namely: (1) How is the improvement program of academic qualifications and teachers' competence at three state madrasah aliyah in Banten province? (2) How are the teachers' efforts at three madrasah aliyah in Banten Province in improving academic qualification and competence? (3) Has the teacher competence achieved if teachers have graduate academic qualification? (4) What kinds of policy do exist at three state madrasah aliyah in Banten province in regulating the teachers' competence? (5) What factors do become the proponent and the obstruction of the teachers' empowerment management and the management of teachers' competence improvement at three state madrasah aliyah in Banten Province?

2. Explore Importance of the Problem

The general objective of this study is to describe the form and the effort of empowerment management in improving teachers' competence at three state madrasah aliyah in Banten province, such as Madrasah Aliyah (MAN) 2 Kota Serang, Madrasah Aliyah (MAN) Kragilan Serang, and Madrasah Aliyah (MAN) Kota Cilegon. The specific objective of this study is to find out how

the teachers' response from three state madrasah aliyah in the research site about the opportunity of academic qualification improvement and their competence improvement as a teacher, and to understand the problems of teachers' empowerment management at three state madrasah aliyah in Banten Province.

3. *Describe Relevant Scholarship*

In essence, the management activity exists in each school unit and madrasah. For example, at school/madrasah library, there is also management, because it can be viewed as an organization which is part of the school/madrasah organization. Similarly, guidance and counseling unit, laboratory unit, and all of them have the school/madrasah management. However in everyday life, the head of the work unit is not commonly referred as a manager, so it seems there is no management there, even if they do the job as the manager.

The manager duty is to prepare everything which is necessary before starting the job. The opinions about those kinds of duty are not similar for all experts. These different opinions are influenced by the administration development and the management as one of the activities as well as the factors that influence the developments.

The functions of management are various such as planning, organizing, staffing, directing, coordinating and controlling, recording and reporting, as well as arranging the budget. Then they are made into the simpler ones that consist of: planning, organizing, giving the giving command, coordinating, and controlling. In addition, they finally become four such as planning, organizing, motivating, and controlling.

a. *Quality Management*

Quality can be used as a concept which is jointly absolute and relative. Quality in everyday conversation is largely understood as something absolute (Edward Sallis, 2008), for example: the expensive restaurants and luxurious cars. As an absolute concept, the quality is similar with good, beautiful, and true character; it is an idealism that cannot be compromised. In absolute definition, something qualified is part of a very high standard that cannot be surpassed.

Quality can also be used as a relative concept. This understanding views the quality not as an attribute of the product or the service, but something which is considered to be derived from that product or service. Quality can exist when the service meets the existing specifications. Quality is a way of determining whether the final product is appropriate with the standards or not. In a relative concept, product or service that has a quality should not be expensive and exclusive. The product or service can be beautiful, but not necessarily always so. It does not need to be special, but it must be genuine, reasonable, and familiar.

To maintain and improve the quality of education, it requires quality control. The quality control is conducted by the organizers or leadership elements, such as: the school/madrasah principal, the school/madrasah vice principal, the elder of OSIS, the elder of scoutmaster, and the homeroom teacher. Quality control is also performed by the educational executors, such as teachers, researchers, librarians, laboratory staffs, and other education personnels.

Quality control involves all personnels of school/madrasah in all activity fields. It is because a good quality control should be total. That control model is called "Total Quality Control" which means the control of all activities in all areas of education by all personnels of school/madrasah.

The leadership elements control the activities of its members. Meanwhile, the executors control the activities that become their tasks and responsibilities (Syaodih, 2006).

b. Total Quality Management

Total Quality Management (TQM) is a practical approach, but it is strategic in operating an organization activity that focuses on customer needs. "Total quality is a much broader concept that encompasses not just the results aspect but also the quality of people and the quality of processes" (Besterfield, 1999). TQM is a management system that focuses on people or customers that aim to sustainably improve the satisfaction of customers at the actual cost that keep decreasing (Bounds in Mulyadi, 1998).

The word 'Management' in TQM prevails to everyone, because every person in an institution, regardless of status, position or role is a manager for their own responsibilities. The objective of TQM is to provide the qualified products or services to customers, improve the productivity and minimize the price. With the high quality but low price, it will increase the competitive position in the market. TQM requires cultural change, towards continuous quality improvement. This effort cannot be done in a short time; it takes a long time.

The implementation of TQM requires a cultural change, this is not easy, and the realization requires a relative long time. TQM requires a change in performance, attitude and method. The performance of administrative staffs who works efficiently and appropriate the procedures, the attitude to prioritize the quality which is suitable with the customer expectations. Administrative staffs need to understand and implement the moral message of TQM in order to give a meaningful

impact. Cultural change also requires the change of method in directing the institution. The method change is characterized by the growth of understanding that people can produce quality. TQM to develop the culture of quality, it requires hard work and time. Quality improvement is a process that requires vigilance and caution.

c. Strategic Management

Strategic management is a systematic approach to the management responsibility, managing the organization to certain position that can achieve the objective, in a way that will assure the sustainable success and make the company (school or madrasah) guarantee or secure a surprising format (Ansoff, 1990). Systematic approach to make changes becomes important in strategic management. Through the strategic management approach, it should be ensured that the objectives will be reached.

Furthermore, Ansoff (Sagala, 2007) explains that the strategic management approach is to analyze the parts namely "strategy formulation". Formulation process is formulating a strategy together, called strategic planning. Strategic approach consists of: (1) positioning the company through a strategy and capability planning; (2) the responses of strategic issues warned by the management; and (3) the systematic management during the strategic implementation.

According Siagian (2005: 27), strategic management is a dynamic process, since it keeps continuing within an organization. Each strategy always requires reconsideration and even change in the future. One of the main reasons is because of the conditions encountered by an organization, both internal and external character that always changes. In other words, the strategy management is intended to be a unit that is capable to perform high performance. Because a successful organization is an

organization in which the level of effectiveness and productivity are getting higher and higher.

d. *Performance Management*

Performance management is the way on how to prevent poor performance and how to corporate in improving the performance of individual and group performance. The learning process happens between two or more persons through an intense communication, talk to each other, listen to each other, receive criticism and suggestions one another, motivate one another, and get ready to improve the poor performance for the common good. Robert Bacal (2005) states that performance management is a process of communication that run continuously between two or more persons which is conducted based on partnership, between the employee with the supervisor.

Performance management will help the employees to understand what they should do and why it should be done, give the authority to make everyday decisions, find out the way to improve their performance, develop new skills and abilities and enable to identify obstacles and barriers, including resources needed and how to overcome them. Employees gain the benefit from the better understanding about jobs and work responsibilities, they know the limits of work and authority, and they can act more freely within the scope of performance parameters. Communication and regular interaction of personal/impersonal will ensure that all of the problems that occur can be overcome.

Performance measurement can be viewed from economy, efficiency and effectiveness. The elements of a performance measurement include: (1) determine the goal, the objective, and the strategy of the organization, (2) formulate the indicator and the measure of performance, (3) measure

the level of goal achievement and the objective of organization, and (4) evaluate the performance (feedback, assessment of the organization progress, improve the quality of decision and accountability). (Mohamad Mahsun, 2006) Meanwhile, the approach of performance measurement process includes input, output, outcome and impact. (Mahmudi, 2005).

e. The Concept of Empowerment

The concept of empowerment came up around the 1970s and kept on growing throughout 1980s until 1990s (late 20th century). This concept almost appeared simultaneously with the ideologies such as existentialism, phenomenology, and personalism. Followed by the emergence of neo-Marxist thought, Freudianism, including structuralism ideologies and sociological critique of Frankfurtschool. Other concepts also came up such as elite, power, anti-establishment, populist movement, anti-structure, legitimacy, ideology, liberation, and civil society.

The concept of empowerment can be viewed as a part or a soul-brother with the ideology which appeared on half of the 20th century, known as the ideology of post-modernism. This ideology concerns on the attitudes and opinions which orient to the jargons like anti-system, anti-structure, and anti-determinism which are applied toward the world of power. The emergence of the concept of empowerment is the result of and relation to the nature of thought, society system, and culture system that formerly developed in a country (Hikmat, 2006).

Conceptually, the empowerment is derived from the word 'power' which means power or empowerment. Therefore, the main idea of empowerment relates to the concept of power. Power is often defined as the ability to make others do something we want, regardless of their wishes and interests. Power is assumed as something that is not changed

or cannot be changed (Suharto, 2009). Empowerment as a process of change has a meaningful concept. The possibility of empowerment process depends on two things, namely: (1) the power can change. If the power cannot change, the empowerment will never happen in any way; and (2) the power can be expanded. This concept emphasizes on the meaning of power which is not static, but dynamic.

Furthermore, Suharto also concludes that empowerment is a process and a goal (Suharto, 2009). As a process, empowerment is a series of activities to strengthen the power or empowerment of vulnerable groups in society, including individuals who have poverty problems. As a goal, empowerment is the condition or the result that would be achieved by a social change, which is the empowered society, have the power or have the knowledge and the ability to fulfill their physical, economic, and social needs.

Empowerment will be problematic if it is conceptually a zero-sum. It means that the process of empowerment is accompanied by the presence of a group power to another group. Weber (Hikmat, 2006) defines power as the ability of a person/individual/group to fulfill his desire, even if it against the other.

Richard S. Wellins states that empowerment is facilitated by a combination of several factors, such as evolving values, leadership action, employment structure, training, and payroll system. While William C. Byham (1992) defines empowerment as the engine which drives the society on track. The society is motivated to keep on conducting the continuous improvement since they enjoy this process from the work that should be accomplished.

Actually, what does the society need toward education? The possible answers are as follows: First, they need orders from superiors so that

people work in its place. Second, they need different kinds of knowledge. Third, they need institutions that provide the appropriate resources such as facility, material, time and money; and fourth, they need support in the approval of authority and supporting, training, feedback, reinforcement and recognition.

In general, the empowerment is needed by a group of people who are less empowered to improve the performance, spirit and work motivation, and programmed by the empowered people. In relation to this research, the concept of empowerment plays an important role since the main focus is the management of empowerment and the improvement of teachers' professionalism.

f. Teacher Empowerment

In Article 7 paragraph (2) of Law Teachers and Lecturers in 2005, it states that the empowerment teaching profession is held through self-development which is done in the way of democratic, equitable, non-discriminative, and continuing to uphold human rights, religious values, cultural values, diversities of the nation, and the codes of professional ethics.

In order to make a school/a madrasah interesting and create a good image to the public, it requires qualified teachers that can be proud of. In this regard, students' perception about a good teacher, as stated by Alma (2008), namely:

1) Scientific Competence

A good teacher is a teacher who mastered the science and the material to be taught, teachers perform with confidence, no doubt, so the lecture material is not deviate from what should be discussed. However, teachers are also expected to have a general knowledge.

2) Teaching Method Mastery

It is really expected by the students that the teacher can give the learning smoothly, systematically and easily to understand, can master the class, so it will not be a noisy classroom, and students will not feel sleepy. Teachers must teach seriously. In addition, there is also a sense of humor, not monotonous, can read the situation or classroom atmosphere, and do not keep on teaching.

3) Emotion Control

Students mention that a good teacher is not emotional, not easily offended. He/she also does not have a scary face, not smarty-pants, and can communicate well with students.

4) Discipline

Students are happy with a discipline teacher who always attends the class for giving lectures and authoritative, and arrive on time. If the teacher cannot come, he/she should notify first, so that students do not waste the time.

In relation to this research, the quality of teachers will be used as a guideline for evaluating the teachers who have been empowered and who have not been empowered or the teachers who do not have a serious effort to empower themselves.

B. Method

This study used a qualitative research approach which focused on research issues about The Management of Teachers' Empowerment in Madrasah Aliyah (A Study at Three Madrasah Aliyah in Banten). Qualitative

research aims to describe and analyze the phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people in individuals or groups of community. Qualitative research came from constructivist philosophy; it views the fact has the plural dimension, interactive and requires interpretation based on social experience. Qualitative research also come from the view that the fact has plural dimension, the researcher and the researched are interactive, cannot be separated, a fact is formed simultaneously, and this research involves the values (Sukmadinata, 2007).

By conducting qualitative research, the researcher can follow and understand the plot of events in chronological order, judge the cause and effect in the scope of local people, and gain a lot of useful explanations. Qualitative research tends to guide the researcher for obtaining unpredictable findings previously, and to form a new theoretical framework. Qualitative research helps researchers to step further from the presumption and the initial framework. This study is directed to describe real events on The Management of Teacher Empowerment at Three Madrasah Aliyah in Banten Province.

The object of this study was limited to the focus of the study, with the purposive sampling. The target of data collection was taken from a representative of Teacher Council and Principals at Three State Madrasah Aliyah in Banten Province. They were the representative of the Teacher Council and the Principal of Madrasah Aliyah (MAN) Kragilan Serang, the representatives of the Teacher Council and the Principal of Madrasah Aliyah (MAN) 2 Kota Serang, and the representatives of Teacher Council and Principal of Madrasah Aliyah Negeri (MAN) Ciwandan Kota Cilegon.

To obtain the data objectively, the main research instrument was the researcher, assisted by the interview, observation guideline, tape recorder, photograph of resource person, the education and the learning atmosphere in

madrasah aliyah, as well as field note. Data collection used were: interview, observation, and documentation. During the research, the researcher directly interacted with people who were associated with the situation being observed. At the end of the research, the researcher tried to find out the deep meaning of the phenomena found in the field.

C. Result

Based on the research question the researcher proposed in introduction, thus, this research result would discuss about:

1. The Improvement Program of Academic Qualification and Teacher Competence

Based on the National Educational System 2003, it states that teacher as an educator must have a minimum academic qualification of S-1. Meanwhile in Government Regulation on National Educational Standards, it is mentioned that a teacher must have four competencies such as personality competence, social competence, pedagogical competence, and professional competence. Based on both government regulations, the heads of the Madrasah Aliyah in Banten encouraged all of the teachers to have a minimum academic qualification of S-1. In this context, most of the teachers at three Madrasah Aliyah in Banten Province had S-1 academic qualification. Even some teachers were taking graduate program and have had S-2 academic qualifications.

Regarding the improvement of teacher competence, the heads of three Madrasah Aliyah in Banten Province emphasized on the mastery of pedagogical competence, followed by the mastery of professional competence, personality competence and social competence. The improvement of pedagogical competence was focused on the ability to create lesson plans, implement the learning process, conduct the mid-test and the

final test and do the item analysis. The improvement of professional competence was focused on the development of knowledge in accordance with the subject taught, participation in seminars, workshop, and training. The improvement of personal competence was focused on how to be wise, prudent, mature, and passionate in teaching. Meanwhile, the improvement of social competence was focused on how to organize the ceremony every Monday, create the teaching materials, organize extracurricular activities, science Olympiad activities, as well as the realization of the study tour.

2. The Teachers' Efforts in Improving Their Academic Qualification and Competence

In order to improve academic qualifications, the teachers at three Madrasah Aliyah in Banten Province tried to continue their study to the higher level, graduate program and even post graduate program, supported by the ability to be self-financing. From the three Madrasah Aliyah used as the research sites, there were a number of teachers who were and had been following the graduate program.

3. Graduate Academic Qualification and Teacher Competence

By having S-1 degree, it already fulfilled the prerequisites to become a professional teacher in a broad sense. However, the professional degree achievement still needed to be struggled for within five to ten years. After reaching the degree of professional teacher, proven by the certificate from LPTK and the incentive as a professional teacher, the teacher should continue his/her study to the graduate program as a form of appreciation of knowledge in the subject he/she taught and also the appreciation of prosperity as a professional teacher. Whereas, the teacher competence should continuously be improved in order to achieve the higher degree and remain committed,

consistent, and consequently become a professional teacher in a certain subject.

4. The Policy of the Head of Madrasah in Managing Teachers' Competence

There were some policies of the head of madrasah in maintaining competence and also teachers' performance at three state Madrasah Aliyah within the research site.

5. The Supporting and Obstructing Factors of Teachers Empowerment Management

As an illustration of the existence of several supporting factors as well as obstructing factors on the implementation of the Teacher Empowerment Management at three Madrasah Aliyah as the research site, can be seen in the following table.

Number	Name of Madrasah	Supporting Factors	Obstructing Factors
1	MAN Kragilan	<ul style="list-style-type: none"> a. It was supported by facilities and infrastructures. b. It was supported by the human resources of teachers and educational staffs. 	<ul style="list-style-type: none"> a. The location of madrasah was not too strategic. b. Line and transportation were limited.
2	MAN 2 Kota Serang	<ul style="list-style-type: none"> a. It was supported by the human resources of teachers and educational staffs. b. It was supported 	<ul style="list-style-type: none"> a. The demand of society and parents were very high. b. The demand of the

		by facilities and infrastructures.	stakeholder was very high.
3	MAN Cilegon	<p>a. It was supported by the performance of teachers and educational staffs.</p> <p>b. It was supported by the students' learning spirit.</p>	<p>a. The land of madrasah building was limited.</p> <p>b. Line and transportation were limited.</p>

D. Discussion

Based on the some questions in the introduction, the interviewee's answers, and the research findings, the following will discuss the results of the research, particularly on:

1. *The Application of Education Foundation*

The philosophical, psychological and sociological foundation of the teachers was quite strong. It could be seen in the establishment of Curriculum 2013 Socialization, the entire teachers actively participated in listening to the explanation of the resource person. After following the socialization, the teachers understood about the characteristics of Curriculum 2013. The problem was, there were still many obstacles in its implementation level. 80% of the teachers' educational background came from the alumnus of the Educator Institute (LPTK). With that background, most of the teachers had understood and implemented the educational foundation with the philosophical, psychological and sociological nuance.

2. The Application of Learning Theory

The learning theory developed in the research site basically followed the current development. Many teachers applied the inquiry learning theory by searching for the additional information from the internet about the knowledge which was appropriate with the subject, and then they downloaded the teaching materials which were appropriate to the theme and the subthemes of learning. Regarding to the learning theory developed by teachers, the head of madrasah gave "afreedom" to develop it. He/she expected to search for the learning theories which tend to change towards the better one with technology-based communications. The learning theory developed at madrasah was a combination of traditional learning theory and modern learning theory.

3. The Development of the Subject

Most of the teachers carried out their duty as the educator and the teacher based on their expertise. The development of teaching materials in every subject was basically left to the individual teacher. There were teachers who continued their study to the graduate and post graduate level. There were also teachers who followed the short-term training in the counseling field. The heads of madrasah facilitated the development of subject mastery for all the teachers by organizing the event: Self Developing Program, it was held every Saturday after 13.00 until 15.00. Within this forum, all the education problems and the learning process in the madrasah area were discussed among teachers with a relaxed atmosphere but serious. The teachers in the research site, half of them developed the knowledge of their subject by participating in the activity called Subject Teachers Conference (MGMP) at the circle of Regency/City on general subjects. Meanwhile, the teachers who taught religion subject developed their knowledge by following the activity called of the

Working Group of Madrasah (KKM) in which this activity was held once in a semester.

4. The Application of Learning Method

The teachers implemented various learning methods which were suitable to the theme or sub theme of learning as well as the teachers' character. In general, they were able to apply the learning method by applying two to three methods in one meeting. For example, lecturing method with question and answer method, question and answer method with discussion method, tour work method with demonstration method, contextual teaching and learning method with brainstorming method, as well as inquiry method with discovery method. The learning methods used in the research site varied, between traditional method with modern method, there were also some teachers who combined traditional methods one another or modern methods one another too, even there were also teachers who combined certain traditional methods with certain modern learning method. Principally, the heads of madrasah encouraged the teachers to develop modern learning methods, without leaving traditional learning methods.

5. The Development and the Use of Various Media Learning

The teachers in the research site often used teaching media such as laboratory, natural environment around madrasah, worksheets, textbooks, information access from the internet through google program, reference books, as well as modules. Most of teachers at the research site already had their own laptop. They were given the facility by the school cooperation to make soft loans in purchasing the laptop. The learning media used in the research site principally combined traditional media such as white boards, markers, charts as well as the modern media such as laptop, projector, and

power point. Sometimes there were also teachers who combined between traditional and modern media.

6. *The Organization and the Implementation of Learning Program*

Almost all teachers made learning devices a few moments before the learning process started. Only certain teachers, who were already at the age of 50's, were slow in submitting learning device. Those teachers might be still "clueless" in optimizing laptop and other supporting tools in the learning process. All the teachers were expected to create lesson plans and other learning devices as the demand of professional duties. In reality, there were still some teachers who were slow in submitting lesson plans and learning device, so they usually needed to be reminded.

7. *The Implementation of Learning Result Evaluation*

The implementation of evaluation was in the form of daily test, the types of questions depend on the teacher and adapted to the character of the subjects as well as the theme or the sub-theme that became the material of daily test. In general, the forms of the test they used were various, and it combined essay and multiple choices. Most teachers were able to carry out the students' learning evaluation independently. When they had a daily test, the questions were mostly in the form of essay and the rests were the combination of essay and multiple choice.

8. *The Ability to Grow the Students' Personality*

Student's interest in studying at the research site was very high, although the ability of cognitive achievement was not optimal yet. The activity of learning process started from 7:15 am until 14:15 pm. Most of students' personalities have the attitude, knowledge and skills which were relatively

good compared to other schools. Their mentality was controlled by education and teaching program developed by the head of the madrasah. The learning process in the classroom, based on learning technology; meanwhile, the learning process outside the classroom included outbound, observation, visitation, and study tour. Students' motivation and interest at madrasah were generally good. Most students were interested in continuing their studies to pursue higher education, especially the state universities in Serang, Jakarta, and Bandung.

9. *Teachers' Personality*

The teachers' personalities were mostly good and conducive in carrying out their duty and its function as a public servant and as a non-permanent employee. There was no special treatment from the head of madrasah toward teachers who were civil servants and non-civil servants. All teachers, even all employees were required to do the electrical attendance system. In general, the teachers' spirit at the research site was very good. They came before 07.00 am since the teaching and learning activity (KBM) started from 07.00 am. They left the school around 15:00 pm since the teaching and learning activity (KBM) ended at 14:45 pm, and they should do the electrical attendance system.

10. *Make the Teachers Disciplined, Discreet, and Wise*

The learning activity started at 07:15 am and ended at 14:15 pm. Then, before 07:15 o'clock all teachers should be already in madrasah. Also, all students should be already in madrasah before 07:15 o'clock. When it was time to go home at 14.15 pm, then the activities of the learning process must end at that moment. In consideration when KBM ended the afternoon, the students and teachers would be stuck in traffic that occurred almost every day from 16:00 pm until 18:00 pm. Most of the teachers at the research site had

the high discipline in doing their duty as the educator and the teacher. The teachers are required to follow self-development program which started at 13:00 pm until 15:30 pm. In this activity, the personality and the knowledge of the teachers were nurtured, developed, and even empowered by the head of the madrasah.

E. Conclusion

Based on the descriptions and the findings of the research, it can be concluded as follows:

First, The improvement program of academic qualification and teachers' competence at three Madrasah Aliyah in Banten Province is to encourage all the teachers to have a minimum academic qualification of graduate which is suitable with their expertise from the accredited Institute of Teachers Education (LPTK). For the teachers who already had S-1 academic qualification and had been certified as the professional educator, were expected to continue to pursue graduate study, particularly the linear graduate study. The improvement of teachers' competence was integratively carried out with the duties and the major functions of teacher a professional teacher and educator.

Second, The efforts done by the teachers at three Madrasah Aliyah in Banten Province in the improvement of academic qualifications by continuing their study to the graduate program which is appropriate to their main tasks in several universities in Serang, Jakarta, and Bandung. The improvement of pedagogical competence was focused on the ability in creating lesson plans, implementing the learning process, conducting mid-test and final test, and analyzing items.

Third, By graduate academic qualification, it did not mean that teachers' competence had been reached. It was because there were four key

competencies that must be owned by a teacher such as professional competence, pedagogical competence, personal competence and social competence. The academic qualifications covered the fulfillment of professional competence which was the mastery of subject material. But other three competencies should not be abandoned.

Fourth, The policy of three heads of Madrasah Aliyah in Banten Province in regulating the teachers' competence: First, every teacher must follow extracurricular activities, use multiple choice questions and essays when creating the questions for daily test, mid-test, and final-test; Second, every teacher must follow regular meetings every Saturday, to discuss the issues related to education and learning; and Third, some teachers were willing to be a resource person at the education activities "life skill" after the implementation of National Examination, such as the computer training, the guidance of Hajj ritual, and the tutoring before the Selection of State Universities (SMPTN).

Fifth, The factors that became the supporter and the obstruction in the implementation of teachers' empowerment management at three State Madrasah Aliyah in Banten Province were: supporting factors include: facilities and infrastructure, human resources of teachers and educational staffs, teachers and educational staffs' performance and students' learning spirit. Whereas the obstruction factors were: the location of madrasah which was less strategic, the line and transportation facilities which were limited, the demands of society or parents which were very high, the demands of stakeholder which were very high, and the limited land of madrasah building.

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PELAKSANAAN PENDIDIKAN MADRASAH DINIYAH DI KOTA SERANG THE EFFECTIVENESS OF MADRASAH DINIYAH EDUCATION IN SERANG CITY

Tulisan ini telah terbit di Jurnal Pendidikan dan Kebudayaan, Terakreditasi LIPI: 639/AU3/P2MI-LIPI/07/2015, ISSN: 2460-8300.E-ISSN:2528-4339, Vol. 1, No. 2, 2016, hal. 157-178. <http://jurnaldikbud.kemdikbud.go.id>

ABSTRACT

The basic problem in this study namely: what factors that supported and limited the implementation of the Regulation of Compulsory Education Diniyah for school in the SMP/MTs? There were three objectives of this research, namely: (1) To know the policy of islamic education (madrasah diniyah) based on the Regulation on Serang City's government. (2) To know the implementation and the realization of the Regulation in Madrasah Diniyah Serang City as a pre-condition for enrolling SMP/MTs around Serang City. (3) To know some supportings and obstacles factors in implementing regulation in Islamic education in Madrasah Diniyah Serang City. In this study, qualitative was chosen as method of the study. The data were collected by observation, interview, and documentation. Furthermore, the objects of research were: firstly, Serang City Regulation in the Year of 2010 re-compulsory learning of Diniyah Education. Secondly, Serang City major regulation in the year of 2013 re-accomplishment of compulsory learning. There were four results of this study: (1)

The regulation of Madrasah Diniyah in Serang City was addressed for every people in Serang to be taken as the minimum level of education became the responsibility of Serang government; (2) The government of Serang City has socialized the regulation; (3) The supports from society, experts, academics, and socialites in Serang city are some supports to the implementation of Diniyah regulation.

The conclusion was that implementation of the legislation madrasah diniyah required reconsideration regarding the formulation of strategic objectives and the improvement of the quality of education for adjustment in line with the demands of an increasingly complex national culture.

Key Words: *Efectivity, Education Policy, Regulation, Madrasah Diniyah.*

ABSTRAK

Masalah pokok dalam kajian ini adalah faktor apa yang mendukung dan menghambat implementasi Perda tentang Penyelenggaraan Wajib Belajar Pendidikan Diniyah di SMP/MTs. Tujuan penelitian ini yaitu untuk (1) mengetahui kebijakan Pendidikan Islam di madrasah diniyah menurut Perda Kota Serang; (2) mengetahui implementasi SMP/MTs dalam merealisasikan Perda Diniyah; serta (3) mengetahui faktor pendukung dan penghambat implementasi pendidikan madrasah diniyah di Kota Serang. Studi ini menggunakan metode penelitian kualitatif. Data-data penelitian dikumpulkan dari hasil observasi, wawancara, dan dokumentasi. Objek penelitiannya yaitu: pertama, Perda Kota Serang tentang Wajib Belajar Pendidikan Diniyah. Kedua, Perwal Kota Serang tentang Penyelenggaraan Wajib Belajar Pendidikan Diniyah di Kota Serang. Hasil analisis data diperoleh temuan bahwa: (1) kebijakan wajib belajar pendidikan diniyah diperuntukkan bagi setiap warga

negara yang akan menempuh jenjang pendidikan SLTP; (2) adanya sosialisasi perda diniyah oleh pemerintah Kota Serang; (3) faktor pendukung implementasi Perda Diniyah di Kota Serang yaitu dukungan masyarakat, ilmuwan, akademisi, dan tokoh masyarakat Kota Serang. Kesimpulannya adalah pelaksanaan Perda Diniyah membutuhkan peninjauan kembali mengenai rumusan tujuan strategis dan pembenahan mutu pendidikan untuk penyesuaian tuntutan sejalan dengan perkembangan budaya bangsa yang semakin kompleks.

Kata Kunci: Efektivitas, Kebijakan Pendidikan, Perda, Madrasah Diniyah.

A. Pendahuluan

1. Latar Belakang

Sebelum lahirnya Undang-Undang Sisdiknas Nomor 20 tahun 2003, madrasah diniyah dikenal sebagai madrasah (Daulay, 2007:21). Menurut Daulay, saat itu, madrasah berperan dalam melengkapi dan menambah pendidikan agama bagi anak-anak yang sekolah di sekolah-sekolah umum pada pagi hari hingga siang hari. Pada sore harinya mereka mengikuti pendidikan agama di madrasah diniyah. Pertumbuhan dan perkembangan madrasah diniyah dilatarbelakangi oleh keresahan sebagian orang tua siswa. Mereka merasakan pendidikan agama di sekolah umum kurang memadai dalam mengantarkan anaknya untuk dapat melaksanakan ajaran Islam sesuai dengan yang diharapkan.

Berangkat dari kebutuhan masyarakat akan jenis lembaga pendidikan seperti inilah, madrasah diniyah tetap bertahan. Walaupun hingga saat ini madrasah diniyah kurang mendapatkan perhatian khusus dari pemerintah, baik pemenuhan anggaran maupun bantuan ketenagaan. Namun peran

madrasah diniyah merupakan hal yang sangat penting dalam sistem pendidikan yang harus dipikirkan bersama (Fadjar, 1998).

Gagasan awal dalam proses modernisasi pendidikan Islam sebagaimana diungkapkan Husni Rahim dalam Fathoni (2005), setidaknya ditandai oleh dua kecenderungan organisasi-organisasi Islam dalam mewujudkan tujuannya, yaitu: Pertama, mengadopsi sistem pendidikan dan lembaga pendidikan modern (Belanda) secara menyeluruh; usaha ini melahirkan sekolah-sekolah umum model Belanda, tetapi diberi muatan tambahan berupa pengajaran Islam. Kedua, munculnya madrasah-madrasah modern, yang secara terbatas mengadopsi substansi dan metodologi pendidikan modern Belanda, namun tetap menggunakan madrasah dan lembaga tradisional pendidikan Islam sebagai basis utamanya.

Menurut Muhaimin dan Abdul Majid sebagaimana dikutip Hasbullah (1996), kehadiran madrasah diniyah sebagai lembaga pendidikan Islam memiliki beberapa latar belakang, yaitu: Pertama, sebagai manifestasi dan realisasi pembaharuan pendidikan Islam. Kedua, Usaha penyempurnaan terhadap sistem pesantren kearah sistem pendidikan yang lebih memungkinkan lulusannya untuk memperoleh kesempatan yang sama dengan sekolah umum. Ketiga, adanya sikap mental pada sementara golongan umat Islam khususnya santri yang terpukau pada Barat dalam hal sistem pendidikan mereka. Keempat, sebagai upaya untuk menjembatani antara sistem pendidikan tradisional yang dilaksanakan oleh pesantren dan sistem pendidikan modern hasil akulturasi.

Ada beberapa pasal dalam Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional yang menyinggung tentang pendidikan Islam. Didalam aturan tersebut setidaknya ada tiga hal yang terkait dengan pendidikan Islam (Daulay, 2007:9). Pertama, kelembagaan formal, nonformal, dan informal; didudukkannya lembaga madrasah sebagai salah satu lembaga

pendidikan formal yang diakui keberadaannya sebagai sekolah yang berciri khas agama Islam. Kedua, pendidikan Islam sebagai mata pelajaran, dikukuhkannya mata pelajaran agama sebagai salah satu mata pelajaran yang wajib diberikan kepada peserta didik di semua jalur, jenis, dan jenjang pendidikan. Ketiga, pendidikan Islam sebagai nilai, terdapat seperangkat nilai-nilai Islami dalam sistem pendidikan nasional.

Madrasah diniyah merupakan salah satu lembaga pendidikan keagamaan pada jalur luar sekolah yang secara komprehensif mampu memberikan pendidikan agama Islam kepada anak didik (yang tidak terpenuhi pada jalur sekolah) dan diberikan melalui sistem klasikal. Jenjang pendidikan madrasah diniyah yaitu: Madrasah Diniyah Awaliyah, menyelenggarakan pendidikan agama Islam tingkat dasar selama 4 (empat) tahun dan jumlah jam belajar 18 jam pelajaran per minggu; Madrasah Diniyah Wustho, menyelenggarakan pendidikan agama Islam tingkat menengah pertama, masa belajar selama 2 (dua) tahun dengan jumlah jam belajar 18 jam pelajaran per minggu; dan Madrasah Diniyah 'Ulya, menyelenggarakan pendidikan agama Islam tingkat menengah atas, masa belajar 2 (dua) tahun dengan jumlah jam belajar 18 jam per minggu (Departemen Agama, 1998).

Dengan demikian pendidikan keagamaan seperti madrasah diniyah umumnya diselenggarakan oleh masyarakat sebagai perwujudan pendidikan dari, oleh, dan untuk masyarakat. Jauh sebelum Indonesia merdeka, perguruan-perguruan keagamaan sudah lebih dulu berkembang. Selain menjadi akar budaya bangsa, agama secara sadar merupakan bagian tak terpisahkan dalam pengumpulan pendidikan. Pendidikan keagamaan pun berkembang sebagai bagian dari mata pelajaran pendidikan agama yang dinilai menghadapi berbagai keterbatasan. Sebagian masyarakat mengatasinya dengan tambahan pendidikan agama di rumah-rumah ibadah

atau di perkumpulan-perkumpulan yang kemudian berkembang menjadi satuan pendidikan keagamaan formal dan nonformal.

Kota Serang sebagai '*poros*' Ibu Kota Provinsi Banten menjadi terbuka dengan disahkannya Perda Diniyah (Perwal Kota Serang, 2013). Kota Serang seharusnya menjadi "nafas, semangat dan ruh" yang dapat memberikan perhatian lebih pada madrasah. Kabupaten atau Kota sebagai daerah otonom semestinya dapat mengatur dan mengelola kewenangannya untuk mengedepankan kekhasan daerahnya masing-masing. Kota Serang atau kota lainnya di Provinsi Banten memiliki akar budaya yang sama yaitu sebagai masyarakat yang agamis. Oleh karena itu, untuk mempertahankan nilai-nilai agama agar tetap terjaga, maka pembinaan melalui lembaga pendidikan agama (madrasah diniyah) adalah suatu keniscayaan. Sebab madrasah diniyah lebih memfokuskan pembelajaran berbasis pendidikan keagamaan.

Lahirnya Peraturan Daerah Kota Serang Nomor 1 Tahun 2010 tentang Wajib Belajar Pendidikan Diniyah dan Peraturan Wali Kota Serang Nomor 17 Tahun 2013 tentang Penyelenggaraan Wajib Belajar Pendidikan Diniyah di Kota Serang merupakan salah satu bentuk perhatian pemerintah terhadap eksistensi madrasah diniyah. Pada hal dengan lahirnya perda tersebut secara politis masyarakat Kota Serang mendapat kemenangan.

Mengingat keterbatasan kemampuan, waktu, dan biaya, penulis membatasi kajian permasalahan ini menjadi beberapa hal, yaitu: Pertama, kebijakan pendidikan Islam di madrasah diniyah menurut Peraturan Daerah Kota Serang Nomor 1 tahun 2010; Kedua, Peraturan Daerah Kota Serang Nomor 1 Tahun 2010 yang dimaksud disini adalah Peraturan Daerah Kota Serang tentang Wajib Belajar Pendidikan Diniyah; Ketiga, Kebijakan Pemerintah Kota Serang melalui Perda Diniyah tersebut yakni terkait sertifikasi atau ijazah atau *syahadah* pendidikan diniyah sebagai salah satu persyaratan untuk dapat diterima atau melanjutkan ke jenjang SMP atau

sederajat; Keempat, Pendidikan diniyah dimaksud adalah Madrasah Diniyah Takmiliah Awaliyah (MDTA).

2. Perumusan Masalah

Setelah mencermati latar belakang masalah dan mengikuti perkembangan mengenai Perda Diniyah di Kota Serang, penulis memunculkan beberapa pertanyaan sebagai berikut: (1) Bagaimana kebijakan pendidikan Islam di madrasah diniyah menurut Peraturan Daerah Kota Serang? (2) Bagaimana implementasi SMP/MTs dalam merealisasikan Perda Diniyah tersebut sebagai prasyarat masuk SMP/MTs di Kota Serang? (3) Apa faktor pendukung dan penghambat dalam implementasi pendidikan Islam terhadap Perda Diniyah di Kota Serang? dan (4) Bagaimana reaktualisasi kebijakan pendidikan Islam di madrasah diniyah menurut Peraturan Daerah Kota Serang Nomor 1 Tahun 2010 ?

3. Tujuan Penelitian

Merujuk pada latar belakang masalah dan rumusan masalah di atas, tujuan penulisan ini adalah :

- a. Untuk mengetahui kebijakan Pendidikan Islam di madrasah diniyah menurut Peraturan Daerah Kota Serang Nomor 1 Tahun 2010.
- b. Untuk mengetahui implementasi SMP/MTs dalam merealisasikan Perda Diniyah tersebut sebagai pra syarat masuk SMP/MTs di Kota Serang.
- c. Untuk mengetahui faktor pendukung dan penghambat dalam implementasi pendidikan Islam terhadap Perda Diniyah di Kota Serang.
- d. Untuk mengetahui reaktualisasi kebijakan pendidikan Islam di madrasah diniyah menurut Peraturan Daerah Kota Serang Nomor 1 Tahun 2010.

B. Kajian Literatur

1. Kajian Teori

Tumbuh dan berkembangnya madrasah diniyah di Indonesia tidak dapat dipisahkan dengan berkembangnya ide-ide pembaharuan pemikiran di kalangan umat Islam. Pada permulaan abad ke-20, timbul beberapa perubahan paradigma pemikiran di kalangan umat Islam Indonesia. Beberapa faktor penting sebagai pendorong timbulnya ide perubahan tersebut (Steenbrink, tahun 1994) yakni: Pertama, adanya kecenderungan umat Islam untuk kembali pada Al-Qur'an dan Hadits. Kedua, timbulnya dorongan perlawanan nasional bagi penguasa Kolonial Belanda. Ketiga, usaha yang kuat dari orang-orang Islam untuk memperkuat organisasinya di bidang sosial ekonomi, baik untuk kepentingan mereka sendiri maupun untuk masyarakat. Keempat, pembaharuan pendidikan, karena cukup banyak orang dan organisasi Islam tidak puas dengan metode tradisional dalam mempelajari Al-Qur'an dan studi-studi Agama Islam.

Madrasah diniyah merupakan bagian terpadu dari sistem pendidikan nasional yang diselenggarakan pada jalur pendidikan luar sekolah untuk memenuhi hasrat dan keinginan masyarakat tentang pendidikan agama. Dalam hal ini, madrasah diniyah termasuk pada kelompok pendidikan keagamaan jalur luar sekolah yang dilembagakan. Tujuannya untuk mempersiapkan peserta didik mampu menguasai pengetahuan agama Islam, yang dibina oleh Menteri Agama (PP 73, Pasal 22 ayat 3). Kementerian Agama melalui Direktorat Jenderal Pembinaan Kelembagaan Agama Islam menetapkan Kurikulum Madrasah Diniyah dalam rangka membantu masyarakat mencapai tujuan pendidikan yang terarah, sistematis dan terstruktur. Dengan demikian masyarakat tetap memiliki keleluasaan untuk mengembangkan isi pendidikan, pendekatan, dan muatan kurikulum sesuai dengan kebutuhan lingkungan madrasah.

Madrasah diniyah memiliki tiga jenjang (Salinan Himpunan Perundang-Undangan, tahun 2007), yakni: Diniyah Awaliyah, Diniyah Wustha dan Diniyah 'Ulya.

1. Madrasah Diniyah Awaliyah (MDA) merupakan jenjang pendidikan setingkat SD/MI yang diperuntukkan bagi siswa sekolah dasar (berlangsung selama 4 tahun). MDA pada umumnya merupakan pendidikan berbasis masyarakat yang bertujuan untuk memberikan kemampuan dasar kepada anak didik yang berusia dini untuk mengembangkan kehidupannya sebagai muslim yang beriman, bertaqwa dan beramal shaleh serta berakhlak mulia dan menjadi warga negara yang berkepribadian, sehat secara jasmani dan rohani dalam menata kehidupan masa depan. Jumlah jam belajar 18 jam pelajaran seminggu. Materi yang diajarkan meliputi; Fiqih, Tauhid, Hadits, Tarikh, Nahwu, Sharaf, Bahasa Arab, Al-Qur'an, Tajwid dan Akhlak.
2. Madrasah Diniyah Wustho diperuntukkan bagi siswa setingkat Sekolah Lanjutan Tingkat Pertama (SMP). Pada umumnya Madrasah Diniyah Wustho merupakan satuan pendidikan keagamaan jalur luar sekolah yang menyelenggarakan pendidikan agama Islam tingkat menengah pertama sebagai pengembangan materi pendidikan yang diperoleh pada Madrasah Diniyah Awaliyah dengan masa belajar 3 tahun, dan jumlah jam belajar 18 jam pelajaran seminggu. Materi yang diajarkan meliputi : Fiqih, Tauhid, Hadits, Tarikh, Nahwu, Sharaf, Bahasa Arab, Al-Qur'an, Tajwid dan Akhlak.
3. Madrasah Diniyah 'Ulya diperuntukkan bagi siswa setingkat Sekolah Lanjutan Tingkat Atas (SMA), yakni satuan pendidikan keagamaan jalur luar sekolah yang menyelenggarakan pendidikan agama Islam tingkat menengah atas sebagai pengembangan yang diperoleh pada Madrasah Diniyah Wustha dengan masa belajar selama 3 tahun, dan jumlah jam belajar 18 jam pelajaran seminggu. Materi yang diajarkan meliputi: Fiqih,

Tauhid, Hadits, Tarikh, Nahwu, Sharaf, Bahasa Arab, Al-Qur'an, Tajwid dan Akhlak.

Dalam rangka mengembangkan ciri madrasah sebagai satuan pendidikan yang bernafaskan Islam, maka tujuan madrasah diniyah dilengkapi dengan memberikan bekal kemampuan dasar dan keterampilan pada bidang agama Islam untuk mengembangkan kehidupannya sebagai pribadi muslim, anggota masyarakat dan warga negara.

Terkait dengan Kurikulum Madrasah Diniyah pada dasarnya bersifat fleksibel dan akomodatif. Pengembangannya dapat dilakukan oleh Kementerian Agama Pusat, Kantor Kementerian Agama Propinsi dan Kantor Kementerian Agama Kabupaten/Kota atau oleh yayasan pengelola kegiatan pendidikan. Prinsip pokok untuk mengembangkan kurikulum tersebut tidak menyalahi aturan perundang-undangan yang berlaku tentang pendidikan secara umum, peraturan pemerintah, keputusan Menteri Agama dan kebijakan lainnya yang berkaitan dengan penyelenggaraan madrasah diniyah.

Beberapa Undang-Undang Pendidikan dan Peraturan Pemerintah tentang Madrasah Diniyah merupakan bagian terpadu dari pendidikan nasional untuk memenuhi hasrat masyarakat tentang pendidikan agama. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional yang ditindaklanjuti dengan disyahnannya PP No. 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan memang menjadi babak baru bagi dunia pendidikan agama dan pendidikan keagamaan di Indonesia. Berarti negara telah menyadari keanekaragaman model dan bentuk pendidikan yang ada di bumi nusantara ini.

Setidaknya telah lahir beberapa karakteristik pendidikan diniyah di bumi nusantara ini. *Pertama*, Pendidikan Diniyah Takmiliah yang berada di tengah masyarakat, di luar pengaruh pondok pesantren. Sebagai wadah kreasi

dan swadaya masyarakat, lembaga tersebut diperuntukkan bagi anak-anak yang menginginkan pengetahuan agama di luar jalur sekolah formal. *Kedua*, pendidikan diniyah yang dalam lingkup pesantren tertentu. *Ketiga*, pendidikan keagamaan sebagai pelengkap pendidikan formal di pagi hari. *Keempat*, pendidikan diniyah di luar pondok pesantren, namun diselenggarakan secara formal di pagi hari, layaknya sekolah formal.

Secara yuridis, penyelenggaraan madrasah diniyah diatur dalam Tata Perundangan Republik Indonesia. Pada sila pertama Pancasila menyebutkan tentang “Ketuhanan Yang Maha Esa”. Hal ini bermakna, agama selain sebagai pembimbing, sekaligus dapat dijadikan keseimbangan hidup bangsa. Dengan demikian lembaga keagamaan seperti madrasah diniyah diakui sebagai tempat pembinaan mental spiritual bangsa Indonesia.

Secara konstitusional dalam Undang-Undang 1945 pasal 29 ayat 2 dinyatakan bahwa negara menjamin kebebasan rakyat dalam melaksanakan ajaran agama, termasuk kebebasan belajar di madrasah diniyah. Pada pasal 31 ayat 3 menyebutkan bahwa pemerintah mengusahakan satu Sistem Pendidikan Nasional, yang meningkatkan keimanan dan ketaqwaan serta akhlak mulia dalam rangka mencerdaskan kehidupan bangsa. Salah satunya adalah penyelenggaraan madrasah diniyah.

Ketentuan madrasah diniyah secara operasional diatur dalam Keputusan Menteri Agama No. 1 Tahun 2001, setelah lahirnya Direktorat Pendidikan Keagamaan dan Pondok Pesantren yang khusus melayani pondok pesantren dan madrasah diniyah. Keberadaan madrasah diniyah sebagai bagian dari Sistem Pendidikan Nasional diperkuat Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

Implementasi pengembangan kemampuan dasar pada pendidikan agama Islam meliputi: Al-Qur’an Hadits, Ibadah Fiqh, Aqidah Akhlak, Sejarah

Kebudayaan Islam, dan Bahasa Arab. Dengan demikian fungsi madrasah diniyah yaitu sebagai berikut:

- 1) Memenuhi kebutuhan masyarakat akan pendidikan agama Islam.
- 2) Membina hubungan kerja sama dengan orang tua dan masyarakat antara lain: Membantu membangun dasar yang kuat bagi pembangunan kepribadian manusia Indonesia seutuhnya dan membantu mencetak warga Indonesia takwa terhadap Tuhan Yang Maha Esa dan menghargai orang lain.
- 3) Memberikan bimbingan dalam pelaksanaan pengalaman agama Islam.
- 4) Melaksanakan tata usaha dan program pendidikan serta perpustakaan (Departemen Agama RI, 2003).

Dengan demikian, madrasah diniyah di samping berfungsi sebagai tempat mendidik dan memperdalam ilmu agama Islam juga berfungsi sebagai sarana untuk membina *akhlak al-karimah* (akhlak mulia) bagi anak yang kurang akan pendidikan agama Islam di sekolah umum.

Madrasah diniyah salah satu lembaga pendidikan Islam. Maksud dan tujuan madrasah diniyah tak terlepas dari tujuan pendidikan Islam. Begitu pun tujuan pendidikan madrasah diniyah tak terlepas dari tujuan pendidikan nasional mengingat pendidikan Islam merupakan sub sistem pendidikan nasional. Tujuan pendidikan madrasah diniyah (Departemen Agama, 2003) adalah:

- 1) Tujuan Umum
 - a) Memiliki sikap sebagai muslim dan berakhlak mulia.
 - b) Memiliki sikap sebagai warga negara Indonesia yang baik.
 - c) Memiliki kepribadian, percaya pada diri sendiri, sehat jasmani dan rohani.
 - d) Memiliki pengalaman, pengetahuan, keterampilan beribadah dan sikap terpuji yang berguna bagi pengembangan kepribadiannya.

2) Tujuan Khusus

- a) Tujuan khusus madrasah diniyah dalam bidang pengetahuan antara lain : (1) Memiliki pengetahuan dasar tentang agama Islam. (2) Memiliki pengetahuan dasar tentang Bahasa Arab sebagai alat untuk memahami ajaran agama Islam.
- b) Tujuan khusus madrasah diniyah dalam bidang pengamalan, yaitu agar siswa: (1) Dapat mengamalkan ajaran agama Islam. (2) Dapat belajar dengan cara yang baik. (3) Dapat bekerjasama dengan orang lain dan dapat mengambil bagian secara aktif dalam kegiatan-kegiatan masyarakat. (4) Dapat menggunakan Bahasa Arab dengan baik serta dapat membaca kitab berbahasa Arab. (5) Dapat memecahkan masalah berdasarkan pengalaman dan prinsip-prinsip ilmu pengetahuan yang dikuasai berdasarkan ajaran agama Islam.
- c) Tujuan khusus madrasah diniyah dalam bidang nilai dan sikap yaitu agar siswa: (1) Berminat dan bersikap positif terhadap ilmu pengetahuan; (2) Disiplin dan mematuhi peraturan yang berlaku; (3) Menghargai kebudayaan nasional dan kebudayaan lainnya yang tidak bertentangan dengan agama Islam; (4) Memiliki sikap demokratis, tenggang rasa dan mencintai sesama manusia dan lingkungan hidup; (5) Cinta terhadap agama Islam dan keinginan untuk melakukan ibadah sholat dan ibadah lainnya, serta berkeinginan untuk menyebarkan; (6) Menghargai setiap pekerjaan dan usaha yang halal;serta (7) Menghargai waktu, hemat dan produktif.

Madrasah diniyah juga merupakan bagian dari jalur pendidikan yang telah ditetapkan sebagai pendidikan formal. Sebagaimana terdapat dalam PP. No. 55 tahun 2007 pasal 15, bahwa madrasah diniyah atau Pendidikan diniyah formal menyelenggarakan pendidikan ilmu-ilmu bersumber dari ajaran agama

Islam pada jenjang pendidikan anak usia dini, pendidikan dasar, pendidikan menengah, dan pendidikan tinggi.

Dalam pasal selanjutnya pasal 16 ayat (1) dan (2) dijelaskan bahwa pendidikan diniyah dasar menyelenggarakan pendidikan dasar sederajat MI/SD yang terdiri atas 6 (enam) tingkat dan pendidikan diniyah menengah pertama sederajat MTs/SMP yang terdiri atas 3 (tiga) tingkat. Sedangkan untuk pendidikan diniyah tingkat menengah atas menyelenggarakan pendidikan diniyah menengah atas sederajat MA/SMA yang terdiri atas 3 (tiga) tingkat.

Mengenai kurikulum madrasah diniyah sendiri, dalam PP No. 55 tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan Pasal 18 ayat (1) dan (2) dijelaskan bahwa madrasah diniyah dasar atau pendidikan diniyah dasar formal wajib memasukkan muatan pendidikan kewarganegaraan (PKn), Bahasa Indonesia (BI), matematika, dan ilmu pengetahuan alam (IPA) dalam rangka pelaksanaan program wajib belajar. Sedangkan Kurikulum pendidikan diniyah untuk tingkat menengah formal wajib memasukkan muatan pendidikan kewarganegaraan (PKn), Bahasa Indonesia (BI), matematika, ilmu pengetahuan alam (IPA), serta seni dan budaya (SB).

Sebagaimana lembaga pendidikan formal pada umumnya, dalam madrasah diniyah di akhir pendidikan juga dilakukan sebuah ujian yang bersifat nasional. Ujian nasional pendidikan diniyah dasar dan menengah diselenggarakan untuk menentukan standar pencapaian kompetensi peserta didik atas ilmu-ilmu yang bersumber dari ajaran Islam. Mengenai ketentuan lebih lanjut tentang ujian nasional pendidikan diniyah dan standar kompetensinya ditetapkan dengan Peraturan Kementerian Agama dengan berpedoman kepada Standar Nasional Pendidikan.

Pendidikan diniyah formal merupakan pendidikan diniyah yang ditambah pelajaran umum khususnya matematika, IPA, IPS, Bahasa Indonesia untuk tingkat dasar umum (DU). Kelebihan madrasah diniyah dibandingkan dengan jenis madrasah lain adalah pelajaran keagamaannya lebih diperdalam seperti pendidikan di pesantren. Pendidikan diniyah ini sebetulnya untuk mengakomodasi pesantren yang mengajarkan pendidikan keagamaan tapi tidak mempunyai ijazah umum, padahal orang sangat membutuhkan ijazah dan pelajaran umum tersebut. Oleh karena itu, pemerintah Republik Indonesia mengeluarkan PP Nomor 55 tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan.

2. Hasil Penelitian yang Relevan

Abdul Rahman Halim (UIN Yogyakarta, 2008) dalam menyelesaikan studi S3-nya, menulis disertasi *Aktualisasi Implementasi Kebijakan Pendidikan pada Madrasah Swasta di Sulawesi Selatan*. Dalam disertasi Rahman mempertegas perhatian pemerintah yang semakin besar dengan diberlakukannya Undang-Undang tentang Pemerintah Daerah. Undang-Undang tersebut menjadi tonggak baru munculnya ruang lebih luas bagi daerah untuk menata potensi yang dimiliki, termasuk pembinaan madrasah sebagai bagian dari pendidikan nasional. Rahman pun menyebutkan adanya ruang yang memberi nuansa secara baik pada efektivitas pelayanan dan pembinaan masyarakat. Artinya kedekatan letak pemerintahan yang ada pada era otonomi daerah, masyarakat yang dilayani minimal berimplikasi pada: 1) semakin responsifnya aparat pemerintahan terhadap aspirasi masyarakat; dan 2) meningkatnya kontrol masyarakat terhadap setiap gejala pemerintahan.

Uraian penelitian di atas pada dasarnya mengulas kebijakan pendidikan Islam pada madrasah swasta di Sulawesi Selatan. Kesamaan penelitian

Rahman dengan kajian ini hanya pada kebijakan pemerintah daerah. Namun yang membedakan pada fokus tulisan yang akan dibahas dalam kajian ini adalah mengenai implementasi pendidikan madrasah diniyah. Adapun pembahasan dalam kajian ini berjudul *“Reaktualisasi Kebijakan Pendidikan Islam di Madrasah Diniyah dalam Peraturan Daerah Kota Serang Nomor 1 Tahun 2010; Telaah Kritis terhadap Efektivitas Pelaksanaan Pendidikan Madrasah Diniyah di Kota Serang”*.

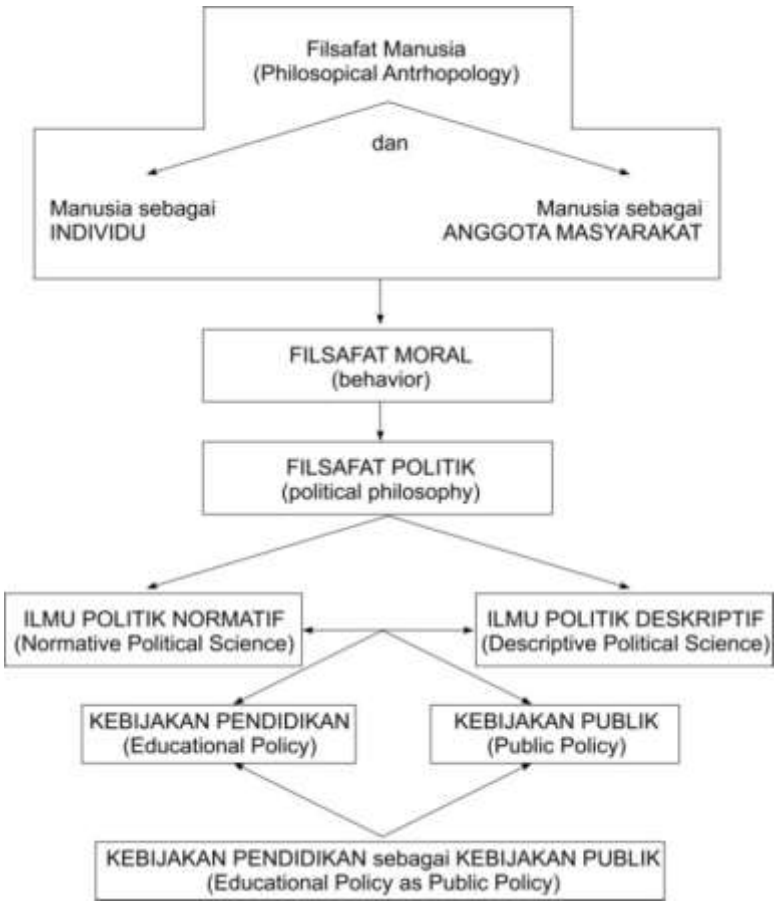
Perbedaan penelitian yang ditulis Rahman dengan kajian ini, di mana kajian ini akan menelusuri banyaknya jumlah siswa dan lembaga madrasah diniyah di Kota Serang. Sebab hal ini dapat dimungkinkan setelah diberlakukan sertifikat atau ijazah atau *syahadah* sebagai prasyarat bagi peserta didik untuk melanjutkan jenjang SMP/MTs akan semakin menjamurnya Madrasah Diniyah di Kota Serang. Hal tersebut cukup beralasan, dengan diberlakukannya perda diniyah tersebut, tentu orangtua secara tidak langsung akan menyekolahkan putera-puterinya (secara singkat, instan) ke Madrasah Diniyah hanya untuk legalitas dalam memenuhi persyaratan masuk ke jenjang SMP/MTs.

Selain itu, dalam kajian ini perlu dilakukan kajian secara seksama. Hal tersebut agar mengetahui berbagai pendapat instansi pemerintah Kota Serang dan masyarakat terhadap kebijakan wajib belajar pendidikan diniyah di Kota Serang. Dengan demikian dapat dirumuskan berbagai kebijakan secara tepat dalam rangka meningkatkan kualitas pendidikan keagamaan di madrasah diniyah yang sejalan dengan tuntutan Undang-Undang Nomor 20 Tahun 2003 dan sesuai dengan tuntutan masyarakat di Kota Serang sebagai Kota Serang Madani.

Dengan demikian terdapat tiga hal penting berkenaan dengan kebijakan madrasah dalam menyongsong perubahan: *pertama*, kebijakan itu harus memberi ruang (porsi) tumbuh yang wajar bagi aspirasi utama umat

Islam, yakni menjadikan madrasah sebagai wahana untuk membina ruh atau praktik hidup Islami. *Kedua*, kebijakan itu memperjelas dan memperkuat keberadaan madrasah sebagai ajang membina warga negara yang cerdas, berpengetahuan, berkepribadian, serta produktif sederajat dengan sistem sekolah. *Ketiga*, kebijakan madrasah harus mampu merespon tuntutan masa depan.

Berkenaan dengan hal tersebut, dalam kajian ini lebih lanjut akan membahas tentang kebijakan pendidikan yang dapat dikelompokkan menjadi dua, yakni: kebijakan pendidikan sebagai bagian dari kebijakan publik, dan kebijakan pendidikan sebagai kebijakan publik (H.A.R Tilaar & Riant N., 2009) dengan ilustrasi sebagai berikut:



Gambar 1. Kebijakan Pendidikan sebagai Kebijakan Publik

Berbagai tulisan berupa artikel, penulis baru menemukan tulisan yang disampaikan Hidayatullah dalam blogspot-nya (<http://mutiarakampung.blogspot.com/2020/10/geliat-madrasah-diniyah-di-banten.html>). Hidayatullah menyebutkan bahwa dengan lahirnya peraturan daerah tentang Madrasah Diniyah Awaliyah di beberapa Kabupaten/Kota di Banten dan yang sedang mewacanakan lahirnya perda tersebut adalah menjadi suatu bukti bahwa telah munculnya kesadaran dari masyarakat melalui Dewan Perwakilan Rakyat Daerah (DPRD) dan pemerintah daerah untuk benar-benar memperhatikan pendidikan agama yang dikelola oleh madrasah diniyah awaliyah. Dan hal ini juga, harus menjadi instrumen yang memberikan semangat bagi para guru dan pengelola madrasah diniyah untuk dapat meningkatkan pelayanan dan mutu pendidikan di madrasah tersebut. Walaupun benar adanya, produk-produk perda tersebut jangan sampai bertentangan dengan peraturan perundangan yang di atasnya.

Berdasarkan hasil penelitian yang dilakukan Hidayatullah pada tahun 2007 mengenai Kebijakan Pemerintah Daerah Kabupaten Serang tentang Perda Madrasah Diniyah. Menurutnya ada hal yang sangat menarik untuk dicermati, bahwa lahirnya Perda Madrasah Diniyah tersebut tidak banyak memberikan implikasi yang luar biasa. Hal ini disebabkan oleh suatu kenyataan bahwa persoalan pendidikan agama (MDA) di Banten adalah sudah mengakar sejak lama. walaupun kelahiran Perda tersebut disamping sebagai kebijakan politik yang diinisiasi oleh anggota legislatif juga merupakan langkah preventif, karena sudah banyak anak usia sekolah yang masih belum bisa membaca tulis al-qur'an. Sementara dalam kajian ini tentu wilayahnya berbeda sebagaimana yang dikaji oleh penulis. Hidayatullah meneliti di Kabupaten Serang, sedangkan kajian ini meneliti di Kota Serang. Dengan demikian kajian ini akan memperdalam penelitian lapangan mengenai kesiapan madrasah diniyah terhadap kebijakan perda tersebut.

Kaitannya dengan kebijakan pendidikan Islam pada madrasah diniyah di Kota Serang sebagaimana tertera dalam Peraturan Daerah Kota Serang tentang wajib belajar pendidikan diniyah secara implementatif belum terlaksana dengan baik. Padahal perda tersebut menjadi bagian yang sangat krusial untuk segera direalisasikan. Jika permasalahan tersebut diabaikan, tentu pendidikan Islam akan diasumsikan hanya sebatas mengkaji ilmu agama yang bermanfaat bagi diri manusia itu sendiri, terutama dalam berhubungan dengan Tuhan-Nya (*hablun minallah*).

Pendidikan Agama seperti ini akan sulit merespons dinamika sosial serta kebutuhan dimasa depan. Out put yang dihasilkan dari pendidikan seperti ini kurang mampu berperan di tengah masyarakat yang dinamis. Pada akhirnya pendidikan seperti ini masih sulit diharapkan dapat mengantarkan bangsa kita untuk memiliki budi pekerti atau akhlak yang baik dan mampu berperan serta dalam setiap pembangunan. Padahal kalau dikaji, tujuan atau misi utama diutusny Nabi Muhammad SAW ke dunia ini adalah untuk membina dan menyempurnakan budi pekerti yang mulia.

Sehingga perbedaan pandangan pada kajian ini dengan beberapa pandangan di atas adalah berkenaan dengan implikasi dari adanya desentralisasi manajemen pendidikan. Kewenangan yang lebih besar diberikan kepada pemerintahan kabupaten dan kota untuk mengelola pendidikan sesuai dengan potensi dan kebutuhan daerahnya. Dengan demikian madrasah diniyah harus segera direaktualisasikan sebagai bagian dari pendidikan Islam. Sebab pendidikan Islam harus mampu merespon semua permasalahan aktual yang muncul di masyarakat. Meski dapat dikatakan bahwa permasalahan yang muncul memang sangat kompleks, dimana meliputi hampir segala aspek kehidupan manusia, baik ekonomi, sosial, budaya, politik, pertahanan keamanan, perkembangan IPTEK dan lain sebagainya.

C. Metode Penelitian

Jenis penelitian dalam studi ini lebih menekankan pada penelitian *historis*. Menurut S. Margono (2013), bahwa penelitian ditujukan kepada rekonstruksi masa lampau secara sistematis dan objektif memahami peristiwa masa lampau. Karena penelitian sejarah (*historis*), maka data yang dikumpulkan berasal dari hasil observasi secara otentik, tepat, dan dari sumber-sumber penting lainnya.

Adapun observasi tersebut dalam kajian ini mengamati efektivitas dan implementasi atas kebijakan Pemerintah Kota Serang tentang Perda Madrasah Diniyah Nomor 1 Tahun 2010.

Faktor yang melatar belakangi kajian ini adalah mencari persoalan kebijakan pada Peraturan Daerah Kota Serang terkait Madrasah Diniyah dan Implementasinya. Dengan demikian, objek penelitian pada studi ini yaitu *pertama*, Peraturan Daerah Kota Serang Nomor 1 Tahun 2010 tentang Wajib Belajar Pendidikan Diniyah. *Kedua*, Peraturan Walikota Serang Nomor 17 Tahun 2013 tentang Penyelenggaraan Wajib Belajar Pendidikan Diniyah di Kota Serang. Dalam hal ini yang perlu diamati adalah implementasi tentang perda dan perwal tersebut.

Pendekatan yang digunakan dalam studi ini adalah pendekatan kualitatif. Pendekatan ini mengarah kepada keadaan dan individu secara holistik. Dengan perkataan lain, pendekatan kualitatif menghasilkan data yang berupa ungkapan atau catatan orang itu sendiri atau tingkah laku orang yang terobservasi. Penelitian ini mencari esensi dari kebijakan yang dikeluarkan oleh Pemerintahan Kota Serang melalui dokumen tertulis dan juga mengkaji sikap dan perilaku elit Pemerintah Kota Serang dalam merencanakan, menggerakkan, dan melakukan evaluasi terhadap kebijakan yang diambil.

Kaitannya dengan Kebijakan Peraturan Daerah dan Peraturan Wali Kota Serang tentang wajib belajar pendidikan diniyah secara eksplisit berpengaruh besar bagi eksistensi Madrasah Diniyah di Kota Serang. Namun di sisi lain masih banyak sekolah pada jenjang menengah pertama (SMP) yang belum merealisasikan peraturan daerah tersebut. Salah satu contoh, pada pemberlakuan ijazah atau *syahadah* atau sertifikat sebagai prasyarat masuk SMP. Padahal telah diatur secara jelas dalam Peraturan Daerah Kota Serang Nomor 1 Tahun 2010 dan Peraturan Wali Kota Nomor 17 Tahun 2013.

Data yang dikumpulkan dalam penelitian ini yaitu kebijakan pendidikan Islam di madrasah diniyah dalam Peraturan *Daerah* Kota Serang Nomor 1 Tahun 2010. Kajian ini tidak hanya berkenaan dengan kebijakan, namun studi kritis atau telaah efektivitas pelaksanaan madrasah diniyah di Kota Serang. Penelitian sejarah madrasah diniyah pun diterapkan dalam menunjang penelitian ini. Maksudnya ialah untuk belajar dari kesalahan dan keberhasilan yang terjadi di dalam sejarah. Karena sejarah tentu juga adalah semacam pengalaman. Biasanya selalu ada keterkaitan dalam menelusuri secara mendalam sejarah masa lalu hingga masa sekarang ini.

Secara garis besar ada empat kegiatan utama yang dilakukan, yaitu menemukan bahan sejarah, pengujian ketat (tidak asal) dan keaslian sumber serta kesahihan fakta yang terkandung dalam bahan sejarah itu (S. Margono, 2013).

Data primer penelitian ini bersumber dari Kebijakan Peraturan Daerah Kota Serang Nomor 1 Tahun 2010 tentang Madrasah Diniyah yang berbentuk tulisan, dan telah disimpan dalam bentuk dokumen atau arsip. Data-data ini diperlukan untuk mengetahui kebijakan peraturan daerah terkait dengan perda diniyah yang dikeluarkan oleh Pemerintahan Kota Serang.

Selanjutnya, untuk mengetahui proses perencanaan dan pelaksanaan, diperlukan data-data yang bersumber dari informan langsung yang terlibat. Dalam hal ini adalah pelaksana kebijakan yakni; Sekretaris Kota (Asda I) Kota Serang, dan Kementerian Agama Kota Serang, terkait dengan Perda Diniyah. Sebagai implementasi dari peraturan daerah tersebut perlu juga mengadakan observasi di Madrasah Diniyah dan Sekolah Menengah Pertama sebagai bagian dari bahan pendukung. Penelitian ini juga menggunakan data sekunder yang bersumber dari buku, majalah, koran, dan makalah yang relevan dengan permasalahan yang ada.

Adapun instrumen data dan teknik pengumpulan data yang digunakan adalah: *pertama*, dokumentasi yang diperoleh dari bagian hukum dan organisasi sekretariat daerah Kota Serang maupun berasal dari instansi Kementerian Agama Kota Serang terkait bidang pendidikan Islam Madrasah Diniyah. *Kedua*, wawancara dengan menggunakan wawancara terbuka, agar memberi kesempatan sebanyak-banyaknya kepada informan untuk menanggapi masalah atau memberikan data terkait dengan masalah yang diteliti.

Dari pengumpulan data kemudian dibuat reduksi data untuk memilah data yang relevan dan bermakna, yang selanjutnya disajikan. Dalam proses reduksi data, peneliti memilih data yang relevan dan bermakna, memfokuskan pada data yang mengarah untuk pemecahan masalah, penemuan, dan pemaknaan untuk menjawab pertanyaan penelitian. Kemudian menyederhanakan dan menyusun secara sistematis dengan memfokuskan hal-hal yang dianggap penting tentang hasil dan temuan. Selanjutnya, disajikan dalam bentuk penyajian data dan penulisan laporan serta menarik kesimpulan.

Analisis data dalam penelitian ini dilakukan dengan tiga tahap (Moleong, 2004), yaitu sebagai berikut:

1. Analisa data pra lapangan

Tahap ini merupakan penentuan fokus. Menjaga latar penelitian yang mencakup observasi lapangan dan permohonan izin penelitian.

2. Tahap pekerjaan lapangan

Tahap ini meliputi kegiatan pengumpulan data berkaitan dengan kebijakan pendidikan di Kota Serang, upaya pemerintah Kota Serang terhadap Implementasi Peraturan Daerah tentang Wajib Belajar Pendidikan Diniyah di Kota Serang, faktor pendukung dan penghambat Perda Diniyah di Kota Serang. Semua data itu dikumpulkan, kemudian dilakukan wawancara mendalam dengan pemangku kebijakan, yakni Asda I Pemerintah Kota Serang dan Kementerian Agama Kota Serang. Hal ini dilakukan berdasarkan data yang telah diperoleh di lapangan serta melakukan observasi informan dalam efektivitas perda diniyah tersebut.

3. Tahap analisis data

Tahap analisis data dalam penelitian ini digunakan dengan cara deskriptif (non statistik) yaitu penelitian yang dilakukan dengan menggambarkan data yang diperoleh baik melalui dokumen maupun hasil wawancara mendalam dengan Asda I Pemerintah Kota Serang, Kemenag Kota Serang, Kepala SMP/MTs atau Wakil Kepala Sekolah Bidang Kurikulum atau Humas, dan Kepala MDTA. Dari hasil wawancara tersebut kemudian dipisahkan dalam sebuah kategori dan dilakukan penafsiran data yang sesuai dengan konteks permasalahan yang diteliti untuk memperoleh kesimpulan. Artinya mengetahui keadaan sesuatu mengenai apa dan bagaimana, berapa banyak, sejauh mana, dan sebagainya (Arikunto, 2010).

D. Hasil dan Pembahasan

1. Hasil Penelitian

Madrasah diniyah merupakan lembaga pendidikan yang memberikan pendidikan dan pengajaran secara klasikal dalam pengetahuan agama Islam kepada pelajar. Pendidikan dan pengajaran madrasah diniyah bertujuan memberikan tambahan pengetahuan agama kepada pelajar yang merasa kurang menerima pelajaran agama di sekolah umum. Pendidikan madrasah diniyah lahir, tumbuh dan berkembang bersama masyarakat, oleh masyarakat dan dilatar belakangi dari tuntutan dan kebutuhan masyarakat. Oleh karena itu, madrasah harus senantiasa bertanggung jawab terhadap segala pelaksanaan pendidikan keagamaan dan mampu mewujudkan keinginan masyarakat.

Untuk memberikan kepercayaan yang kuat bagi masyarakat, maka madrasah diniyah harus mampu mengembangkan seluruh potensinya untuk segera menyesuaikan diri dengan kebutuhan kehidupan masyarakat modern dan melayani masyarakat dengan sebaik-baiknya. Meskipun kenyataannya, madrasah diniyah berkembang tanpa adanya perhatian khusus dari pemerintah, akan tetapi asas dan komitmen madrasah diniyah sangat kuat untuk mempertahankan eksistensinya sebagai pendidikan keagamaan.

Begitulah realita yang terjadi pada madrasah diniyah di Kota Serang yang tumbuh dan berkembang pesat berdasarkan kekuatan dan kemampuan kepala madrasah diniyah untuk melakukan perubahan secara signifikan, sehingga dipercaya oleh masyarakat untuk menitipkan putra-putrinya. Amanah dan kepercayaan dari masyarakat tersebut dapat dijadikan suatu kekuatan bagi madrasah untuk mengembangkan diri sebagai madrasah diniyah yang betul-betul mendidik kader santri yang memiliki moral yang tinggi, intelektual dalam menguasai kaidah kitab kuning secara mendalam,

dan memiliki wawasan intelektual yang modern yang mampu bersaing menghadapi tantangan globalisasi.

Dikeluarkannya Peraturan Daerah Nomor 1 Tahun 2010 tentang Penyelenggaraan Wajib Belajar Pendidikan Diniyah di Kota Serang, diharapkan dapat membawa perubahan pada sisi manajerial dan proses pendidikan Islam. Perda tersebut secara eksplisit mengatur bagaimana seharusnya mengantisipasi semakin punahnya tradisi keagamaan di Banten, khususnya di Kota Serang.

Dalam perencanaan dan perumusan lahirnya Perda Diniyah Kota Serang, tentu masyarakat sepenuhnya dilibatkan. Perda Diniyah melibatkan hajat orang banyak, termasuk di dalamnya pihak eksekutif dan legislatif. Sebelum ditetapkan, terlebih dahulu dilakukan *public hearing* untuk mendapatkan beberapa masukan, baik dari ilmuwan, akademisi, maupun dari tokoh masyarakat. Bahkan, masyarakat umum pun bisa memberikan masukan melalui pemerintah, baik melalui bagian hukum maupun melalui Bappeda untuk perbaikan perda yang akan dikeluarkan oleh pemerintah (Wawancara dengan Asda I Kota Serang, 1 Mei 2014).

Hal tersebut menjadi faktor pendukung bagi pemerintah Kota Serang, selain tuntutan Undang-Undang Pendidikan Nasional Nomor 20 Tahun 2003. Lebih lanjut, pemerintah membuktikannya dengan mengeluarkan Peraturan Walikota Serang (Perwal) sebagai regulasi kebijakan di Kota Serang, selang tiga tahun setelah Peraturan Daerah Nomor 10 Tahun 2010 tentang Wajib Belajar Diniyah di Kota Serang lahir.

Perda Diniyah Nomor 1 Tahun 2010 yang ditetapkan, seiring dengan perkembangannya, kemudian lahir Peraturan Walikota Serang Nomor 17 Tahun 2013. Hal ini tentu mendapat restu dan dukungan pemerintah terhadap eksistensi Wajib Belajar Diniyah di Kota Serang dalam berbagai aspek

dukungan, program, dan anggarannya. Sebab pada pelaksanaannya Perda diniyah mendapat sambutan baik dari masyarakat, sehingga mendorong peningkatan pengembangan dan pengelolaan pendidikan diniyah. Meski Perda tersebut lahir pada tahun 2010, seiring berjalannya waktu tentu banyak hal yang perlu diperbaiki justru setelah kita belajar secara langsung dari penetapan Perda Diniyah ini. Ke depan dengan revisi Perda Diniyah semoga dapat memperbaiki beberapa kekurangan yang ada (Wawancara dengan Asda I Kota Serang, 1 Mei 2014).

Tingkat partisipasi masyarakat dalam pendidikan diniyah merupakan fakta serta menjadi modal dan alasan kuat untuk pengembangan pendidikan diniyah sebagai basis peran pendidikan masyarakat dalam bentuk materil atau imateril. Partisipasi ini juga merupakan peran sosial yang harus dipelihara untuk menjadikan pendidikan diniyah sebagai konsolidasi dalam pembinaan umat sesuai data dari Kementerian Agama. Kegiatan pendidikan diniyah initelah berjalan berbasis masyarakat sampai tingkat RT melalui majlis ta'lim, lembaga pendidikan Al-Qur'an dan *diniyah takmiliyah*.

Kegiatan wajib belajar pendidikan diniyah secara nonformal diselenggarakan oleh pesantren, pengelola mesjid, kelompok majlis ta'lim, kelompok kajian Islam (*Bahtsul Masail/Kajian Kitab*), lembaga pendidikan Al-Quran TPA/TKA/TQA, diniyah takmiliyah, dan kegiatan lain yang sejenis.

Pada pelaksanaannya, Perda tentang Wajib Belajar Diniyah di Kota Serang ini melibatkan seluruh *stakeholder*, baik dalam proses perencanaan, pelaksanaan, maupun pengawasan program pembangunan yang dilaksanakan oleh masing-masing instansi. Termasuk keterlibatan dan partisipasi masyarakat secara penuh.

Meskipun demikian, ada beberapa catatan untuk peningkatan di masa depan yaitu *pertama*, Perda Diniyah dan Peraturan Walikota Serang yang telah ditetapkan hendaknya disosialisasikan terlebih dahulu, sehingga masyarakat Kota Serang, termasuk lembaga terkait dengan pendidikan diniyah tersebut mendapat kepastian hukum dengan telah diterbitkannya Perda Diniyah. *Kedua*, pada pelaksanaannya, terutama dalam pemberdayaan masyarakat, belum dilakukan sosialisasi secara maksimal. Masih banyak masyarakat yang belum tersentuh, termasuk belum adanya sosialisasi kepada pengelola SMP/MTs dan Madrasah Diniyah tentang kebijakan pendidikan ini di Kota Serang.

Sebagian besar madrasah diniyah hanya mengelola tingkat awaliyah yang sederajat dengan SD. Berdasarkan hasil studi lapangan, penulis menilai bahwa pada tingkat SMP dan SMA yang sederajat dengan tingkat *Wustha* dan *'Ulya* hampir tidak ada siswa SMP dan SMA yang memasuki madrasah diniyah.

Sejalan dengan ide-ide pendidikan di Indonesia, maka madrasah pun ikut mengadakan pembaharuan dari dalam. Beberapa organisasi sosial yang menyelenggarakan pendidikan madrasah mulai menyusun kurikulum yang di dalamnya sudah terdapat mata pelajaran umum, namun masih ada sebagian madrasah yang tetap mempertahankan statusnya sebagai sekolah agama murni yaitu semata-mata memberikan pendidikan dan pengajaran agama Islam. Sekolah ini sering kita sebut sebagai madrasah diniyah.

Nama dan bentuk madrasah diniyah saat ini seperti pengajian anak-anak, pesantren, sekolah kitab dan lain-lain. Lembaga pendidikan keagamaan pada jalur luar sekolah yang diharapkan mampu secara terus menerus memberikan pendidikan agama Islam kepada anak didik yang tidak terpenuhi pada jalur sekolah yang diberikan melalui sistem klasikal serta menerapkan jenjang pendidikan yaitu Madrasah Diniyah Awaliyah, Madrasah Diniyah *Wustha* dan Madrasah Diniyah *'Ulya*.

Berdasarkan Perda Diniyah tersebut, madrasah diniyah merupakan bagian terpadu dari pendidikan nasional untuk memenuhi permintaan masyarakat tentang pendidikan agama. Madrasah Diniyah termasuk ke dalam pendidikan yang dilembagakan dan bertujuan untuk mempersiapkan peserta didik dalam penguasaan terhadap pengetahuan agama Islam.

Perda tentang Wajib Belajar Pendidikan Diniyah Nomor 1 Tahun 2010 yang ditindaklanjuti dengan disyahnkannya Peraturan Walikota Nomor 17 Tahun 2013 Kota Serang menjadi babak baru bagi dunia pendidikan agama dan keagamaan di Kota Serang. Karena itu pemerintah Kota Serang telah menyadari keanekaragaman model dan bentuk pendidikan yang ada di Banten.

Keberadaan peraturan tersebut menjadi “angin segar” bagi madrasah diniyah yang sedang mengalami krisis identitas. Karena selama ini, penyelenggaraan pendidikan diniyah tidak banyak diketahui bagaimana pola pengelolaannya. Tapi karakteristiknya yang khas menjadikan pendidikan ini layak untuk dimunculkan dan dipertahankan eksistensinya.

Otonomi daerah dan otonomi pendidikan yang telah berjalan seharusnya menjadi ruh semangat sebagai bentuk perhatian lebih bagi eksistensi madrasah. Sebagai daerah otonom, Kabupaten atau Kota semestinya mampu mengatur dan mengelola kewenangannya dengan mengedepankan kekhasan daerahnya masing-masing. Terlebih di Serang (baik Kabupaten atau Kota) atau kabupaten dan kota lainnya di Provinsi Banten memiliki akar budaya yang sama yaitu sebagai masyarakat yang agamis.

Agar tetap terjaga untuk mempertahankan nilai-nilai agama, maka pembinaan melalui pendidikan agama menjadi keniscayaan. Sebab sistem pembelajaran madrasah diniyah lebih terfokus pada pendidikan keagamaan.

Dengan begitu, tidak lantas dapat dipahami bahwa pendidikan madrasah diniyah semata sebagai suplemen.

Meskipun kebijakan pendidikan Islam yang selama ini dianggap masih urusan pemerintah di bawah tanggung jawab Kementerian Agama. Kementerian Agama secara fungsional tetap memiliki tanggung jawab terhadap keberadaan, pembinaan dan pengembangan pendidikan Islam. Namun demikian, sebagai instansi vertikal nampaknya mengalami hambatan secara struktural dalam memberikan bantuan dan pengawasan terhadap pendidikan Islam, khususnya madrasah diniyah di daerah Kota Serang. Karena itu pendidikan Islam yang dilaksanakan melalui pendidikan jalur nonformal seperti madrasah diniyah ini banyak mengalami hambatan sehingga tidak berkembang sesuai dengan harapan masyarakat.

Sesuai Peraturan Daerah Kota Serang tentang wajib belajar pada madrasah diniyah tersebut diselenggarakan selama 4 (empat) tahun. Wajib diikuti oleh setiap warga belajar yang telah berusia 6 sampai 12 tahun. Sebagai syarat melanjutkan pendidikan ke jenjang lebih tinggi peserta didik harus dibuktikan dengan Surat Tanda Tamat Belajar Madrasah Diniyah, dalam hal ini *syahadah* atau sertifikat diniyah.

Lahirnya peraturan daerah dapat dikatakan dalam rangka menata hubungan pemerintah dan masyarakat, meningkatkan kinerja pemerintah, terciptanya kepercayaan publik yang lebih kuat, dan mampu meningkatkan pelayanan publik dan kesejahteraan masyarakat.

Seluruh siswa lulusan sekolah dasar yang beragama Islam wajib menyertakan ijazah, tanda lulus Madrasah Diniyah Awaliah, sebagai salah satu syarat untuk mendaftar ke sekolah menengah pertama dan sederajat. Aturan itu didasarkan pada Peraturan Daerah (Perda) Kota Serang Nomor 1 Tahun 2010, tentang Ketentuan Penyelenggaraan Wajib Belajar Madrasah

Diniyah Awaliyah. Sebagai daerah pemekaran, Kota Serang memang masih mengadopsi sejumlah aturan, termasuk aturan pendidikan dari daerah induk, yakni Kabupaten Serang.

Perda Nomor 1 Tahun 2010 itu mewajibkan setiap anak usia sekolah, dari 7 tahun hingga 15 tahun yang beragama Islam untuk mengikuti pendidikan nonformal madrasah diniyah awaliyah, selama masa pendidikan empat tahun. Siswa akan mendapatkan pelajaran al-Quran dan Hadits, Aqidah Akhlak, Fiqih, Sejarah Kebudayaan Islam, Bahasa Arab, Praktik Ibadah, dan kurikulum lokal sesuai dengan kebutuhan masing-masing madrasah. Sebagai tanda lulus, siswa memperoleh ijazah yang disebut *syahadah*. *Syahadah* itulah yang dijadikan sebagai salah satu syarat siswa untuk masuk SMP, Madrasah Tsanawiyah (MTs), dan lembaga pendidikan lain yang sederajat.

Lahirnya Perda dimaksud menjadi representasi dari kebijakan sebelumnya yang dikeluarkan oleh Bupati Serang melalui Peraturan Daerah Nomor 1 Tahun 2006 tentang Ketentuan Penyelenggaraan Wajib Belajar Madrasah Diniyah Awaliyah di Kabupaten Serang (Lembaran Daerah Kabupaten Serang Tahun 2006 Nomor 722). Selanjutnya selang dua tahun mulai dilaksanakan di Tahun Pelajaran 2008/2009. Di mana sebelum Kota Serang sebagai Kota otonom atau menjadi Ibukota Provinsi Banten, Perda Diniyah telah berjalan, dan *syahadah* atau ijazah madrasah diniyah dicantumkan oleh beberapa sekolah setingkat SMP/MTs di Kabupaten Serang.

Persyaratan lulus Madrasah Diniyah Awaliyah itu tertuang dalam Surat Dinas Pendidikan Pemuda dan Olah Raga (Disdikpora) Nomor 800.08/519/dispemdikot/VI/2008 tentang petunjuk teknis penerimaan siswa baru di Kota Serang. (<http://transparansipendidikan.bogspot.com/2008/06/masuk-smp-wajib-harus-lulus-madrasah.html>).

Pendidikan pada madrasah diniyah khususnya sebagai lembaga pendidikan keagamaan yang memberikan dasar-dasar keagamaan bagi siswa yang beragama Islam sudah dirasakan besar manfaatnya. Pendidikan pada lembaga tersebut tidak dikesankan sebagai pendidikan yang hanya semata-mata suplemen dari sekolah dasar (umum). Walaupun memang betul bahwa pendidikan agama non formal merupakan penguat dari kekurangan materi keagamaan yang diajarkan di sekolah (umum), tapi tidak lantas menjadi formalitas dengan tidak diupayakan peningkatan kualitas pembelajarannya. Karena kedua-duanya adalah diakui sebagai bagian dari sistem pendidikan nasional.

Peraturan Daerah tentang pendidikan diniyah lahir di Kota Serang sebagai keberlanjutan dari perda pendidikan diniyah sebelum Kota Serang menjadi daerah otonom dan masih bergabung dengan Kabupaten Serang. Hal ini dapat dibuktikan pada Perda Diniyah yang ditetapkan Kabupaten Serang pada tahun 2006. Setelah Kota Serang ditetapkan sebagai Ibukota Provinsi Banten, perda pendidikan diniyah tersebut digali kembali dan diberlakukan pada tahun 2010 melalui Dewan Perwakilan Rakyat Daerah (DPRD) Kota Serang. Hal ini yang melatarbelakangi perlunya reaktualisasi terhadap perda diniyah di Kota Serang dalam mewujudkan masyarakat yang religius.

Berdasarkan hasil pengamatan di lapangan dan juga hasil wawancara, faktor Pendukung Lahirnya Perda Diniyah adalah: Pertama, faktor sosial masyarakat Kota Serang. Masyarakat Kota Serang adalah masyarakat agamis. Seluruh pranata sosial kemasyarakatan mencerminkan kehidupan keberagamaan, diantaranya muncul peran ulama atau lembaga keagamaan yang diselenggarakan oleh masyarakat; dan Kedua, faktor politik di Kota Serang. Munculnya Perda Diniyah merupakan produk politik melalui lembaga DPRD yang memberikan dukungan kesepakatan terhadap pembangunan masyarakat melalui kebijakan pemerintah dalam bentuk Perda Diniyah

tersebut. Kebijakan ini merupakan partisipasi seluruh *stakeholder* masyarakat dalam berbagai peran dan kontribusinya pada seluruh jenjang kehidupan masyarakat di Kota Serang.

Adapun faktor penghambat lahirnya Perda Diniyah adalah: Pertama, Perda Diniyah belum disosialisasikan sejak awal terlebih dahulu, sehingga masyarakat korta Serang, termasuk lembaga terkait belum mendapat kepastian hukum dengan telah diterbitkannya perda tersebut; dan Kedua, pada pelaksanaannya, terutama dalam pemberdayaan masyarakat, belum dilakukan sosialisasi secara maksimal, terbukti dengan masih banyaknya masyarakat yang belum tersentuh progam sosialisasi, termasuk dewan guru SMP dan MTs serta madrasah diniyah tentang kebijakan Perda Diniyah ini.

2. Pembahasan

Sejak awal, pesantren merupakan lembaga pendidikan Islam yang berada di luar sistem pendidikan nasional, sehingga tidak terjadi supervisi dan dukungan dari pihak pemerintah (Zaki Ghufron, 2014). Sebagai lembaga independen, tentu saja masing-masing pesantren memiliki kewenangan untuk memilih dan menerapkan ideologi yang hendak ditransformasikannya kepada para santri. Nasib lembaga pendidikan madrasah diniyah tidak jauh berbeda dengan nasib pesantren sebagaimana dinyatakan oleh Zaki Ghufron tersebut. Keberadaan lembaga pendidikan madrasah diniyah belum mendapat tempat yang memadai dalam konteks pendidikan nasional. Keberadaannya antara ada dan tiada. Dikatakan ada, karena kegiatannya jelas dilaksanakan dalam kehidupan sehari-hari. Tetapi kelembagaannya masih kurang jelas, karena pihak pemerintah belum serius mengelola lembaga pendidikan madrasah diniyah. Selama ini lembaga pendidikan madrasah diniyah masih dikelola oleh masyarakat secara swadaya dengan sentuhan bantuan dana sosial dari pemerintah daerah setempat.

Globalisasi dapat menjadi peluang dan bisa juga menjelma sebagai tantangan bagi pendidikan Islam (Dacholfany, 2015). Lebih lanjut beliau menyatakan bahwa jika pendidikan Islam mengambil sikap anti global, maka akan stagnan (tidak bergerak) dan pendidikan Islam akan mengalami penghambatan intelektual. Sebaliknya, bila pendidikan Islam terseret oleh arus global, tanpa daya identitas keislaman sebagai sebuah proses pendidikan akan dilindas. Oleh karena itu, pendidikan Islam harus memosisikan diri dengan menakar arus globalisasi, dalam arti yang sesuai dengan pedoman dan ajaran nilai-nilai Islam agar bisa direformasi, diadopsi dan dikembangkan. Senada dengan pendapat dan arahan Dacholfany tersebut, lembaga pendidikan madrasah diniyah sebagai salah satu bentuk lembaga pendidikan Islam harus memosisikan diri sebagai lembaga pendidikan penyeimbang antara pengembangan ilmu pengetahuan agama dan pengembangan ilmu pengetahuan umum maupun antara pembinaan wawasan nasional dan pengembangan wawasan global dalam rangka menghadapi era globalisasi, termasuk menghadapi era Masyarakat Ekonomi ASEAN (MEA) yang kini sudah dimulai.

Menyikapi lahirnya Peraturan Pemerintah Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan, beberapa daerah kabupaten/kota mengeluarkan peraturan daerah (Perda). Daerah-daerah yang telah mengeluarkan Perda adalah Kabupaten Indramayu melalui Perda Nomor 2 Tahun 2003, Kabupaten Pandeglang melalui Perda Nomor 27 tahun 2007, Kabupaten Pesisir Selatan melalui Perda Nomor 8 tahun 2004, dan Kabupaten Serang melalui Perda Nomor 1 tahun 2006, serta Kota Serang melalui Perda Nomor 1 tahun 2010. Konsekwensi dari Perda ini adalah setiap siswa muslim wajib memiliki ijazah Madrasah Diniyah Takmiliyah Awaliyah (MDTA) apabila akan melanjutkan pendidikan ke jenjang SMP/MTs.

Memang, perda diniyah tersebut sebagaimana merujuk dan telah diundangkan UU No. 20 Tahun 2003 tentang *Sistem Pendidikan Nasional* PP No. 19 Tahun 2005 (PP No. 32 Tahun 2013) tentang *Standar Nasional Pendidikan* dan PP No. 55 Tahun 2007 tentang *Pendidikan Agama dan Pendidikan Keagamaan*, akan tetapi belum ada regulasi yang mengatur penyelenggaraan madrasah diniyah secara khusus. Setelah PP No. 55 Tahun 2007 tentang *Pendidikan Agama dan Pendidikan Keagamaan* diundangkan, tiga tahun kemudian terbitlah Peraturan Menteri Agama (PMA) Nomor 16 Tahun 2010 tentang *Pengelolaan Pendidikan Agama di Sekolah*, tetapi belum ada PMA yang mengatur *Pendidikan Keagamaan*. Pada Februari 2012 pernah terbit PMA Nomor 3 Tahun 2012 tentang *Pendidikan Keagamaan Islam*, namun empat bulan kemudian PMA tersebut dicabut dengan terbitnya PMA No 9 Tahun 2012. Dengan demikian, para pengelola madrasah diniyah sangat menanti adanya regulasi tentang Pendidikan Keagamaan tersebut. Hal ini penting sebab secara logika yudisial yang bersifat imperatif UU Sisdiknas akan lebih berjalan efektif apabila diterjemahkan melalui rambu-rambu lain sebagai produk hukum pendukung yang sampai ketangan praktisi pendidikan, antara lain berupa Keputusan Bersama atau Peraturan Kementerian Agama.

Pemerintah pusat dan daerah perlu melakukan pembinaan secara terus menerus terhadap sekolah-sekolah di provinsi dengan sistem pendidikan yang belum maju, terutama pada aspek kurikulum, kompetensi guru, manajerial kepala sekolah, pengawas, sarana prasarana, pembiayaan, evaluasi, pengelolaan dan kompetensi lulusan (Parwanto, 2014). Lebih lanjut beliau menegaskan pula bahwa dukungan pemerintah daerah provinsi/kota/kabupaten dalam pembiayaan pendidikan sangat mempengaruhi keberhasilan peserta didik dalam mencapai prestasi optimal. Dalam prakteknya, lembaga pendidikan madrasah diniyah sangat memerlukan partisipasi aktif pemerintah dalam membenahan aspek kurikulum, kompetensi guru, manajerial kepala sekolah, pengawas, sarana prasarana, pembiayaan,

evaluasi, pengelolaan dan kompetensi lulusan. Sebagaimana diketahui, kurikulum madrasah diniyah belum berlaku secara nasional; kompetensi guru madrasah diniyah masih terbatas dengan kualifikasi akademik yang bervariasi; Manajerial kepala sekolah masih tradisional dan konvensional dengan menempatkan ketua yayasan sebagai kepala madrasah diniyah; sarana prasarana pembelajaran masih terbatas dengan kualitas sangat sederhana; Pembiayaan pendidikannya masih swadya masyarakat dari golongan ekonomi menengah kebawah; Sistem pengelolaannya masih belum profesional, yang penting dapat berjalan dengan misi utamanya dakwah Islamiyah. Kompetensi lulusan masih bersifat lokal dengan tujuan utama bisa memenuhi persyaratan untuk melanjutkan studi ke jenjang sekolah lanjutan tingkat pertama.

Ada dua karakter utama pendidikan diniyah yang berkembang di Kota Serang yakni: *Pertama*, Pendidikan Diniyah Takmiliah yang berada di tengah masyarakat, di luar pengaruh pondok pesantren. Sebagai wadah kreasi dan swadaya masyarakat, lembaga pendidikan tersebut diperuntukkan bagi anak-anak yang menginginkan pengetahuan agama di luar jalur sekolah formal. Mengingat dinamika masyarakat Kota Serang yang sudah mulai “meninggalkan” lembaga pendidikan pesantren, tetapi masih meyakini kebenaran dan keberkahan ajaran pendidikan pesantren. Sebagian besar warga Kota Serang merupakan kelompok penduduk usia muda dengan jumlah anggota keluarga yang tergolong kecil (sekitar lima orang) terdiri atas ayah, ibu, dengan dua hingga tiga anaknya.

Kedua, pendidikan keagamaan sebagai pelengkap pendidikan formal di pagi hari. Tipologi lembaga pendidikan pada umumnya berlokasi di sekitar kompleks perumahan yang terdiri atas keluarga kecil produktif, usia muda terdidik, dan kedua orang tuanya bekerja, sehingga hampir tidak punya waktu untuk memberikan pendidikan agama secara langsung oleh diri orang tuanya di rumah. Selain itu, kedua orang tua juga memiliki “kepercayaan” kepada

pengelola lembaga pendidikan madrasah diniyah untuk memberikan pengasuhan sambil mendidik putera puterinya dengan pendidikan agama selama kedua orang tuanya bekerja sehari penuh.

Pada pelaksanaannya, program Pendidikan Diniyah pada Sekolah Menengah Pertama dilaksanakan pada jenjang MDTA (Madrasah Diniyah Takmiliyah Awwaliyah). Penyelenggaraan program wajib belajar pendidikan diniyah pada Sekolah Menengah Pertama disebut program penyetaraan Pendidikan Diniyah, bertujuan memberikan bekal kemampuan dasar agama Islam kepada peserta didik untuk bekal hidupnya sebagai warga negara yang beriman, bertaqwa, berakhlak mulia dan mandiri.

Peserta didik yang telah lulus pada pendidikan diniyah, maka berhak memperoleh sertifikat pendidikan berupa *Ijazah/Syahadah Diniyah*. *Ijazah/Syahadah Diniyah* sebagai syarat bagi peserta didik yang akan melanjutkan tingkat SMP, dan dianggap telah lulus dalam proses pendidikan Baca Tulis Al-Qur'an dan Pengetahuan Keagamaan.

Bagi peserta didik yang melanjutkan ke tingkat SMP dan belum memiliki *Ijazah/Syahadah* pada Madrasah Diniyah Takmiliyah Awwaliyah (MDTA), maka dapat menempuh program penyetaraan bagi siswa yang telah ditetapkan sebagai calon peserta didik yang akan melanjutkan ke jenjang atau tingkat SMP, yaitu: (1) bagi peserta didik yang beragama non-Muslim, maka *Ijazah/Syahadah* Pendidikan Diniyah tidak berlaku sebagai prasyarat calon peserta didik tingkat SMP. (2) bagi peserta didik yang telah lulus dari sekolah Islam (SDI), maka *Ijazah/Syahadah* dinyatakan telah lulus pendidikan diniyah dengan melampirkan *Ijazah/Syahadah* di sekolah tersebut. (3) bagi peserta didik yang akan melanjutkan ke jenjang SMP, namun tidak memiliki *Ijazah/Syahadah* Diniyah, maka *Ijazah/Syahadah* Diniyah dapat diperoleh melalui Program Penyetaraan Wajib Belajar pendidikan Diniyah di SMP tersebut. Program penyetaraan dapat diperoleh melalui pendidikan selama

empat triwulan: Triwulan I, II, III, dan IV, dan bersedia mengikuti prosedur yang berlaku pada program yang diikuti. (4) bagi peserta didik yang telah mengikuti Program Penyetaraan Pendidikan Diniyah sebagaimana disebutkan dalam kriteria di atas, maka peserta didik berhak memperoleh *Syahadah/Ijazah Pendidikan Madrasah Diniyah*, sebagai tanda bukti untuk mengikuti jenjang pendidikan SMP di Kota Serang.

Pelaksanaan program Wajib Belajar Pendidikan Diniyah di lingkungan Sekolah Menengah Pertama, dipertanggungjawab kepada Kepala Dinas Pendidikan Kota Serang, dalam hal ini Kepala Bidang Pendidikan Dasar/Pendidikan Non Formal, dan mendapat pembinaan teknis dari Kepala Kantor Kementerian Agama Kota Serang, dalam hal ini Kepala Seksi Pendidikan Agama dan Keagamaan Islam (PAKIS).

Pendidikan keagamaan berbentuk Madrasah Diniyah dan Pondok Pesantren telah disebut dalam Undang-Undang Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional Pada Pasal 30 yang menyatakan bahwa Madrasah dan Pondok Pesantren diberikan ruang yang sangat luas dalam praktek penyelenggaraan pendidikan nasional baik pada jalur formal, non formal atau informal oleh pemerintah dan/atau kelompok masyarakat. Prospek tersebut sudah seharusnya dimanfaatkan semaksimal mungkin oleh umat Islam, khususnya pengelola pendidikan Madrasah Diniyah dan Pondok Pesantren untuk berkiprah secara nyata dalam membangun sistem pendidikan nasional dengan dipayungi berbagai kebijakan pemerintah.

Di Kota Serang, madrasah diniyah berperan untuk melengkapi dan menambah pendidikan agama bagi anak-anak terutama yang bersekolah di sekolah-sekolah umum pada pagi hingga siang hari, kemudian pada sore harinya mereka mengikuti pendidikan agama di Madrasah Diniyah. Tumbuh kembangnya madrasah diniyah tersebut dilatarbelakangi oleh keresahan sebagian orang tua siswa, yang merasakan pendidikan agama di sekolah

umum kurang memadai untuk mengantarkan anaknya dalam melaksanakan ajaran Islam sesuai dengan harapan masyarakat.

Berangkat dari kebutuhan masyarakat inilah muncul gagasan untuk mewajibkan Pendidikan Madrasah Diniyah bagi setiap lulusan Sekolah Dasar di Kota Serang yang ditetapkan dengan Peraturan Daerah. Hal ini dipandang sangat penting agar kedudukan madrasah diniyah yang selama ini kurang mendapatkan perhatian khususnya dari pemerintah, baik pemenuhan anggaran maupun bantuan ketenagaan, mendapatkan legitimasi yang cukup kuat sehingga eksistensi madrasah diniyah diharapkan mampu menjawab tuntutan kebutuhan masyarakat kota Serang yang mayoritas beragama Islam.

Pendidikan Diniyah Takmilyah di Kota Serang keberadaannya telah diperkuat dengan dikeluarkannya Peraturan Daerah Kota Serang nomor 1 tahun 2010 tentang Wajib Belajar Pendidikan Diniyah dan Peraturan Walikota Serang nomor 17 tahun 2013 tentang Penyelenggaraan Wajib Belajar Pendidikan Diniyah di Kota Serang yang ditandatangani pada tanggal 18 Juni 2013. Hal ini berarti setiap anak usia sekolah baik SD, SLTP maupun SLTA wajib mengikuti pendidikan agama Islam di Madrasah Diniyah dan ini akan menjadi syarat wajib bagi anak yang akan masuk SD, SLTP dan SLTA dengan menunjukkan *Syahadah/Ijazah/Sertifikat Pendidikan Diniyah*.

Untuk mewujudkan pengelolaan administrasi, manajemen dan proses pembelajaran yang profesional, maka sebagai acuan pelaksanaan Program Wajib Belajar Diniyah Takmilyah Awaliyah, Peraturan Daerah dan Peraturan Walikota perlu dijabarkan secara lebih teknis dalam bentuk Petunjuk Pelaksanaan untuk dapat dijadikan pedoman bagi semua pihak terkait. Dengan adanya petunjuk pelaksanaan ini diharapkan penyelenggaraan Program Wajib Belajar Diniyah Takmilyah Awaliyah yang dalam konteks pendidikan di Kota Serang menjadi bagian integral dari Program Wajib Belajar Pendidikan Dasar dapat berjalan dengan sebaik-baiknya. (sebagaimana

tertuang dalam Juknis Pelaksanaan Perda Diniyah di Kota Serang yang dibuat oleh Kementerian Agama dan Pemerintah Kota Serang.)

Disadari bahwa saat ini dan dimasa yang akan datang peranan pendidikan agama sangat penting dan keberhasilannya menjadi tuntutan setiap orang tua dan seluruh lapisan masyarakat. Kondisi masyarakat khususnya generasi muda yang dilanda krisis moral dan akhlaq yang terjadi akhir-akhir ini tidak dapat dianggap ringan, maka harus selalu diupayakan solusinya. Salah satu upaya terbaik adalah melalui peningkatan kualitas dan kuantitas pendidikan agama.

Sehubungan jumlah jam pelajaran pendidikan agama di sekolah umum kurang memadai, maka diperlukan kebijakan alternatif yang mendukung peningkatan pemahaman dan pengamalan nilai-nilai keagamaan melalui penyelenggaraan Program Wajib Belajar Pendidikan Diniyah di Kota Serang. Dengan adanya pedoman pendirian dan pengelolaan Program Wajib Belajar Pendidikan Diniyah di Kota Serang dapat dilaksanakan secara optimal dan mencapai sasaran.

E. Simpulan dan Saran

Berdasarkan beberapa uraian pada bab terdahulu dapat disimpulkan, bahwa: *Pertama*, kebijakan pendidikan Islam di madrasah diniyah menjadi syarat atas kebijakan pembangunan pendidikan Islam di daerah. Kebijakan wajib belajar pendidikan diniyah diperuntukkan bagi setiap warga negara untuk menempuh jenjang pendidikan minimal atas tanggung jawab pemerintah daerah. Orientasi politik baik di Pemerintah Kota dan DPRD Kota Serang menjadikan pendidikan diniyah sebagai sarana utama untuk pemberdayaan dan pembentukan kepribadian unggul masyarakat Kota Serang, baik secara struktural maupun secara fungsional.

Kedua, Pada pelaksanaannya, perda diniyah di Kota Serang belum ada sosialisasi bagi pengelola SMP/MTs dan madrasah diniyah tentang kebijakan pendidikan diniyah. Hal ini menjadi faktor penghambat dalam implementasi pendidikan Islam terhadap Perda Diniyah di Kota Serang. *Ketiga*, Faktor pendukung dalam implementasi pendidikan Islam terhadap Perda Diniyah di Kota Serang, yaitu : dukungan masyarakat, di mana sebelum ditetapkan, pemerintah Kota Serang terlebih dahulu melakukan *public hearing* dengan berbagai elemen masyarakat baik dari ilmuwan, akademisi, maupun dari tokoh masyarakat; serta tuntutan Undang-Undang Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan.

Keempat, Peraturan Walikota Serang Nomor 17 Tahun 2013 sebagai regulasi kebijakan di Kota Serang tentang Penyelenggaraan Wajib Belajar Diniyah di Kota Serang. Upaya pemerintah Kota Serang dari Perda Diniyah yang telah berjalan sebagai lanjutan dari Perda Diniyah Kabupaten Serang Nomor 1 Tahun 2006 membutuhkan reaktualisasi, yakni peninjauan kembali untuk penyesuaian tuntutan sejalan dengan perkembangan budaya bangsa yang semakin kompleks. Dengan cara sebagai berikut: memperbaharui rumusan tujuan strategis dari pendidikan Islam yaitu menciptakan manusia berakhlak Islam, beriman, dan bertakwa; serta membenahan mutu pendidikan agama Islam, baik materinya, metode pengajarannya, gurunya, lingkungannya, dan lain sebagainya. Berawal dari hal ini, faktor-faktor penyebab lainnya dapat diatasi secara bertahap.

Sehubungan dengan beberapa kesimpulan di atas, penulis mengajukan saran sebagai berikut: *Perama*, Perda Diniyah dan Peraturan Walikota Serang yang telah ditetapkan hendaknya terlebih dahulu disosialisasikan, sehingga masyarakat Kota Serang, termasuk lembaga terkait dengan keberadaan madrasah diniyah dan SMP/MTs mendapat kepastian hukum dengan telah diterbitkannya Perda Diniyah tersebut. *Kedua*, Pada pelaksanaannya perlu

sosialisasi secara maksimal. Sebab masih banyak masyarakat yang belum tersentuh, termasuk belum adanya sosialisasi kepada Kepala SMP/MTs dan Kepala Madrasah Diniyah tentang Perda tersebut. *Ketiga*, Kebijakan pendidikan Islam, selama ini masih menjadi urusan pemerintah di bawah tanggung jawab Kementerian Agama. Kementerian Agama secara fungsional tetap bertanggung jawab terhadap keberadaan, pembinaan dan pengembangan pendidikan Islam. Namun demikian, Kementerian Agama sebagai instansi vertikal mengalami hambatan struktural dalam memberikan pengawasan bagi madrasah diniyah di Kota Serang. Keempat, Guru madrasah diniyah merupakan bidang pekerjaan khusus yang membutuhkan kompetensi yang tinggi dalam penguasaan ilmu-ilmu agama Islam, dan melaksanakan pekerjaannya dengan prinsip: memiliki bakat, minat dan panggilan jiwa serta idealisme, memiliki komitmen untuk meningkatkan mutu pembelajaran, pendidikan, keimanan, ketakwaan dan akhlak mulia, serta memiliki kualifikasi akademik dan latar belakang pendidikan sesuai dengan bidang tugasnya.

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A COMPARISON OF NATIONALITY INSIGHT BETWEEN STUDENTS' OF ISLAMIC JUNIOR HIGH SCHOOL AND STUDENTS' OF JUNIOR HIGH SCHOOL IN SERANG CITY AND DISTRICT

Tulisan ini telah terbit di Jurnal Al-Ulum, Terakreditasi Dikti:
No.58/DIKTI/Kep/2013. ISSN: 1412-0534, E-ISSN: 2442-8213 Vol. 15, No.2,
2015, page. 299-318. <http://journal.iaingorontalo.ac.id/index.php/au>

ABSTRACT

This study aims to identify and describe the national awareness of students Islamic Junior High School (MTs) and Junior High School (SMP) in the District of Serang and Serang City. Then perform statistical analysis in order to find a comparison between the national insight MTs and SMP students in research location by using Test 't' to sample a large group. This study concluded that there was no significant difference between the nationalistic viewpoint MTs and SMP students in Serang City with MTs and SMP students in Serang District. However, based on the difference between the average value the mean between the two groups of respondents turned out to mean price MTs and SMP student groups in Serang City (204.235) slightly larger than the mean price of MTs and SMP school student groups in the district of Serang (203.765).

Keywords: *Insight, Nationality, Students, MTS, SMP*

A. INTRODUCTION

1. Background Problem

The battle of influence of globalization, not impossible that dominated the cultural customs of the porandakan would that be our identity as a nation and will weaken the doctrine of nationalism. Understand nationalism is a doctrine which States that the highest loyalty towards worldly issues from every citizen nation indicated to the State and the nation. Understand nationalism is a doctrine which States that the highest loyalty towards worldly issues from every citizen nation indicated to the State and the nation. Although in the early growth of nationalism tinged by a very famous slogan: "liberty, equality, and fraternity, which is the base of democratic nationalism rejected, but in its development of nationalism on every nation is highly colored by the basic values that developed in the community respectively, thus giving the characteristic for each nation.

National anthem of Indonesia make insight the nation cannot isolate themselves from other Nations that animates the spirit of Nations Marine implemented into insights that the territory Indonesia sea archipelago is part of an archipelago that is recognized worldwide. Insight view of nationalities which Statest hat the State of Indonesia is an aggregation of all aspects of the nation's view of life as Indonesia in exploring constellation historyand socio-cultural conditions to embody all the encouragement and stimulus in an effort to achieve the realization of the aspirations of the peoples and national goals that include the unity of political, socio-cultural unity, unity and unity of Defense economics, security (Bamiyor and Sinaga, 2006).

As a great nation is wise insights nationality needs to be inculcated to SMP students and MTs in a simple, systematic and easily understood as the lack of life in the future in socialising, hanging out and being among the

nation's own and other nations in order to foster a sense of fondness and pride against the homeland. In connection with this, the author is interested in knowing the level of insight into the nationality of students and SMP with MTs comparison between them in the District Serang and the City of Serang.

2. Formulation of The Problem

The important problems in this research can be formulated as follows: first, how the level of nationality insight between MTs and SMP Students's in place of research; Second, how the comparison of nationality insight between MTs and SMP Students' in Serang District; Third, how the comparison of nationality insight between MTs and SMP students' in Serang city; Fourth, how the comparison of nationality insight between MTs students' n Serang District and MTs Students' in Serang City; Fifth, how the comparison of nationality insight between SMP students in Serang District and SMP students in Serang City; and sixth, how the comparison of nationality insight between MTs students' at Serang District/City and SMP students at Serang City and District ?

3. The Purpose Research

This research aims to know the nationality of the students level of insight: MTs and SMP on site research, comparative insights nationality between MTs students and SMP in Serang District, comparison between the nationalities of students insight into the MTs and SMP in the City of Serang, a comparison between the nationality of the students insight into the MTs in Serang district with MTs students in the City of Serang, Comparison between SMP students of nationalities insights in Serang district and SMP students in the City of Serang, and comparisons between the nationalities insight of MTs students in Serang District/Serang City with SMP students in Serang District/Serang City.

4. Research Significance

This paper is intended to describe the nationality of the students insight into the Mts (MTs) in the District of Serang Regency as well as in the City of Serang. Then also the insights described nationality SMP students in the region of Serang District as well as in the region of Serang District and Serang City. Furthermore the author doing statistical analysis in order to find a comparison between the nationalities of students insight into the MTs and SMP in research location by using the 't ' Test to a sample of large groups.

5. Review of the literature

Research results Ivan Nove Ainun Najib (2013) are written in skripsinya Law and citizenship Social Sciences Stanford University under the title "the cultivation of the Attitude of nationalism Through Insightful local content Subjects Nationality on a Grade VIII in SMP State 1 Nglegok Blitar District" indicates that: (1) subjects of Nationality develop insight into great value as reflected in the Pancasila and the 1945 constitution; (2) the Program Insightful local content subjects formed the national competence of the students to: (a) critical thinking, creative and rational, as well as (b) to participate, be responsible and act intelligently in the activities of society, nation and State. Research Faculty of Ali Anwar language and literature, State University of Yogyakarta (ND) entitled ."The idea of nationalism and nationhood in the Novel insights into Modern Indonesia" shows that the idea of nationalism and national insights contained in modern Indonesia novels depict the soul of patriotism (a), (b) willing to sacrifice, (c) the strategy of struggle, (d) the togetherness in the struggle, (e) Ipteks, as well as mastery (t) attitude and the spirit of self-reliance. Nuryanti research from Veteran IKIP FPIPS Semarang (2014) entitled "Planting the insights of nationalities in the boarding schools of Learning Through history" shows that the teaching of

history at Madrasah Aliyah at Modern Islamic boarding schools Assalaam Surakarta doggerel, This is caused by the lack of competence of the teachers as well as the professionalism of teachers and media under-utilized optimally and not sesuainya evaluation system. In the teaching of history, the pegajaran method is used most still conventional in nature, namely the teacher just convey facts and history strives to instill the insights of nationalities on students.

6. Research Methods

Based on its purpose, this research uses descriptive research method, i.e. the method of research that seeks to describe and interpret objects correspond to what it is (Sukardi, 2004:157). According to its shape, this research method using case study (case studies);i.e. a profound research method about something aspects (Comparative Insights Nationality) in a specific social environment, i.e. in the City of Serang and Serang District. According to its kind, these studies use quantitative methods, i.e., methods of research with the main data in the form of the figures, obtained through the now spread to a number of the respondents.

In this study, the population is all over the students of SMP and MTs students on site research totalling 3670 students. Next the researchers developing the sample in purposif (specify the samples based on the interests of researchers), every class of 34 students selected as respondents research. Thus will the research respondents collected as many as 34 x 4 MTs/SMP i.e. 136 students on site research. As for the main hypothesis of this research is:

H_0 = There are not distinctionthat signifikan about nationality insight between MTs and SMP Students' in Serang District/Serang City.

H_1 = There are distinctionthat signifikan about nationality insight between MTs and SMP Students' in Serang District/Serang City.

B. EXAMINATION THEORY

1. The Concept of Nationalism

The concept of nationalism and nationality insights refers to an awareness of the importance of citizens of Nations (Refly, H.Z. 1993) concept is idiologis and socialized to every citizen. Nationalism and national insights binds citizens in several ways, namely (a) have a consciousness as one nation, which can reinforce a sense of nationhood, unity and oneness, (b) the soul, spirit, and patriotic values, associated with feelings of love the motherland, love to the land of spilled blood, love for the country and the nation, love to the owner of the nation's own culture, his willingness to defend his homeland, (c) soul, spirit and values creative and innovative, and (d) of the soul, the spirit, and the values that are capable of forming personality, character and budi luhur (Mustopo, 1983).

The concept of nationality is not merely referring to the existence of cultural diversity. Nationality is a concept of politics, that its realization could only be achieved through political efforts. And the most important political effort is creating social justice, specifically those who are weak on alignments. Only by nationality that guarantees political rights of citizens to define himself in accordance with cultur, then each ethnic group and culture incorporated therein will be assured of living up to its identity (Sindhunata, compass, July 2000).

Nationalism of Indonesia is inseparable from imperialism and colonialism, because in fact Netherlands nationalism is a reaction to a form of colonialism. The relationship between the two can be seen in the two studies, namely universal contextual landscape and landscape (Faruk, 1995). Universal landscape of nationalism in Indonesia first of all was a movement of emancipation, the desire of gain or rebuild a wide world, freely, in which and with which humans can revive and develop and realize himself as an independent subject and free.

2. National Insight

Insight nationality is essentially an elaboration of the philosophy of the nation in accordance with the State of a country's territory and history. This insight to determine how a nation harnesses the geographical condition, history, social culture in achieving goals and guarantee its national interests as well as how people perceive themselves and their surroundings either inward or outward.

The crisis experienced by the nation of Indonesia became very multi dimensional mutually relates. The economic crisis that failed to stop impact on the social and political crisis, which in its development thus complicate economic recovery efforts. Horizontal and vertical conflicts that occurred in the social life is one result of all the crises occur, which will certainly bring forth the threat of dis-integration of Nations. Especially when you see that the Nations of Indonesia is a plural nation such as various tribes, culture areas, religion, and various other political aspects, as well as the geographical condition of Island Nations scattered.

Nowadays, multi-dimensional crisis impact has shown early signs of the emergence of a crisis of confidence (self-confidence) and respect themselves (self-esteem) as a nation. The crisis of confidence as a nation can

be either doubt the ability of themselves as a nation to address the fundamental issues that are constantly coming, as if nothing inexhaustible whack Indonesia. Political aspirations to independence in various areas, for example, is one manifestation of the existence crisis of confidence as a nation, one "nation".

If the political crisis and the economic crisis had reached a crisis in confidence, then the existence of the Indonesia as a nation (nation) are at stake. Then, this is now a good time to do a re-evaluation of the process of formation "nation and character building" us over this, because it may be issues we face today originated from errors in the portrayal and apply the concept of "nationality" which became the Foundation of to-Indonesia-an.

3. Insight Nusantara

Nusantara Insight means nation Indonesia viewpoints about themselves and their environment, when the Pancasila and the 1945 constitution as well as in accordance with geografi the Malay Archipelago that animates the life of the nation in achieving goals or ideals of the nation (Kaelan and Zubaidi, 2007:124).

As an archipelago country, Indonesia has the characteristics of different communities both in terms of culture, customs or local wisdom has significant differences. However, differences do not make the Indonesian nation split asunder and even become the basis of the appearance of unity and oneness as an independent nation. Indonesia whose territory shaped islands constitute an invaluable wealth. Cultural diversity, community background and the potential of the natural resources that exist in each region is a precious wealth not found in other countries. Indonesia as a country whose territory was separated by oceans can be merged into a sovereign nation with the motto

"Bhineka Tunggal Ika" which means that even though different but fixed one as it is.

Indonesia's waters that separate one island with the other islands were not allowed as a gap, but rather as a means of liaison between residents in each region. The concept of insight into the archipelago is one of the strategies in the exercise of the national development on an ongoing basis by maximizing the existing potential of the entire region NKRI.

The nation's view of life Pancasila as the implied meaning of the life that is aspired to by the nation of Indonesia which is kristalisasi the values that live in a society that is deeply rooted in the culture of Indonesia and the community's view of life. Kaelan (2004:104) suggested that the view of life Pancasila Indonesia is for the people who should be a basic Bhineka Tunggal Ika nation, so should not be lethal diversity.

4. National identity

The term civil society as a translation of "civil society" was first introduced by Datuk Anwar Ibrahim when it still served as the Deputy Prime Minister of Malaysia. Civil society is represented as a State of democratic society, open, egalitarian, respecting and enforcing the law, upholding human rights, and the existence of the supremacy of the civilian Government, with values based on the sublime uphold universally high and by a society (Somantri, 2001, p. 213).

When viewed in the context of national identity, Indonesia is the manifestation of cultural values that grow and thrive in various aspects of the lives of hundreds of tribes of the unity of Indonesia became the national culture with reference of Pancasila and the spirit Bhineka Tunggal Ika as the basis and direction of its development (Syarbaini, 2012:43).

Indonesia national identity refers to a pluralist nation. Kemajemukan this is a combination of the elements forming the national identity (Syarbaini, 2012:44):

- a. Ethnic Group; is the special nature of social askriptif (existing at birth), Parameswara converted with the same age and gender. In Indonesia there are many tribes or ethnic groups with no less than 300 dialects.
- b. Religion; the nation of Indonesia is known as a community that was written. Religions that grew and flourished in Indonesia are Islam, Christianity, Catholicism, Hinduism. Buddha, and Confucius.
- c. Once; is human knowledge as social beings in which devices or models of knowledge collectively used by pendukung-pendukungnya to interpret and understand the environment and used as a reference for action.
- d. The language; is a proponent of national identity. Language understood as a symbolic system which by the arbitrator was formed upon the elements of the sound of human speech and are used as a means of interaction between human beings.

C. DISCUSSION

In this study, the authors will discuss about the comparison between the nationalities of students insight into the MTs with SMP students on site research, namely in MTs State 1 Serang City (variable x 1), SMP State 1 Serang City (variable x 2), MTs State Ciruas Serang District (variable y1) and SMP State 1 Ciruas Serang District (variable y2). This analysis is based on the results of the difference score average of respondents about the insights that nationality has been distributed in the form of the now.

This includes comparison analysis: comparison of average score students MTs State 1 Serang City with an average score of students of SMP State 1 Serang City; comparison of average score students MTs State Ciruas

with an average score of students of SMP State 1 Ciruas; comparison of average score students MTs State 1 Serang City with an average score of students MTs State Ciruas; comparison of average score students MTs State 1 Serang City with an average score of students of SMP State 1 Ciruas; comparison of average score students of SMP State 1 Serang City with an average score of students of SMP State 1 Ciruas; and a comparison of the average score students of SMP State 1 Serang City with an average score of MTs students Ciruas, as well as MTs comparison score mean of SMP students and MTs students in Serang City with students in SMP and MTs in Serang District.

Next to ease the process of statistical calculations, the authors make the following calculation preparation table.

PREPARATION OF THE CALCULATION OF THE MEAN, STANDARD DEVIATION AND STANDARD ERROR VARIABLE X AND Y VARIABLES

No.	Variab le X.1	Variabl e X.2	Variabl e Y.1	Variabl e Y.2	$X1^2$	$X2^2$	$Y1^2$	$Y2^2$
1	188	226	187	218	35344	51076	34969	47524
2	198	221	191	200	39204	48841	36481	40000
3	212	240	213	241	44944	57600	45369	58081
4	200	213	209	223	40000	45369	43681	49729
5	190	212	190	208	36100	44944	36100	43264
6	191	219	195	202	36481	47961	38025	40804
7	206	225	247	206	42436	50625	61009	42436
8	187	200	219	194	34969	40000	47961	37636
9	189	228	203	209	35721	51984	41209	43681
10	217	237	220	201	47089	56169	48400	40401
11	166	225	197	206	27556	50625	38809	42436

12	201	224	187	227	40401	50176	34969	51529
13	217	209	215	175	47089	43681	46225	30625
14	214	205	228	186	45796	42025	51984	34596
15	216	226	201	231	46656	51076	40401	53361
16	224	214	224	230	50176	45796	50176	52900
17	213	220	192	216	45369	48400	36864	46656
18	214	217	187	216	45796	47089	34969	46656
19	182	200	231	223	33124	40000	53361	49729
20	203	236	209	211	41209	55696	43681	44521
21	200	214	200	169	40000	45796	40000	28561
22	226	227	215	132	51076	51529	46225	17424
23	224	198	164	181	50176	39204	26896	32761
24	170	208	204	214	28900	43264	41616	45796
25	199	238	224	218	39601	56644	50176	47524
26	215	220	207	207	46225	48400	42849	42849
27	202	219	215	206	40804	47961	46225	42436
28	192	233	217	217	36864	54289	47089	47089
29	192	212	216	194	36864	44944	46225	37636
30	191	220	186	205	36481	48400	34596	42025
31	218	158	213	214	47524	24964	45369	45796
32	227	208	215	209	51529	43264	46225	43681
33	230	197	221	203	52900	38809	48841	41209
34	213	207	198	218	45369	42849	39204	47524
	6927	6961	6846	7010	141977	159945	146617	161700
					3	0	9	6

X 1 = MTs State 1 Serang City

X 2 = SMP State 1 Serang City

Y1 = MTs State Ciruas Serang District
District

Y2 = SMP State I Ciruas Serang

1. Comparison of Nationality between Students Insight into MTs State 1 Serang City with SMP State Students I Serang City

Based on the results of the calculation about analysis of data from the variable X-1 and X-2 variable, then the default value is sought can be the difference between the mean mean Group X-1 (MTs State Student I Serang City) and the mean of the Group X-2 (SMP State students I Serang City).

Based on the distribution of the data, after processing the data statistically, can be known:

- 1) Mean MTs State 1 Serang City = 203.735 and mean SMP State 1 Serang City = 204.735
- 2) The standard error of the mean difference between the mean of Group X 1 with X 2 = 8.563
- 3) Price t count (to) = 0.117
- 4) Value t = table 66.

With 66 degrees of freedom, and at 95% confidence level, obtained the price of the t table of 1.67. Thus it can be known that turns the value t calculate the Comparative Insight about nationality between Students MTs State 1 Serang City with students of SMP State I Serang City of 0.117 t value is smaller than the table of 1.67. Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality of the students insight into the MTs State 1 Serang City with students of SMP State I Serang City.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, indeed still visible distinction between nationality Students insight into MTs State 1 Serang City with students of SMP State I Serang City. It turns out that the price of the mean X 2 groups (students of SMP State I Serang City) is slightly greater than the mean price of Group X 1 (MTs State 1 Serang City). This means that the national SMP State I Serang City students insight into the land (204.735) a little better than the national student insights MTs State I Serang City (203,735).

2. Comparison of Nationality between Students Insight into MTs State 1 Serang City with MTs State Student Ciruas Serang District

Based on the results of the calculations on the data analysis of the variable X-1 and the variable Y-1, then the default value is sought can be the difference between the mean mean Group X-1 (MTs State Student I Serang City) with mean Group Y-1 (MTs Sate Student Ciruas Serang District).

Based on the distribution of the data, after processing the data statistically, can be known:

- 1) The mean student MTs State 1 Serang City = 203.735 and mean students MTs Ciruas State = 201.353.
- 2) The standard error of the mean difference between the mean of Group X 1 with Y1 = 8.470
- 3) Count t price (to): = 0.281
- 4) Value = 1.67 t table.

Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality of the students insight into the MTs State 1 Serang City with MTs State Student Ciruas Serang District.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, the actual visible presence of the striking difference between nationality Students insights regarding MTs State 1 Serang City with MTs State Student Ciruas Serang District. It turns out the price mean the X 1 group (students MTs State 1 Serang City) is slightly greater than the mean price group Y2 (MTs State Cituas Serang District). It means insight nationality students MTs State 1 Serang City (203.735) a little better than the nationality student insights MTs State Ciruas Serang District (201,353).

3. Comparison of Nationality between Students Insight into MTs State 1 Serang City with Students of SMP State 1 Ciruas Serang District

Based on the results of the calculation about analysis of data from the variable X-1 and Y-2 variable, then the default value is sought can be the difference between the mean mean Group X-1 (MTs State Students I Serang City) with mean Group Y-2 (SMP State students I Ciruas Serang district), with the following steps:

- (1) The mean student MTs State 1 Serang City = 203.735 and mean SMP State Student 1 Ciruas = 206.176.
- (2) The standard error of the mean difference between the mean of Group X 1 with Y2 = 6.638
- (3) Price t count (to) $d = 0.367$
- (4) The value $t = 1.67$.

Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality of the students insight into the MTs State 1 Serang City with students of SMP State 1 Ciruas Serang District.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, indeed still visible distinction between nationality Students insight into MTs State 1 Serang City with students of SMP State 1 Ciruas Serang District. It turns out the price mean group Y2 (students of SMP State I Ciruas Serang District) is slightly greater than the mean price of Group X 1 (MTs State 1 Serang). This means that the nationality insight SMP State students I Ciruas Serang District (206.176) slightly better than nationality students insight into MTs State I Serang City (203,735).

4. Comparison between SMP State 1 Serang Students of Nationalities Insight with MTs State Student Ciruas

Based on the results of the calculation about analysis of data from the variable X-2 as well as the variable Y is-1, then the default value is sought can be the difference between the mean mean X-Group 2 (students of SMP State I Serang City) with mean Group Y-1 (MTs State Student Ciruas Serang District), obtained the following data:

- 1) SMP State 1 students mean Serang City = 204.735 and mean students MTs Ciruas State = 201.353.
- 2) The standard error of the mean difference between the mean of Group X 2 with Y1 = 8.597
- 3) Price t count (to) = 0.393
- 4) The price of the table t = 1.67.

Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality SMP State Students 1 Serang insight into with MTs State students Ciruas Serang District.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, indeed still visible

differences between SMP State Students 1 Serang of nationalities insight with MTs State Student Ciruas Serang District. It turns out that the price of the mean X 2 groups (students of SMP State I Serang City) is slightly greater than the mean price group Y1 (MTs State Ciruas Serang District). It means insight nationality Students of SMP State 1 Serang City is a little better (204.735) compared to the State nationality Students insight into the MTs Ciruas Serang District (201,353).

5. Comparison between SMP State Students 1 Serang City of Nationalities Insight with Students of SMP State I Ciruas District

Based on the results of the calculation about analysis of data from the variable X-2 or of a variable Y, then the default value is sought can be the difference between the mean mean X-Group 2 (students of SMP State I Serang City) with mean Group Y-2 (SMP State I Ciruas students Serang District), obtained the following data:

- 1) SMP State 1 Serang City students mean = 204.735 and mean SMP State Students Ciruas = 206.176.
- 2) The standard error of the mean difference between the mean of Group X 2 with Y2 = 6.80
- 3) Price t count (to) = 0.212
- 4) t Price table of 1.67.

Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality SMP State 1 Serang Students insight with students of SMP State I Ciruas Serang District.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, indeed still visible differences between SMP State 1 Serang Sity Students of nationalities insight with students of SMP State I Ciruas Serang District. It turns out the price mean

group Y2 (students of SMP State I Ciruas Serang District is slightly greater than the mean price of Group X 2 (SMP State 1 Serang City). This means that the nationality SMP I Ciruas Serang District students insight is slightly better (206.176) rather than nationality students of SMP State I Serang City insights (204,735).

6. Comparative Insights Nationality between Students MTs State Ciruas with the students of SMP State I Ciruas Serang District

Based on the results of the calculations on the data analysis of the variable Y-1 and Y-2 variable, then the default value is sought can be the difference between the mean MTs State Ciruas students Serang District with mean Group Y-2 (SMP State I Ciruas Serang District students), obtained the following data:

- 1) The mean student MTs State Ciruas = 201.353 and mean SMP State 1 Ciruas Students = 206.176.
- 2) The standard error of the mean difference between the mean group Y1 with Y2 = 6.683
- 3) Price t count (to) = 0.216
- 4) Value t table of 1.67.

Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality of the students insight into the MTs State Ciruas with students of SMP State I Ciruas Serang District.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, indeed still visible distinction between nationality Students insight into the MTs State Ciruas Serang District with students of SMP State I Ciruas Serang District. It turns out the price mean SMP State I Ciruas Serang students is slightly larger in comparison with prices mean group Y1 (MTs State Ciruas Serang District).

This means that the nationality insight SMP State I Ciruas Serang District students (206.176) slightly better than nationality students insight into MTs State Ciruas Serang District (201,353).

7. Comparison of Nationality between Students Insight into MTs State Serang with SMP Students Serang District/Serang City

Based on the results of the calculations on the data analysis of the variables X and Y, then the variable can be searched default value is the difference between the mean mean Group X (student MTs) with mean Group Y (students of SMP State), obtained the following data:

- 1) The mean student MTs Serang District/Serang City = 202.544 and mean SMP Serang District/Serang City= 205.456
- 2) The standard error of the mean difference between the mean of Group X 1 = x 2, with 2.966
- 3) Price t count (to) = 0.982
- 4) The value t table of 1.67.

Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality of the students insight into the State of SMP Students with MTs in Serang District/Serang City.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, indeed still visible distinction between nationality Students insight into MTs with students of SMP State in Serang District/Serang City. It turns out that the price of the mean X Group (students of SMP State) is slightly larger (205.456) compared to the mean of Group Y (MTs) i.e. 202.544. This means that the national SMP students insight in Serang District/Serang City slightly better than national students insight into the MTs in Serang District/Serang City).

8. Comparison of Nationality between Students Insight into the MTs and SMP in Serang City with MTs and Students of SMP in the Serang District

Based on the results of the calculations on the data analysis of the variables X and Y, then the variable can be searched default value is the difference between the mean mean Group X (students of SMP and MTs Serang City) with mean Group Y (students of SMP State and MTs in the Serang District), obtained the following data:

- 1) Mean students SMP and MTs Serang City = 204.235 and mean students SMP and MTs Serang District = 203.765
- 2) The standard error of the mean difference between the mean group of Serang District groups with mean = 5.841
- 3) Price t count (t_0) = 0.080
- 4) Value = 1.67 t table.

Based on these conditions, can be drawn the conclusion that there was no significant difference between the nationality of the students insight into the MTs and SMP in the City of Serang with MTs and SMP Students Serang District.

However, simply put, based on the difference between the value of the average (mean) between the two groups of respondents, indeed still visible distinction between nationality Students insight into the MTs and SMP in the City of Serang with MTs and Students of SMP in Serang district. It turns out the price mean groups of students MTs and SMP in the City of Serang (204.235) is slightly greater than the mean price of a group of students in SMP and MTs Serang District (203,765). It means insight nationality students in SMP and MTs Serang City slightly better than nationality students insight into the MTs and SMP in Serang district.

D. CLOSING

1. Conclusions

On the formulation of the problem have been proposed as well as the results of the statistical analysis of data obtained, the conclusion can be drawn as follows:

1. Based on the results of the data processing by using a statistical approach, knowable that score an average or mean student group MTs State I Serang City is 203.735. Then the value of the average score or mean State SMP student groups I Serang is 204.735. Next value score average or mean student group MTs State Ciruas Serang District is 201.353. As for the value of the average score or mean State SMP student groups I Ciruas Serang District 206.176. With the data value of the average score can be concluded that the level of insight high student nationality possessed by students of SMP State I Ciruas Serang district with an average score 206.176. While the value of the lowest national insight at a location owned by research students MTs State Ciruas Serang district with an average score of 201.353.
2. There was no significant difference between the nationality of the students insight into the MTs State Ciruas with students of SMP State I Ciruas Serang District. Nevertheless, the prices mean the SMP State Student groups I Ciruas Serang District (206.176) slightly bigger compared to the mean of the Group siswa MTs State Ciruas Serang District (201,353). This means that the nationality SMP State I Ciruas Serang District students insight is slightly better than the State of nationality of the students insight into the MTs State Ciruas Serang District It is influenced by the diversity of tribes, language, culture and socioeconomic life of parents of SMP students in the country 1 Ciruas mostly working as an employee of industry in the Eastern region of Serang Diistrict as well as

Expat resident of the cultural area of Batak, Padang, Palembang, Lampung, Sundanese and Javanese compared to social life, the economy and culture of parents of students in the country a majority of Ciruas MTs working as farmers and sellers and a population of approximately Ciruas Sub.

3. There was no significant difference between the nationality of the students insight into the MTs State 1 Serang City with students of SMP State I Serang City. Nevertheless, the prices mean the SMP Student groups I Serang City (204.735) is slightly greater than the mean price group MTs State 1 Serang City (201,353). This means that the nationality SMP students insight into the land I Serang is slightly better than the State of nationality of the students insight into the MTs State I Serang City. It is influenced by the diversity of tribes, language, culture and socioeconomic life of parents of SMP State 1 Serang students in the country, mostly working as civil servants and employees in the industrial area of the West District Serang as well as Expat resident of the cultural area of Batak, Padang, Palembang, lampung, Sundanese and Javanese in comparison to social life, the economy and culture of students ' parents MTs State 1 Serang City mostly work as farmers, street vendors and a civil servant and a population of around Serang City and Cipocok Jaya.
4. There is no significant difference between nationality Students insight into MTs State 1 Serang with MTs Student State Ciruas Serang District. Nevertheless, the prices mean student group MTs Sctate 1 Serang (203.735) is slightly greater than the mean price of the student group Ciruas MTs State Ciruas Serang District (201,353). It means insight nationality students MTs State 1 Serang City is slightly better than the national student insights MTs State Ciruas Serang District.
5. There was no significant difference between the nationality SMP State 1 Serang City Students insight with students of SMP State I Ciruas Serang Distriict. Nevertheless, the prices mean the country SMP State I Ciruas

student Serang District (206.176) is slightly greater than the mean price of SMP State 1 Serang City student group (204,735). This means that the nationality SMP I Ciruas Serang District students insight into the land is slightly better than the nationality SMP State I Serang City students insight.

6. There was no significant difference between the nationality of the students insight into the MTs in Serang District/Serang City with students of SMP State I at the Serang District/Serang City. Nevertheless, the prices mean groups of students of SMP in Serang District /Serang City is slightly larger (205.456) compared to mean a group of MTs in Serang District /Serang City (202,544). This means that the nationality SMP students insight in Serang District /Serang City slightly better than nationality students insight into the MTs in Serang District /Serang City). It is influenced by the diversity of tribes, language, culture and socioeconomic life of parents of SMP students in the country at the Serang District /Serang City the vast majority work as employees of the industry in the area East and West of Serang District as well as Expat resident of the cultural area of Batak, Padang, Palembang, lampung, Sundanese and Javanese in comparison to social life, the economy and culture of parents of students in MTs Serang District /Serang City the majority work as farmers, street vendors and a civil servant and a population of approximately at the Serang District /Serang City.
7. There was no significant difference between the nationality of the students insight into the MTs and SMP in the City of Serang with MTs and Students of SMP in Serang district. Nevertheless, the prices mean groups of students and junior high school in the town of MTs-attack (204.235) is slightly greater than the mean price of a group of Students in MTs and MTs Serang District (203,765). This means that the nationality student insight into the MTs and SMP in the City of Serang is slightly better than

the nationality student insight into the MTs and SMP in Serang district. It is influenced by the diversity of tribes, language, culture and socioeconomic life of parents of students in SMP and in MTs Serang, mostly working as civil servants, merchants, farmers, as well as Expat resident of the cultural area of Batak, Sundanese and Javanese field, compared to the social life, the economy and culture of parents of students in SMP and MTs State Serang District mostly work as farmers and street vendors as well as employees in the Eastern industry Serang District.

2. Suggestions

With respect to the results of the above conclusions, then the author submits the following suggestions:

1. Students should be more accepting of difference MTs tribe, language, and culture as a nation a nation of Indonesia, namely, though the majority of students are of the same religion i.e. Islam. Thus, the then nationality students insight into the MTs will more widely and more deeply.
2. SMP students should be more accepting of the fact that most of the Nations of Indonesia, including the House of studetns the same religion, namely Islam, though still have traits based difference in terms of the tribe, language, and culture of a specific locale. Thus, the nationality SMP students insight then going wider and deeper again.
3. Should local government district/city in Banten Province makes coaching programs and development of national insight for students of SMP or students of MTs through the coaching of athletes sport achievement as well as through the development of both traditional and modern art.
4. Should teachers study social sciences, civics and citizenship, as well as the language of Indonesia in MTs and SMP more often introduce the themes of learning that is an insightful nationality and geography the archipelago.

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A COMPARISON OF GLOBAL KNOWLEDGE BETWEEN SENIOR HIGH SCHOOL STUDENT AT CILEGON CITY AND SENIOR HIGH SCHOOL STUDENT AT SERANG CITY

Tulisan ini teebit di Saudi Journal of Business and Management studies, Scholarsmepub.com, Uni Emirat Arab, Pada Edisi April 2017, hal. 348-356.

ABSTRACT

This study intends to describe the global knowledge of senior high school students at Cilegon City and Serang City. This study aimed to describe the level of global knowledge high school students at Cilegon and Serang City, and compare the level of global knowledge among high school students at Cilegon City with high school students at Serang City by using 't' test for large sample group. The authors performed the statistical analysis in order to find a comparison of global knowledge among senior high school students in the study site by using 't' test for large sample group. With 208 degrees of freedom, and at the trustworthiness level of 95%, it obtained the value of t table about 1.67. The t value of Comparison on Global Knowledge between senior high school student at Cilegon City and senior high school students at Serang City of 0.216 is smaller than t table value of 1.67. According to this condition, there is no significant difference between Global Knowledge of senior high school students at Cilegon City with senior high school students at Serang City. However, in a simple, based on the

*difference of the average score (mean) between the two groups of respondents, in fact it can be seen that there is the differentiation of Global Knowledge between senior high school students at Cilegon City with senior high school students at Serang City. Actually, the mean score of Y group (senior high school students at Serang City) is slightly larger than the mean score of X group (senior high school students at Cilegon City). The meaning of Global Knowledge of senior high school students at Serang City is slightly better than Global Knowledge of senior high school students at Cilegon City. **Wawasan global siswa SLTA di Kota Cilegon dan Kota Serang tidak menunjukkan perbedaan yang signifikan. Hal ini terjadi karena lingkungan sosial budaya siswa di dua kota tersebut memiliki kesamaan sebagai kota otonom, dengan karakteristik utama sebagai pusat kegiatan industri berat dan pelayanan bisnis di Kota Cilegon, serta pusat industri jasa, pusat kegiatan pemerintahan kota, kabupaten, dan juga Provinsi Banten.***

Keywords: *Global Knowledge, senior high school, students, Cilegon City, Serang City*

A. INTRODUCTION

Globalization is considered as a troublemaker on changing a human civilization. Rapid flow of information that deals the entire community in turn has destroyed most aspects of life; more specifically changes a family culture. The role of the family as a first and prime education has failed, so it gives more contribution to the human failure to get an education counterpoint. In fact, one hope from the failure people in formal education could be replaced or offset by informal education (family) or non-formal education (training) which can help on improving their intelligence (Permadi in Yosol Iriantara, 2009: 261).

Globalization is a special phenomenon in human civilization that always moves steadily in the global community and it is as a part of its global human processes. The presence of information technology and communication technology increase the acceleration of the process on globalization. Globalization touches all the important aspects of life. Globalization creates challenges and new problems that must be answered, resolved as an effort to use globalization for the benefit in life. Globalization itself is a term that emerged about twenty years ago, and it started so popular as a new ideology about five or ten years last. As a term, globalization is so easy to accepted or known by people all over the world. Discourse of globalization as a process is characterized by the rapid development of science and technology, so that it can change the world fundamentally. Globalization is often discussed by many people, start from economic experts, to sellers. In a word of 'Globalization' contains a meaning of the loss of one situation where movements of goods and services between countries around the world can move freely and openly in the trade. With the opening of one state against another, which makes not only goods and services but also technology, consumption patterns, education, cultural values and others.

Globalization is a process to put the world under the same unit without being limited by the geography of a country's position. Through this process the world no longer has borders with air and wide open spaces to be penetrated by a variety of information transmitted through communication media such as the Internet, electronic media and cyber technology. This allows the development of the relationship between a country with other countries and human relations done briefly (Syarbaini, 2012: 63). In the next section, Syarbaini, defines globalization as a process of life which is too broad and covers all aspects of life, such as politics, ideology, social, cultural, and economic which can be felt by all people in the world.

Globalization with the concept of economic liberalization that has been promised prosperity in developing countries also raises social crisis. Neoliberal globalization is supported by global capitalism has created two crises, namely: class polarization crisis and the environmental crisis. If the development interpreted as an expansion space of human freedom, globalization has made it even worse, because globalization has made inequality and poverty more broadly through the process of economic and political marginalization (Zamroni, 2007: 65).

A number of senior high school students at Padang, West Sumatra (Republika, Monday, December 28th , 2015), expects that the government can provide special education of the ASEAN Economic Community (MEA) to secondary school students. Meanwhile, related to the student demand, Rector of Andalas University Prof. Tafdil Husni (Republika, Monday, December 28th, 2015) engaged in the preparation of MEA noted that it has been socialized the era of MEA to high school students. According to Prof. Tafdil Husni, understand or not students about MEA depends on the intensity of schools in socialized it. "It is important to remember that the implementation just waiting for the day, socializing at the middle school level has done", he said.

As one of the nation's large population and strong presence by the surrounding nations, Indonesian must be prepared to face the challenges of the implementation of the concept of ASEAN Economic Community (MEA). Since 2016, all countries as ASEAN member have agreed to establish a special zone of the ASEAN Economic Region. In connection with this, the Indonesian people, especially among high school students at Cilegon and Serang City also need to understand the concept and the implementation of the ASEAN Economic Community Region.

The concept of ASEAN Economic Community should be imparted to high school students in a simple, systematic and easy to understood as a

provision of life in the future to socialize, associate and behave among people and other nations in order to foster a sense of love and pride of the homeland as well as readiness to "accept" the arrival of human resources of the member countries of ASEAN. In connection with this, the authors are interested to know the level of global knowledge of senior high school students (high school) and the comparison between them at Cilegon and Serang city.

A primary issue in this study is: what level of global knowledge high school student at Cilegon and Serang City, also how the comparison of global knowledge among senior high school students at Cilegon and Serang City?

This study aimed to describe the level of global knowledge high school students at Cilegon and Serang City, and compare the level of global knowledge among high school students at Cilegon City with high school students at Serang City by using 't' test for large sample group.

B. LITERATURE REVIEW

Yuberti in his writings on "The Role of Islamic Educational Technology in the Global Era" (Journal of Academic Volume 20 Number 01 January-June 2015) concluded that: First, globalization has triggered a change in the education from face to face education(conventional) towards a more open education. The future of education will be more flexible, open and accessible to all those who need without the view factor of type, age and previous educational experiences; Second, technology can improve the quality of learning when used wisely for education and training, and has particular significance in the economic well-being. Based on these perspectives, the influence of globalization, the future of education is more open.

Syarbaini et al., in the book *Civic Education: Implementation of National Character* (2012: 64) mentions that the character of the globalization process as follows:

- a. Globalization born along with modernization in West since the sixteenth century, when it starts happening systematization of economic life, international relations between countries and the rise of global culture.
- b. Globalization means the occurrence of systemic relations of all social relations in this world. Life and appreciation of the human life has been united because of the communication technology.
- c. Globalization includes phenomenology contraction. The world seemed to shrink not in a material sense, but in an abstract sense. The room is usually measured in time.
- d. The characteristic of globalization phenomenon is reflection; it means that it raises awareness of humanity, such as sympathetic to the suffering of natural disasters, war, the existence of global markets and human rights.
- e. The separation was related in the context of space and time. The process of globalization resulted barriers of time and space restrictions are being lost. Someone is an individual and as a member of the humanity.
- f. Globalization means facing reality versatile interface between risks and belief. Nowadays people only believe to the people that have known, is physical-material as well as present here.

Steven Covey was quoted by Permadi (2009: 263), suggests the existence of seven (7) major of deadly sins (seven deadly sins), namely:

1. Pleasure without conscience (there are many people who have had a lot of fun but without conscience want to see that many people are suffering and need help).
2. Education without character (education without resulting well behavior appropriate with expectations).

3. Business without ethics (Many entrepreneurs who do business without regard to ethics is the case today where a strong one kills the weak one).
4. Science without humanity (science without regard for human values).
5. Knowledge without morality (knowledge without regard to moral as many intelligent people commit immorality such as corruption).
6. Religion without sacrifice (religion without sacrifice as many rich people who do not tithe, and 'infaq' for the poor).
7. Political without principle (many politicians without a principle that the importance of the society, the nation, and the state should take precedence over the importance of individuals and groups).

Zamroni in his writings on "Islamic Education, Globalization and Poverty" (EDUCATION journal Volume 5 Number 2, April-June 2007), concluded that as a result of globalization sharpen the differences between minorities and the majorities, this nation also faced to serious problem, for example: growing of poverty, increasing of jobless people, crime is happening increasingly complex, increasingly frequent natural disasters in various places, and others. So, Islamic education also has the same role in creating alternative solutions. It is to solve the problems that exist in this nation. The most important thing is to change the paradigm of Islamic education which has been impressed 'zumud' ... into Islamic Education that responds to the development of era.

C. METHODOLOGY

Based on the objectives, this research using descriptive research method, this method trying to describe and interpret the object according to reality (Sukardi, 2004: 157). According to its form, this study using case study; the method of deep research on one aspect (Comparison of Global Knowledge)

in a particular social environment, these are Cilegon and Serang city. According to its kind, this study uses quantitative method, the method of research with the main data is number that obtained through a questionnaire to a number of respondents, then analysis the data by applying the 't' test for large sample group.

In this study, the population was all students in secondary school (senior high school) at Cilegon and Serang City. Furthermore, researchers developed a sample quotas, which only involving high school students at Cilegon and Serang City, and also develop a sample strata, so that only students of class XI which allows the research samples) and also a purposive sample (determine the sample based on the importance of researchers that each class selected 35 students as respondents). Thus will be collected research respondents of 35 x 6 school = 210 senior high school students at the study site. The main hypotheses of this research are:

Ho = There are no significant differences regarding global knowledge among senior high school students at Cilegon with senior high school students at Serang.

H1 = There are significant differences regarding global knowledge among senior high school students at Cilegon with senior high school students at Serang.

In order to obtain data that is valid and reliable, researchers used data collection techniques such as questionnaires about comparison of global knowledge of 50 questions.

1. Data Processing Techniques

In this section, the author will do the processing of statistical data in the form of a score of questionnaire about global knowledge of senior high school

students at Cilegon and Serang, who has distributed to respondents in MA Negeri 1 Cilegon, SMK Negeri 2 Kota Cilegon, and SMAN 2, MAN 2 Kota Cilegon and Serang, SMK Negeri 1 Kota Serang, and SMA Negeri 2 Kota Serang. Total item questionnaire distributed as many as 50 items, and each item has five alternative answers in the form of strongly agree with the symbol of the SS, agree with the symbol S, hesitated with the symbol (RR), disagree with the symbols TS, and strongly disagree with STS symbols. On processing these analytical data, the writer uses a Likert scale techniques that have been modified by Suharsimi Arikunto. So that respondents who answered choice SS will receive score 5. Respondents who chose the answer S, will receive a score of items for 4. Respondents who chose the answer RR, will receive scores of 3. Respondents who chose the answer TS, will receive score items 2. And respondents who chose the answer STS, will receive a score of items 1.

Analysis of the data will begin with analysis statistics about Global Knowledge of students at MA Negeri 1 Cilegon, SMK Negeri 2 Kota Cilegon, and SMA Negeri 2 Kota Cilegon. Then continue with the data analysis of the Global Knowledge on students at MAN 2 Kota Serang, SMK Negeri 1 Kota Serang, and SMA Negeri 2 Kota Serang. This was followed by a comparative analysis inter high school students at Cilegon and Serang city, followed by a comparative analysis between high school students at Cilegon with high school students at Serang city.

2. *Statistical Analysis Techniques*

Statistical formulas that will be used in analyzing the data in this study are as follows:

1. Looking for mean group x_1 (students of MA Negeri 1 Cilegon City), x_2 mean group (students of SMK Negeri 2 Kota Cilegon), and the group mean x_3 (SMA Negeri 2 Kota Cilegon) with the formula:

$$M_1 = \frac{\sum x_1^2}{n}$$

2. Looking for group mean y_1 (students of MA Negeri 2 Kota Serang), the mean group y_2 (students of SMK Negeri 1 Kota Serang) and group mean y_3 (students of SMA Negeri 2 Kota Serang) with the formula:

$$M = \frac{\sum y_1}{n}$$

3. Looking standard deviation score groups x_1 , x_2 , and x_3 group with the formula:

$$SD = \frac{\sum x^2}{n}$$

4. Looking standard deviation score group y_1 , y_2 , and y_3 group with the formula:

$$SD = \frac{\sum Y^2}{n}$$

5. Look for the standard error of the mean group x_1 , x_2 , and x_3 with the formula:

$$SE M = \frac{SD_1}{\sqrt{n-1}}$$

6. Looking standard error of the difference mean between the mean group x_1 with x_2 , the group mean x_1 to x_3 , and between the group mean x_2 with x_3 by the formula:

$$SE M_1 - M_2 = \sqrt{SE M_1 + SE M_2}$$

7. Looking standard error of the difference mean between the mean group y_1 to y_2 , the group mean y_1 to y_3 , and between the group mean y_2 to y_3 by the formula:

$$SE M_4 - M_5 = \sqrt{SE M_4 + SE M_5}$$

8. Looking standard error of the difference mean between the mean group x_1 with y_1 , x_2 with y_2 , also group mean of x_3 and y_3 by the formula:

$$SE M_1 - M_4 = \sqrt{SE M_1 + SE M_4}$$

9. Looking standard error of the difference mean between the mean of the group X to Y, by the formula:

$$SE M_x - M_y = \sqrt{SE M_x + SE M_y}$$

10. Searching value of t (to) with the formula:

$$t_o = \frac{M_x - M_y}{\sqrt{SE M_x - M_y}}$$

D. RESULT

In this research, the author will discuss about the comparison of global knowledge among senior high school students in the study site, these are at Madrasah Aliyah Negeri 1 Kota Cilegon (variable x_1), SMK Negeri 2 Kota Cilegon (variable x_2), and SMA Negeri 2 Kota Cilegon (variable x_3), also at Madrasah Aliyah Negeri 2 Kota Serang (variable y_1), SMK Negeri 1 Kota Serang (variable y_2), and SMA Negeri 2 Kota Serang (variable y_3). This analysis based on the results of the difference average score of respondents about the global knowledge that has been distributed in the form of a questionnaire.

A comparative analysis include: comparison of average scores of students at Madrasah Aliyah Negeri 1 Cilegon City with an average score of students at SMK Negeri 2 Kota Cilegon; Comparative analysis of average scores of students at Madrasah Aliyah Negeri 1 Cilegon City with an average score of students at SMA Negeri 2 Kota Cilegon; Analysis and comparison of the average score of students at SMK Negeri 2 Kota Cilegon with an average score of students at SMA Negeri 2 Kota Cilegon.

This was followed by the comparison of the average score of students at Madrasah Aliyah Negeri 2 Kota Serang with an average score of students at SMK Negeri 1 Kota Serang; comparison of the average score of students at Madrasah Aliyah Negeri 2 Kota Serang with an average score of students at SMA Negeri 2 Kota Serang; also the comparison of the average score of

students at SMK Negeri 1 Kota Serang with an average score of students at SMA Negeri 2 Kota Serang.

Furthermore, to simplify the process of statistical calculations, the author makes the following preparation calculation table.

Preparation Calculation Of Mean, Deviation Standard, and Error Standard Of Variables X and Y

No.	X.1	X.2	X.3	Y.1	Y.2	Y.3	X1 ²	X2 ²	X3 ²	Y1 ²	Y2 ²	Y3 ²
1	202	194	176	177	188	203	40804	37636	30976	31329	35344	41209
2	180	160	174	218	185	199	32400	25600	30276	47524	34225	39601
3	189	190	158	191	187	231	35721	36100	24964	36481	34969	53361
4	201	172	171	200	182	207	40401	29584	29241	40000	33124	42849
5	178	191	182	210	180	171	31684	36481	33124	44100	32400	29241
6	147	196	174	195	176	182	21609	38416	30276	38025	30976	33124
7	178	164	175	204	194	170	31684	26896	30625	41616	37636	28900
8	164	181	189	159	202	193	26896	32761	35721	25281	40804	37249
9	185	206	149	192	190	200	34225	42436	22201	36864	36100	40000
10	173	198	175	183	153	201	29929	39204	30625	33489	23409	40401
11	207	220	175	200	175	208	42849	48400	30625	40000	30625	43264
12	187	210	202	193	157	195	34969	44100	40804	37249	24649	38025
13	187	212	173	192	170	194	34969	44944	29929	36864	28900	37636
14	195	206	183	195	159	200	38025	42436	33489	38025	25281	40000
15	212	215	170	207	193	210	44944	46225	28900	42849	37249	44100
16	191	203	176	168	184	205	36481	41209	30976	28224	33856	42025

17	187	191	196	171	203	173	34969	36481	38416	29241	41209	29929
18	192	205	176	173	174	219	36864	42025	30976	29929	30276	47961
19	201	158	207	206	174	189	40401	24964	42849	42436	30276	35721
20	213	207	215	194	184	189	45369	42849	46225	37636	33856	35721
21	182	163	166	183	179	181	33124	26569	27556	33489	32041	32761
22	192	196	227	203	150	207	36864	38416	51529	41209	22500	42849
23	185	184	193	198	168	192	34225	33856	37249	39204	28224	36864
24	212	187	185	174	173	186	44944	34969	34225	30276	29929	34596
25	177	208	181	193	173	182	31329	43264	32761	37249	29929	33124
26	180	207	158	215	186	194	32400	42849	24964	46225	34596	37636
27	212	182	185	195	190	197	44944	33124	34225	38025	36100	38809
28	181	196	185	200	187	176	32761	38416	34225	40000	34969	30976
29	194	183	190	126	182	208	37636	33489	36100	15876	33124	43264
30	178	168	172	185	153	211	31684	28224	29584	34225	23409	44521
31	192	185	176	183	221	188	36864	34225	30976	33489	48841	35344
32	193	172	214	183	182	154	37249	29584	45796	33489	33124	23716
33	201	195	199	181	192	204	40401	38025	39601	32761	36864	41616
34	187	184	204	190	213	195	34969	33856	41616	36100	45369	38025

35	174	206	196	207	184	193	30276	42436	38416	42849	33856	37249
Jum	6609	6695	6427	6644	6343	6807	12548 63	12900 49	11900 41	12716 28	11580 39	13316 67

X.1 = MA Negeri 1 Kota Cilegon

Y.1 = MANegeri 2 Kota Serang

X.2 = SMK Negeri 2 Kota Cilegon

Y2 = SMK Negeri 1 Kota Serang

X.3 = SMA Negeri 2 Kota Cilegon

Y.3 = SMA Negeri 2 Kota Serang

1. Global Knowledge of Senior High School Students at Cilegon City

Based on the calculation and data processing in the form of respondents as variable x_1 , it was the students of Madrasah Aliyah Negeri 1 Cilegon, it can be known: Mean x_1 is 188, 828; standard deviation score of x_1 group is 35 853, 228. The standard error of the mean group of x_1 is 6148,727.

Based on the calculation and data processing of variable x_2 as respondents, it was students of SMK Negeri 2 Kota Cilegon, it can be known: mean of x_2 group (students of SMK Negeri 2 Kota Cilegon) is 199, 857. The standard deviation score of x_2 group is 36 858, 543. Mean of the standard error of x_2 group is = 6321, 136.

Based on the calculation and data processing in the form of variable x_3 as respondents, it was students at SMA Negeri 2 Kota Cilegon, it is known that the mean of x_3 group is 183, 628; The standard deviation score of x_3 group is 34001, 171. Mean of standard error of x_3 group is 5831, 105.

2. Global Knowledge of senior high school students at Serang City

Based on the calculation and data processing in the form of a variable y_1 as respondents, it was students at Madrasah Aliyah Negeri 2 Kota Serang, it can be seen: y_1 group mean was 189, 828. Score of standard deviation y_1 group is 36 332, 229. Mean of standard error of y_1 group is 6230, 874.

Based on the calculation and data processing in the form of variable y_2 as respondents, it was students of SMK Negeri 1 Kota Serang, it can be seen: mean of y_2 group was 181, 228. The score of standard deviation of y_2 group is 33 086, 828. The mean of standard error of the y_2 group is 5674, 297.

Based on the calculation and data processing in the form of variable y_3 as respondents, it was students of SMA Negeri 2 Kota Serang, it can be seen: Mean group y_3 is 194, 486. The standard deviation score of y_3 group is 38 047, 628. The mean of standard error of y_3 group is 6525, 061 ,

3. Comparison of Global Knowledge between Students of Madrasah Aliyah Negeri 1 Kota Cilegon with Students of SMK Negeri 2 Kota Cilegon

Based on the calculation and processing of statistical data on respondents' answers on the Student at Madrasah Aliyah Negeri 1 Kota Cilegon and Students of SMK Negeri 2 Kota Cilegon about high school students' global knowledge, it can be seen: the difference of standard error mean between the mean group x_1 to x_2 is 111, 668. Price of t (t_0) is 0, 099.

Remembering that the respondents came from two groups, x_1 and x_2 , then the degrees of freedom are: $(N_x + N_y) - 2 = (35 + 35) - 2 = 68$. With 68 degrees of freedom, and at the level of belief is 95 races%, obtained the price of t table is 1.67. It can be known that the t value of Comparison of Global knowledge between Students of Madrasah Aliyah Negeri 1 Kota Cilegon with students of SMK Negeri 2 Kota Cilegon is 0.099 smaller than t table value of 1.67. Based on these conditions, it can be concluded that there is no significant difference between Global Knowledge of Students at Madrasah Aliyah Negeri 1 Kota Cilegon with Students of SMK Negeri 2 Kota Cilegon.

However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, in fact we can see that there is difference between Student of Madrasah Aliyah Negeri 1 Kota Cilegon with Students of SMK Negeri 2 Kota Cilegon. Actually, the mean price of x_2 group (Students of SMK Negeri 2 Kota Cilegon) slightly larger than the mean price of x_1 group (students of Madrasah Aliyah Negeri 1 Cilegon City). This means that the Global Knowledge of students at SMK Negeri 2 Kota Cilegon slightly better than students of Madrasah Aliyah Negeri 1 Cilegon City).

4. The Comparison of Global Knowledge between students at Madrasah Aliyah Negeri 1 Kota Cilegon with students at SMA Negeri 2 Kota Cilegon

Based on the calculation and processing of statistical data on respondents' answers of Student at Madrasah Aliyah Negeri 1 Kota Cilegon and students of SMA Negeri 2 Kota Cilegon on high school students' global knowledge, it can be seen: standard error of the mean difference between the mean group x_1 to x_3 is 109.452. The price of the t (t_0) is 0.047.

Remembering that the respondents came from two groups, x_1 and x_3 , then the degrees of freedom are: $(N_x + N_y) - 2 = (35 + 35) - 2 = 68$. With 68 degrees of freedom, and at the level of 95%, obtained price t table is 1.67. It can be known that the t value of Comparison of Global Knowledge between Students at Madrasah Aliyah Negeri 1 Kota Cilegon with students at SMA Negeri 2 Kota Cilegon amounted to 0.281 smaller than t table value of 1.67.

Based on these conditions, it can be concluded that there is no significant difference about nationality knowledge between Students at Madrasah Aliyah Negeri 1 Kota Cilegon with students at SMA Negeri 2 Kota Serang. However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, in fact we can see that there is

unsignificant difference on Global Knowledge among Students at Madrasah Aliyah Negeri 1 Kota Cilegon with students at SMA Negeri 2 Kota Cilegon.

In fact, the mean price of x_1 group (Students at Madrasah Aliyah Negeri 1 Cilegon City) is slightly larger than the group mean price of x_3 group (students at SMA Negeri 2 Kota Cilegon). This means that the Global Knowledge of students at Madrasah Aliyah Negeri 1 Cilegon is slightly better than the Global Knowledge of students at SMA Negeri 2 Kota Cilegon).

5. The Comparison of Global Knowledge between students at SMK Negeri 2 Kota Cilegon with students at SMA Negeri 2 Kota Cilegon

Based on the calculation and processing of statistical data on respondents' answers from the students of SMK Negeri 2 Kota Cilegon and students of SMA Negeri 2 Kota Cilegon on global knowledge of high school students, it can be seen: standard error of the mean difference between the mean of group x_2 with x_3 is 110.237. The price of the 't' (to) is 0, 147.

Remembering that the respondents came from two groups, x_2 and x_3 , the degrees of freedom are: $(N_x + N_y) - 2 = (35 + 35) - 2 = 68$. With 68 degrees of freedom, and at the level of 95%, obtained price t table is 1.67. It can be known that the t value of the Comparison of Global Knowledge between Students of SMK Negeri 2 Kota Cilegon with students of SMA Negeri 2 Kota Cilegon amounted to 0,367 smaller than t table value of 1.67. Under these conditions, it can be concluded that there is no significant difference about Global Knowledge between Students of SMK Negeri 1 Kota Cilegon with students of SMA Negeri 2 Kota Cilegon.

However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, actually we can still see there is difference on Global Knowledge between students of SMK Negeri 2 Kota

Cilegon with students of SMA Negeri 2 Kota Cilegon. Actually the mean price of the x_3 group (Students of SMA Negeri 2 Kota Cilegon) was slightly larger than the mean price of the group x_1 (students of SMK Negeri 2 Kota Cilegon). It means that global knowledge of students at SMA Negeri 2 Kota Cilegon slightly better than Global knowledge of students at SMK Negeri 2 Kota Cilegon).

6. The Comparison of Global Knowledge between students at Madrasah Aliyah Negeri 2 Kota Serang with Students at SMK Negeri 1 Kota Serang

Based on the calculation and processing of statistical data on respondents' answers on the Student of Madrasah Aliyah Negeri 2 Kota Serang and students of SMK Negeri 1 Kota Serang on global knowledge of high school students, it can be seen: standard error of difference mean between the mean group y_1 to y_2 , is 109 111. The price of the 't' (to) is 0, 079.

Remembering that the respondents came from two groups, y_1 and y_2 , then the degrees of freedom are: $(N_x + N_y) - 2 = (35 + 35) - 2 = 68$. With 68 degrees of freedom, and at the level of 95%, obtained price t table amounted to 1.67. It can be known that the t value of the Comparison of Global Knowledge between Students at Madrasah Aliyah Negeri 2 Kota Serang with Students of SMK Negeri 1 Kota Serang amounted to 0.393 smaller than t table value of 1.67. Under these conditions, it can be concluded that there is no significant difference between Global Knowledge of Students at Madrasah Aliyah Negeri 2 Kota Serang with Students of SMK Negeri 1 Kota Serang.

However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, actually we can still see there is difference on global knowledge between Students at Madrasah Aliyah Negeri 2 Kota Serang with Students at SMK Negeri 1 Kota Serang. Actually, the mean score of y_1 group (Students at Madrasah Aliyah Negeri 2 Kota Serang) is

slightly larger than the mean score of y_2 group (students at SMK Negeri 1 Kota Serang). This means that the Global Knowledge of Students at Madrasah Aliyah Negeri 2 Kota Serang slightly better than the Global Knowledge of Students at SMK Negeri 1 Kota Serang.

7. The Comparison of Global Knowledge between students at Madrasah Aliyah Negeri 2 Kota Serang with students at SMA Negeri 2 Kota Serang

Based on the calculation and processing of statistical data on respondents' answers on the Student Madrasah Aliyah Negeri 2 Kota Serang and students at SMA Negeri 2 Kota Serang on Global Knowledge of high school students, it can be seen: standard error of the difference mean between the mean of group y_1 to y_3 , is 10.627. The price of the t (t_0) is 0.438.

Remembering that the respondents came from two groups, y_1 and y_3 , then the degrees of freedom are: $(N_x + N_y) - 2 = (35 + 35) - 2 = 68$. Dengan 68 degrees of freedom, and at the level of 95%, obtained price t table amounted to 1.67. It can be known that the t value of the Comparison of Global Knowledge between Students at MA Negeri 2 Kota Serang with students at SMA Negeri 2 Kota Serang of 0.212 is smaller than t table value of 1.67. Under these conditions, it can be concluded that there is no significant difference between Global Knowledge of Students at Madrasah Aliyah Negeri 2 Kota Serang with students at SMA Negeri 2 Kota Serang.

However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, actually still visible the difference of Global Knowledge between the Student at MA Negeri 1 Kota Serang with students at SMA Negeri 2 Kota Serang. In fact, the mean price of Y_3 group (Students at SMA Negeri 2 Kota Serang) is slightly larger than the mean price of Y_1 group (students at Madrasah Aliyah Negeri 2 Kota Serang).

This means that the Global Knowledge of Students at SMA Negeri 2 Kota Serang slightly better than the students at MA students Negeri 2 Kota Serang.

8. *Global Insight comparison between students of SMK Negeri 1 Kota Serang with students SMA Negeri 2 Kota Serang*

Based on the calculation and processing of statistical data on respondents' answers from the students of SMK Negeri 1 Kota Serang and Student of SMA Negeri 2 Kota Serang on high school students' global knowledge, it can be seen: standard error of the mean difference between the mean group y_2 to y_3 , is 110.451. The price of the t (t_0) is 0.120

Remembering the respondents came from two groups, y_2 and y_3 , the degrees of freedom are: $(N_x + N_y) - 2 = (35 + 35) - 2 = 68$. With 68 degrees of freedom, and at the level of 95%, obtained price t table amounted to 1.67. It can be known that the t value of Comparison of Global Knowledge between Students of SMK Negeri 1 Kota Serang with students of SMA Negeri 2 Kota Serang amounted to 0.216 smaller than t table value of 1.67.

However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, actually still visible the difference of Global Knowledge between students of SMK Negeri 1 Kota Serang with students at SMA Negeri 2 Kota Serang. In fact, the mean price of y_3 group (Students of SMK Negeri 1 Kota Serang) is slightly larger than the mean price of the group y_2 (students of SMA Negeri 2 Kota Serang). It means that the Global Knowledge of students at SMK Negeri 1 Kota Serang slightly better than students of SMA Negeri 2 Kota Serang).

9. The Comparison of Global Knowledge between senior high school students at Cilegon City with senior high school students at Serang City

Based on the calculation and processing of data in the form of variable X respondents, it was the high school students at Cilegon City on questionnaires that have been distributed (as shown in the table above), it can be seen the spread of scores as follows:

202 180 189 201 178 147 178 164 185 173 207 187 187
195 212

191 187 192 201 213 182 192 185 212 177 180 212 181
194 178

192 193 201 187 174 194 160 190 172 191 196 164 181
206 198

220 210 212 206 215 203 191 205 158 207 163 196 184
187 208

207 182 196 183 168 185 172 195 184 206 176 174 158
171 182

174 175 189 149 175 175 202 173 183 170 176 196 176
207 215

166 227 193 185 181 158 185 185 190 172 176 214 199
204 196

Based on the data distribution, it can be seen: Mean of group X (SLTA students at Cilegon City), amounting to 187, 914. The standard deviation score of groups X is 35 570, 980. The mean of standard error of X group is 3480, 035.

Based on the calculation and processing of data in the form of a variable Y respondents, it was the high school students at Serang City on questionnaires that have been distributed (as shown in the table above), it can be seen the spread of scores as follows:

177	218	191	200	210	195	204	159	192	183	200	193	192
195	207											
168	171	173	206	194	183	203	198	174	193	215	195	200
126	185											
183	183	181	190	207	188	185	187	182	180	176	194	202
190	153											
175	157	170	159	193	184	203	174	174	184	179	150	168
173	173											
186	190	187	182	153	221	182	192	213	184	203	199	231
207	171											
182	170	193	200	201	208	195	194	200	210	205	173	219
189	189											
181	207	192	186	182	194	197	176	208	211	188	154	204
195	193											

Based on the data distribution, it can be seen: Mean of Y group (high school students at Kota Serang), amounting to 188, 514. The standard deviation score of the group Y, amounting to 35 822, 228. The mean of standard error of Y group is 3512, 672. Further, it can be known that the standard error of the difference of the mean between the means of group X with group Y is 26.452. The price of the 't' (to) is 0.038.

Remembering that the respondents came from two groups, X and Y, then the degrees of freedom are: $(N_x + N_y) - 2 = (105 + 105) - 2 = 208$. With 68 degrees of freedom, and at the level of 95%, obtained price t table is 1.67. It can be known that the t value of the Comparison of Global Knowledge between high school students at Cilegon City with high school students at Serang City is 0.216, this is smaller than t table value of 1.67. Under these conditions, it can be concluded that there is no significant difference between Global Knowledge of senior high school students at Cilegon City with high school students at Serang City.

However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, it can be seen that there is differences of global knowledge between high school students at Cilegon City with high school students at Serang City. In fact, the mean price of the Y group (Students of SLTA Kota Serang) is slightly larger than the mean price of group X (students at Cilegon City high). This means that Global Knowledge of high school students at Serang city little better than senior high school students at Cilegon City.

The working hypotheses in this study are: First, There are significant differences regarding global knowledge among high school students at Cilegon City. Second, there are significant differences regarding global knowledge among high school students at Serang City. Third, there are significant differences regarding global knowledge among high school students at Cilegon City with high school students at Serang City.

Based on the statistical analysis of the results obtained the conclusions as follow: First, there are no significant differences regarding the global knowledge among high school students at Cilegon City. Second, there are no significant differences regarding the global knowledge among high school students at Serang City. Third, there are no significant differences regarding

the global knowledge among high school students at Cilegon city with high school students at Serang City.

E. DISCUSSION

Furthermore, when assessing the acquisition value of the average mean between groups of students, it can be found the fact that the mean of students of SMK Negeri 2 Kota Cilegon (199, 857) are at highest global insight (194.486) among respondents. Followed by group mean of SMA Negeri 2 Kota Serang (194.486). Followed successively by a group of students of MAN 2 Kota Serang (189.828), a student group of MAN 1 Cilegon City (188, 828), a group of students of SMA Negeri 2 Kota Cilegon (183.628), also groups of students of SMKNegeri 1 Kota Serang (181.228).

The supporting factors of global knowledge height on students of SMK Negeri 2 Kota Cilegon are as follows: First, they go to SMK Negeri 2 Kota Cilegon with consideration that they would like to have special skill in the field of technology, especially chemical technology; Second, SMK Negeri 2 Kota Cilegon chemical technology-based analyst; Third, some students of SMK Negeri 2 Kota Cilegon are migrants from various regions in Indonesia, which has the awareness to live in an atmosphere of local competition, national, regional and even global.

However, if we compared as a whole, the fact is high school students at Serang City have a mean value (188.514) higher than the mean value of groups of high school students at Cilegon City (187.914). It is supported by the following things: First, the geographical location of Serang City as the capital of the province of Banten make high school students at Serang City more accustomed to prepare for the job competition in the local government environment Province of Banten increasingly stringent and complex. Second, high school students at Serang City already do the common interaction with

people from different ethnic, religious, cultural and economic strata so they better prepare on facing differences and cross-regional, cross-country, even cross-religious. Third, the population of Serang City has cosmopolitan spirited, democratic and egalitarian, so everyone who successful will be accepted and respected by the surrounding community.

F. CONCLUSION

First, the level of global knowledge of senior high school students at Cilegon City overall are in good enough category with the achievements of the mean average value of the group amounted to 187.914. The score is above the average value of a maximum score of 250 and a minimum score of 50. While the level of global knowledge of high school students at Serang City as a whole are in good enough category with the achievements of the mean average value of the group is 188.514. The score is above the average value of a maximum score of 250 and a minimum score of 50.

Second, the comparison of global knowledge among high school students at Cilegon can be seen on the value of the average mean of the group of respondents who indicate that the average value group of mean students of SMK Negeri 2 Kota Cilegon (199, 857) is greater than some average values mean of student group at MAN 1 Cilegon City (188, 828) and group of SMA Negeri 2 Kota Cilegon (183.628). Meanwhile, comparison of global knowledge among high school students at Serang seen on the value of the average mean of the group of respondents who indicate that the average value group mean of students of SMA Negeri 2 Kota Serang (194.486) is greater than some average values mean of students MAN 2 Kota Serang (189.828) also groups of students of SMK Negeri 1 Kota Serang (181.228).

Third, comparisons of global knowledge among high school students at Cilegon with high school students at Serang showed that the average mean

groups of high school students at Serang (188.514) slightly higher average than the group mean of high school students at Cilegon City (187.914). Furthermore, with 66 degrees of freedom, and at the level of 95%, the price obtained t table amounted to 1.67. It can be known that the t value of comparison of global knowledge between high school students of SLTA Kota Serang with students of SLTA Kota Cilegon is 0.216 smaller than t table value of 1.67. Under these conditions, it can be concluded that there is no significant difference between Global knowledge of senior high school students at Cilegon with high school students at Serang.

However, in a simple, based on the difference in value of the average (mean) between the two groups of respondents, actually there is still the difference between high school students at Cilegon City with high school students at Serang City. In the fact, that the mean price of the Y group (Students of SLTA Kota Serang) is slightly larger than the mean price of group X (students of SLTA Kota Cilegon). This means that Global knowledge of high school students at Serang City little better than Global Knowledge of senior high school students at Cilegon City.

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PRINCIPAL'S LEADERSHIP OF MORAL AND VALUE-BASED TO INDONESIA'S 2030 VISION

ABSTRACT

This study purposed to describe the importance of the principal's ability to understand the values develop in the life of the community around school and be aware of the dynamics of moral development of society in general in order to achieve Indonesia's 2030 vision. This study uses a literature study method and through observation of the lives of people around schools at Banten Province, Indonesia. Findings this study is the majority of principals did not understand optimally about the values of life that grow and develop in community around the school they managed, and did not realize the dynamics of the development of moral society in general. Research Implications is all principals in Indonesia should be more serious in understanding the values of life that develop in community around school and be more aware of the dynamics of community moral development in general which has an impact on the sustainability of education programs in schools that he led. Practical Implications is if these two things (Leadership of Moral and Value) are not done by the principal, then the Indonesia's 2030 Vision that we aspire to is very difficult to.

Keywords: *Leadership, Principals, Values and Morals, Indonesia's Vision*

A. Introduction

Indonesia as a country that adheres to an open political system will get a lot of influence and must be able to follow the rhythm of change. The political system in China which was previously very closed now tries to open itself even though it seems very careful and little by little. China's ability to organize its political system can be used as a good model, so that it is more concerned with the political system in the country (Endang Komara, 2015: p. 117-124).

China and India with all their expansion, based on a number of current parameters and predictions going forward, are clearly the winners in the world of open battle in the era of globalization, where there are no more barriers not only to the movement of information, capital, goods, services, people but also state ideology and nationalism. When China opened itself to the world two decades ago, people only imagined China's potential as a giant market with more than a billion consumers so it was very attractive to world retail and manufacturing companies. Later, China not only attracted and developed as a market, but also as a production base for various manufacturing products to enter the global market. This early 21st century of China was like 19th century of England (Kompas, May 20, 2006).

In the next section, information is obtained that China supplies 50 percent more of world camera production, 30 percent conditioner / AC liquid air conditioners, 30 percent television sets, 25 percent washing machines, 20 percent refrigerators, and many more. There are several factors that support China to do this, among others: First, foreign technology companies are scrambling to enter for investment in China, in order to take advantage of China's huge market access and rapid growth; Second, local companies that attract capital from Chinese investors abroad (especially Taiwan) are also increasingly skilled at producing high-tech goods. Third, universities in China

are able to print a large number of new engineers every year, with wages that are relatively cheap compared to hiring foreign engineers. Fourth, this country has relatively good infrastructure to transport components and goods from outside and also throughout the country. Fifth, government policies that are very supportive include investment, taxation and customs licensing. Sixth, the development of special economic zones (20 zones) as an engine of economic growth so that economic development can be more focused and infrastructure development is also more efficient (Kompas, 20 May 2006).

Now Indonesia seems increasingly giddy in facing globalization, especially amid the pressure of nationalist sentiments in the country. On the side of government itself, because it considers that it has succeeded in carrying out the first phase of economic liberalization, the government tends to consider trivial challenges waiting in front of us. This is reflected in the attitude taken for granted and tends to think shortly. Even though the challenges will be more severe and complex in line with the deepening of international integration. It is not clear how the economy and the nation face greater competition that can no longer be dammed (Kompas, 20 May 2006).

The main problems in this study are: How is tendency of the principal's leadership pattern so far; how is the dynamic of values and moral leadership of the principal; and how are the characteristics of education in the context of Indonesia's 2030 Vision?

Fred R. David in Nanang Fattah (2016: 7), explains that: the superior values of competitiveness and business ethics in the context of strategic business management are: a. competitive advantage; b. business strategy; c. formulation of the organization's mission and vision; d. ability to respond external demands, namely opportunities and threats; e. ability to increase organizational capacity / internal factors; f. ability to determine strategic / long-term goals; and g. ability to make corporate policies.

In the context of a change in the paradigm of principals that is more emphasized on learning leadership, the principal must understand the importance of mastering some life skills for students as a result of the 21st century competency framework.

Mutiani in her writings on "Reactualization of the Implementation of the Value of Pancasila for Indonesian Democracy" (Sosiodiaktika Journal, Volume 2, No. 2 December 2015 p. 16-183, UIN Jakarta), concluded that: Pancasila is the basis of the Indonesian state that has been determined by the founders of the country must be a reference in carrying out the life of the nation and state. Various challenges in carrying out the Pancasila ideology will not be able to replace Pancasila as an Indonesian ideology. Pancasila is a true ideology for the Indonesian people.

Toto Suharto in his writings on "The Ideas of Muhammadiyah and NU Education as Portrait of Moderate Islamic Education in Indonesia" in Islamic Studies Journal of ISLAMICA, Volume 9, Number 1, September 2014, Postgraduate Program of Sunan Ampel State Islamic University Surabaya, Indonesia, p. 81-109, stated that: there are six basic values built into Muhammadiyah education, namely: First, Muhammadiyah education is organized in reference to values derived from the Qur'an and Hadith; Second, 'Roh al-ikhlas' to accept Allah's Blessing as the basis and inspiration in the effort to establish and run a business charity in the field of education. Third, applying the principle of cooperation while maintaining a critical attitude; Fourth, always maintain and revive the principle of renewal, innovation in carrying out business charities in the field of education; Fifth, having a culture to side with those who experience misery by carrying out creative processes in accordance with the challenges and developments that occur in Indonesian society; Sixth, pay attention to and implement the principle of balance in managing educational institutions, between common sense and purity of heart

(as contained in the Tanfidz Decision of the Congress of One Century of Muhammadiyah: the 45th Muhammadiyah Congress in Yogyakarta, Muhammadiyah Leadership Center, 2010, p. 128).

B. Theoretical Framework

1. Leadership

In relation to values and moral based leadership, Daniel Goleman (2002: 39) identifies four dimensions of emotional intelligence needed by a leader, namely: self-awareness, self-management (related to individual competence), Social Awareness, and Relationship Management (related to social competence).

The fourth new indicator of dimensions includes the following:

a. Dimensions of self-awareness, with indicators including:

- 1) Self-awareness Emotions: Reading one's emotions and recognizing their effects, uses "common sense" to guide decisions.
- 2) Accurate self-assessment: Knowing one's strengths and limitations.
- 3) Confidence: Good feeling of abilities and one's abilities.

b. Dimensions of self management, with indicators including:

- 1) Self-control Emotions: keeping emotions and emotional drive under control.
- 2) Transparency: displays honesty, integrity and trust
- 3) Adaptability: Flexibility in adapting to changing situations or overcoming obstacles.
- 4) Achievements: Encouragement to improve performance to meet perfect standards
- 5) Initiative: Readiness to act and seize opportunities

6) Optimism: See the positive side of an event

c. Dimensions of social awareness, with indicators including:

- 1) Empathy: Feeling the emotions of others, understanding their perspectives, and taking an active interest in their concerns.
- 2) Organizational awareness: reading flows, decision networks, and politics at the organizational level.
- 3) Services: Recognize and meet the needs of followers, clients, or customers.

d. Relationship Management Dimensions, with indicators including:

- 1) Inspirational leadership: Guiding and motivating with a convincing vision
- 2) Influence: Hold a variety of tactics to invite
- 3) Develop others: Strengthen the ability of others through feedback and guidance.
- 4) Change the catalyst: Start, manage, and lead in a new direction
- 5) Conflict management: Resolve disagreements.
- 6) Building Bonds: Grow and maintain a network of relationships.
- 7) Teamwork and collaboration: Collaboration and team building.

2. Principal

The development of science, technology, art, and culture applied in education in schools also tends to move forward more rapidly, thus demanding professional mastery. Realizing this, according to E.Mulyasa (2007, 25), each principal is faced with the challenge of carrying out education development in a directed, planned and sustainable manner to improve the quality of education. It is in this framework there is a need to improve the

management of principals professionally to succeed in government programs that are being rolled out, namely regional autonomy, decentralization of education, school-based management, competency-based curriculum, marking, broad basic education, life skills, contextual learning, and the National Education System Law, all of them demand active roles and professional performance of principals.

In the next section, E. Mulyasa (2007: 42) stated that in general, principals in Indonesia cannot be said as professional managers. Because the appointment is not based on ability and professional education, but more on the experience of being a teacher. This was also pointed out by the World Bank's report (1999) that one of the causes of the declining quality education in Indonesia was the lack of professionalism of principals as education managers at the field level.

3. Value

Achmad Sanusi (2009: 97-98), stated that there are six types of values, namely:

- a. Physical values, such as size, weight, height, shape, location, distance, hardness, heat, energy;
- b. Logical-rational-scientific values, like the conclusions and suitability / accuracy of the data about the elements and their functions, their performance, inter-relationships;
- c. Aesthetic values, such as cleanliness, purity, beauty, elegance, independence and comparison between parts and whole;
- d. Ethical values, such as love, respect, courtesy, honesty, fairness, in relations between people, between groups, and others.
- e. Theological values, such as divinity, belief, and ways of worship.

- f. Teleological values, such as the benefits and practical / instrumental uses, the price.

Danah Zohar & Ian Marshall (2000: 263) show that there are Seven Steps to Greater Spiritual Intelligence, namely: (1) Be aware of where I am now, (2) Feel strongly that I want to change, (3) Think about what my core is myself and about my deepest motivations, (4) Find and solve obstacles, (5) Explore many possibilities for progress, (6) Commit to yourself on a path, and (7) Stay aware that there are many ways.

Furthermore Danah Zohar & Ian Marshall (2000: 277) proposed several main questions related to the increase of spiritual intelligence, namely:

Line 1: Tasks, the main questions are: (1) What groups have you enjoyed being in your life? (2) Which of these groups (if any) have you been alienated? (3) Are there groups that you want to occupy more fully? (4) What is your moral code now?

Path 2: Maintain, the main question is: (1) Are there people you will be happy to give more than you receive now? (2) Are there people you forget, harm or hold grudges against? (3) Is there someone you want or who you want to help but can't? (4) Do people feel you are easy to talk to?

Line 3: Understanding, the main question is: (1) Do you have an active interest in the lifestyle of people around you? (2) If you feel stuck in a problem, you usually put it on the side, or do you try another approach? (3) Can you see some values on both sides of the argument? (4) Are you intellectually looking for something?

Path 4: Personal Transformation, main questions are: (1) How far is this in relationship, cause, art, calling, etc.? (2) Recall a person, dream, daydream or

story that fills you with passion or romantic desire, but does not reach a conclusion that is truly happy? (3) Can you see that your emotions and longings are cut from the same cloth as the cloth that is owned by writers, artists or musicians you respect? (4) Are there examples of rebels with whom you identify or sympathize?

Line 5: Brotherhood, main questions are: (1) Can you imagine yourself turning roles with anything else there? (2) Are there some people with whom you cannot feel comfortable? Why? (3) Is justice important to you? (4) Are you disturbed or ashamed of the problem of death?

Line 6: Leadership Services, main questions are: (1) have you been accepted as the leader of any group? (2) Have you inherited some views of the community or your role in it? (3) Can you always find, despite difficulties, the inner energy needed to deal with emergencies? (4) Are you willing to stand up and count for what you value most, even if it doesn't have the opportunity to be accepted by someone else?

Muhammad Ali's study, Masdar Hilmy, and Ahmad Najib Burhan in Toto Suharto (2014: 101), stated that to create a fair, peaceful and humane relationship between nations requires mutual understanding and mutual need, the Nahdlatul Ulama is determined to develop ukhuwwah Islamiyah, ukhuwwah wataniyah, and ukhuwwah Insaniyah which carry national and international interests by clinging to the principles of al-Ikhlas (sincerity), al-'Adalah (justice), al-Tawassuf (moderate), al-Tawazun (balance) and al-Tasamuh (tolerance), mentioning that Nahdlatul Ulama applied moderate Islam and was even part of Indonesia's mainstream Islam, in the same class as Muhammadiyah.

4. Moral

In order to develop moral leadership, Michele Borba (2001: 8) introduced seven good moral demands to be developed further, namely: (1) Empathy, identifying with and feeling other people 's concerns, (2) Conscience, knowing the right and decent way to act and acting that way, (3) Self-control, regulating your thoughts and actions so that you press any pressures within or without the way you know and feel is right, (4) Respect, showing your value on others by treating them in a courteous and considerate way, (5) Kindness, demonstrating concern about the welfare and feelings of others, (6) Tolerance, respecting the dignity and rights of all persons, events in which beliefs and behaviors differ from our own, (7) Fairness, choosing to be open minded and to act in fair way.

The function of culture is generally difficult to distinguish from the function of group culture or the function of organizational culture because culture is a social phenomenon. However, it can be seen several cultural functions as expressed by Sofyan Sauri in Achmad Sanusi (2009: 65), which acts as a moral guide for the community, including: (1) As an identity and image of a society. This identity is formed by various factors, such as history, conditions and sides of geography, social, political and economic systems, and changes in society, (2) as a binding community. Togetherness is a strong binding factor for all community members, (3) As a source, culture is a source of inspiration, pride, and resources. Culture can be an economic commodity, for example cultural tourism, (4) as a driving force. If culture is formed through the process of teaching and learning, culture is dynamic, (5) As the ability to form added value, (6) As a pattern of behavior. Culture contains behavioral norms and outlines social tolerance limits, (7) as inheritance. Culture is socialized and taught to the next generation, (8) as substitution of formalization, (9) as a mechanism for adaptation to change. Viewed from this

angle, development should be a cultural process, and (10) as a process that makes the nation congruent with the state so that a nation state is formed.

Globalization and the development of extraordinary science and technology have indeed made the world open. However, only those who are ready can seize the opportunity. How to find and hone superior Indonesian people spread throughout Indonesia, Agnes Aristiarini in the 19 May 2016 edition of Kompas, mentioned the five steps that must be implemented by the government, namely: First, it needs a rigorous but transparent and well organized selection system so that children talented people can be identified as early as possible. The search for gifted children can also be done by increasing the number of science and math competitions. Those who win are accommodated in special training centers so that their abilities are further honed. Second, prepare a superior school with competent teachers and a curriculum that optimizes the ability of gifted children. All of this is to direct them to become leaders in various fields. Third, sending superior students abroad. Indonesia can emulate Kazakhstan, which annually sends 3,000 potential students abroad. They are the next 10-15 years expected to build their country after returning home. Fourth, improve teacher welfare and provide the widest learning opportunity so that it can encourage smart children to choose teaching profession. In Taiwan, for example, being a teacher is very popular because the salaries of teachers who work until 3:00 p.m. are the same as the salaries of engineers who work until 9:00 p.m. Fifth, translate various popular scientific books, spread them to remote areas, and sell them at very cheap prices. Because, only with good books superior students can optimize their abilities, is this nation ready to compete towards 2030?

In another part, Agnes Aristiarini in the 19 May 2016 edition of Kompas, emphasized that Indonesian identity is not something that falls from

the sky. To build Indonesianness, it takes hard work through political engineering and efforts to fertilize it continuously. National character development can begin with the translation of knowledge into a life view and cultural values.

Meanwhile, Rikard Basun, in the 19 May 2016 edition of Kompas, explained that only nations and countries that have the ability to master high technology and sophisticated will get benefit. Nations that cannot afford to be anticipated will continue to deteriorate, remaining in the periphery of the world stage that brings progress. The direction of progress of each nation's development will be very dependent on the ability to prepare superior and reliable human resources. Then it can happen, countries that have advanced will progress, or vice versa, countries that are not advanced can become advanced or even be reduced.

While Sri Hartati Samhadi in the 19 May 2016 edition of Kompas, emphasized that Indonesia now seems increasingly giddy in facing globalization. Especially amid the pressure of nationalism sentiment in the country. On the part of the government itself, because it considers that it has successfully carried out the first stage of economic liberalization, the government tends to consider trivial challenges waiting in front of us. This is reflected in the attitude taken for granted and tends to be short in thinking. Even though the challenges will be more severe and complex in line with the deepening of international integration. It is not clear how the economy and the nation face greater competition that cannot be dammed.

On the other hand, Khairina in the 19 May 2016 edition of Kompas also stressed that to overcome backwardness while preventing unemployment from increasing, Indonesia needs to increase productivity and upgrade superior products. Upgrading can be started from something simple and not grandiose, for example improving service, accurate time in delivery of goods,

and a good packing system. Furthermore, it is necessary to improve the education system so that workers can adapt to the upgraded environment. Inevitably, the company must provide internal training for its employees. So far there is a tendency for companies to be reluctant to conduct internal training because of the low turnover. If various efforts to improve the competitiveness of Indonesia's superior products have been carried out, there are many opportunities to re-raise Indonesia so that it does not lag behind other countries. Local markets and world markets have not been optimally exploited.

C. Discussion

1. Value-Based of Principal Leadership Towards Indonesia's 2030 Vision

Achmad Sanusi (2009: 97-98) stated that there are six types of values, namely physical value, logic-rational-knowledge value, aesthetic value, ethical value, theological value, and teleological value.

Further description of Achmad Sanusi's statement is as follows:

- a. Physical values, such as principal's weight, principal's height, and the shape of the principal's body are strongly expected to influence the principal's leadership pattern towards Indonesia's 20130 vision
- b. Logical-rational-scientific values, such as the performance of the principal and the interrelationships of principals with other principals accompanying the surrounding community as well as the government leadership of their superiors are strongly expected to influence the principal's leadership journey towards Indonesia's 2030 vision;
- c. Aesthetic values, such as the cleanliness of the school environment, the natural beauty around the school, and social relations between employees

in the school environment are strongly suspected of influencing the principal's leadership towards Indonesia's 2030 vision;

- d. Ethical values, such as the principals 'love for teachers and students, principals' courtesy with school employees and parents, as well as the principal's honesty and fairness in taking important decisions are strongly expected to influence the leadership of principal towards Indonesia's 2030 vision.
- e. Theological values, such as the belief in God's destiny and human destiny, as well as their diverse ways of worship, will influence the leadership of the principal towards Indonesia's 2030 vision.
- f. Teleological values, such as the practical use of a school work program as well as the determination of the price of goods and the costs of school activities that have been scheduled will influence the leadership process of the principal towards the Indonesia's 2030 Vision.

Furthermore Danah Zohar & Ian Marshall (2000: 277) proposed several main questions related to the increase of spiritual intelligence, namely Duty, Nurturing, Understanding, Personal Transformation, Brotherhood and Servant Leadership. The writer further describes it as follows:

First, regarding to the Tasks, the main questions are: (1) What groups have you enjoyed being in your life? Usually the group of Mathematics and Science teachers (MIPA) is preferred by their principals, with the reason that they are more responsive in carrying out their tasks, more creative in their work, and more effective and efficient in their work processes; (2) Which of these groups is your competitor? it is possible that among the MIPA teachers who have the potential to become competitor of principal, at least they become the main cadres in next school leadership. (3) Is there another group you want to develop far more? Usually there is a group of static teachers as potential trainers and can be further empowered to implement school

education programs that have been agreed upon by the board of teachers and school committees more complete? (4) How does the attitude of the principal face a group of teachers that are pro and contradictory to school education programs? The principal must behave with the attitude of the two groups, avoid horizontal conflicts and prioritize the education staff and education staff.

Second, regarding to maintenance, the main questions are: (1) Are there other people now that you will give more leadership than you receive? Usually all principals will give a part of their authority over leadership to teachers who occupy additional duties as vice of principal or deputy head of a school in curricular affairs as daily task manager when the principal is temporarily absent (2) Is there a teacher or administrative staff who tends to harm or hold a grudge against your present? During the leadership process, it works well, democratically, and justice, certainly no one else will take revenge on the leadership of the principal; But if the experience of leadership is not felt to be fair, then there will be a teacher who is a certain member of the government who holds a grudge against the leadership of the principal; (3) Is there someone you want to help but can't? There may be, even though there are only a few in number, for example, a school guard or a school cleaning officer who has a low diploma, sometimes he does not have a diploma; (4) Does anyone find it easy to talk to you? Usually there are, especially school treasurers or administrative heads, because the two employees meet more often and communicate directly with the principal in the school work connection.

Third, Understanding, the main questions are: (1) Do you have an active interest in the lifestyle of people around you? As the principal, you should be able to adjust your life to the rhythm of life in a school environment, not tacky and not isolate yourself; (2) If you feel stuck in a problem, usually

you are trying another approach? Well, there is a proverb "there are many roads to Rome, so whatever the problems that principal experiences, he must be confronted and searched for an alternative number of problem solving with various approaches that might be developed; (3) Can you see some values on both sides of your argument? Every argument must be contains good or bad value, depending on the importance of the moment and the situation at that time, (4) Are you intellectually looking for something? Well, as an intellectual principal, they are always looking for something new to develop education in the school they are lead.

Fourth, Personal Transformation, the main questions are: (1) How far is this in relationship, cause, art, calling, etc.? (2) Recall a person, dream, daydream or story that fills you with passion or romantic desire, but does not reach a conclusion that is truly happy? (3) Can you see that your emotions and longings are cut from the same cloth as the cloth that is owned by writers, artists or musicians you respect? (4) Are there examples of rebels with whom you identify or sympathize?

Fifth, brotherhood, the main questions are: (1) Can you imagine yourself turning roles with anything or the other? (2) Are there some people with whom you cannot feel comfortable? Why? (3) Is justice important to you? (4) Are you disturbed or ashamed of the problem of death?

Sixth, leadership services, the main questions are: (1) have you been accepted as the leader of any group? (2) Have you inherited some views of the community or your role in it? (3) Can you always find, despite difficulties, the inner energy needed to deal with emergencies? (4) Are you willing to stand up and count for what you value most, even if it doesn't have the opportunity to be accepted by someone else?

Nahdlatul Ulama is determined to develop ukhuwwah Islamiyah, ukhuwwah wataniyah, and ukhuwwah Insaniyah which carry national and international interests.

Through the development of Islamic brotherhood, there will be a brotherhood of Muslims throughout Indonesia, so that Indonesian people who believe and faith are faithful and devout. Through the development of ukhuwah wathaniyah, a spirit of togetherness will be formed to build the homeland of Indonesia as a homeland for all nations living in Indonesia. Through the development of Insaniyah ukhuwah, all Indonesian students are willing to associate with other nations in the world without distinction of ethnicity, religion, race, and any class.

2. Morally Based Principal Leadership Towards Indonesia's 2030 Vision

In order to develop moral leadership, Michele Borba (2001: 8) introduced seven good moral demands for further development, namely: (1) Empathy, identification and feeling of other people's attention, (2) Conscience, knowing the right way and worthy to act, (3) Control yourself, regulate your thoughts and actions so that you stop the pressure from inside or from outside and act as you know and feel is right, (4) Respect, show you the value of people others by treating them with courtesy and attention, (5) Kindness, showing concern about the welfare and feelings of others, (6) Tolerance, respecting the dignity and rights of all people, who have different beliefs and behaviors from ourselves, (7) Justice, choose to be open-minded and act in a fair.

The seven good moral demands to be developed further can be described as follows:

- a. Empathy, identify and feel the attention of others,

- b. Conscience, knowing the right and proper ways to act,
- c. Control yourself, regulate your thoughts and actions so that you stop the pressure from inside or outside and act as you know and feel is right,
- d. Respect, show you the value of others by treating them with courtesy and attention,
- e. Kindness, showing concern about the welfare and feelings of others,
- f. Tolerance, respect for the dignity and rights of all people, who have different beliefs and behaviors with us,
- g. Justice, choosing to be open-minded and act in a fair.

Some cultural functions that act as moral guidelines for the community (Sofyan Sauri in Achmad Sanusi, 2009: 65), among others: (1) As the identity and image of a society; (2) As a binding community; (3) As a source of inspiration, pride and resources; (4) As a driving force; (5) As an ability to form added value, (6) As a pattern of behavior, (7) As an inheritance; (8) As a substitute for formalization, (9) As a mechanism of adaptation to change, and (10) As a process that makes the nation congruent with the state so that a nation state is formed.

Further descriptions of Sofyan Sauri and Achmad Sanusi's statements include: (1) As an identity and image of a society. This identity is formed by various factors, such as the history, conditions and situation of geography, social systems, politics and economics, and changes in society, (2) as a binding community. Togetherness in religion, community and nation is a strong binding factor for all members of society, (3) As a source of inspiration, pride, and resources. Culture is a source of inspiration in developing national music and dance; Language as a part of culture is able to unite the nation; Culture can be an economic commodity in tourism areas such as cultural tourism, (4) As a driving force. If culture is formed through the teaching and learning process,

culture is dynamic, because it can be learned and preserved by the next generation and modified towards a better direction by the present generation; (5) As the ability to form added value, culture is able to enliven some people who thirst for happiness. (6) As a pattern of behavior, culture contains behavioral norms that must be used as a guide for the lives of the surrounding community and outlines the limits of social tolerance that must also be upheld in life of community, nation and state, (7) As an inheritance, culture is socialized to young people from early age to higher education and is taught to the next generation through various modern media and latest methods; (8) As a substitute for formalization, culture becomes a signpost of the association of young people that must always be used as a guideline so that the values of 'kebhinekatunggal-ikaan' are maintained (9) As a mechanism for adaptation to change, culture can be collaborated with foreign cultures as well as various regional cultures diverse. Viewed from this angle, development should be a cultural process, towards a better and more entrenched civilization in the interests of the nation and state; and (10) As a process that makes the nation congruent with the state so that a nation state is formed, which in turn will maintain cultural values in the context of Indonesian nationality.

D. Examples of Application of Values and Morals

1. Examples of developed values in community around the school

Most people consider that learning must be carried out by everyone, from childhood to adulthood. The obligation to learn has been facilitated by the school through the implementation of the learning process which generally runs from 7:00 a.m. to 1:00 p.m. on every working day. If the school, more precisely the subject teacher provides the learning tasks that students must do in their homes in the form of "homework", then the parents' daily life is disturbed by the activities of students who are still studying at home

because there is a "homework" given by a particular subject teacher. Parents are forced to do "most" family work at home with extra-heavy energy, while the beloved child is focused on school work that must be done at home.

In connection with the willingness of the school leadership to receive BOS funds, most people consider that the cost of education at the school is free. This can be proven when the school makes a circular about the costs of certain extracurricular activities, so the parents spontaneously act "refuse" to give donations in any form to the school that has received BOS funds. They, the general public, forget that BOS stands for School Operational Assistance, meaning that the funds provided by the government to the school are merely "assistance" to a number of school operational costs. If it is calculated in annual units, it turns out that most schools experience financial "deficits" if they only use money from government BOS funds. Therefore, the school is still trying to get additional funds from various sources, among them from parents (in the form of voluntary donations), the industrial world (in a certain nominal amount), and business world (in the form of goods and services as supporting activities).

Students who have taken the final exam and diligent, will definitely be declared to move to higher grade class, and students who have already taken the final exam program must have passed. Parents think that students who are diligent in school will be diligent in their activities. So that at meeting, the parents are convinced that their child must be up to higher class, and in fact the child is declared to have gone up to class. Only a handful of students with some severe cases experienced them, making them unable to pass. The same thing happens to students who will take a computer-based final exam. Given a fairly good set of tasks, replications, and attendance records, there is a great expectation that third grade children will pass. How if in fact it doesn't pass or

declared not to have gone up in class, then parents will sing with poignant and soul-wrenching songs.

2. Examples of moral dynamics that develop in the general community

If students are still diligent in studying at home, then the parents become disturbed by their activities because the child cannot help the family's interests. When all family members hold a joint event, there is a child who does not want to attend family events, with the reason that he is busy doing a lot of homework. Such a phenomenon does not need to occur if only the child has a learning agenda that is known by his parents, while the family agenda should first discuss with his children. In such a way, it will find certain days, dates, hours and places suitable for holding family events.

If the school provides a circular letter about payment of something related to student activities in school, then parents always question the use of BOS funds and are reluctant to fulfill the circular letter. Even though the amount of BOS funds received is not enough to fulfill all funding of education programs in schools. Suppose, parents know the amount of fees needed by the school within one year, maybe they will receive an offer from the school.

If a student has taken the final exam, but by his homeroom teacher is stated not to go to higher grade, then parents will be disappointed with the leadership of the homeroom teacher. The aftermath of this disappointment will carry out a black campaign that gives the impression to his relatives that "no need" to send the best children to the problematic school. If this really happens, then the good name of our school becomes worse in the minds of the surrounding community.

If students who have taken the final school examination, then are declared not graduated, then parents are very disappointed with the school

leadership decision. Parents should first ask the homeroom teacher about the presence of students in his class. It may be that the homeroom data shows that students who did not pass were proven to be absent in the class for more than one month. If this is done, then the parents also tend to be willing to accept the fact that their child deserves to be declared not pass.

E. Conclusion

The findings show that the majority of principals do not understand optimally about the values of life that grow and develop in the community around the school they manage, and do not realize the dynamics of the development of moral society in general, so that the ideals of forming an advanced and prosperous Indonesian society as stated in the Indonesia's 2030 Vision encountered serious obstacles and disturbances.

Based on the discussion and findings, the conclusions of this study are:

First, the leadership pattern of principals has tended to pay less attention to aspects of the value of life that developed in the school environment and was less responsive to the moral dynamics that developed in the community around the school; The treatment of the learning process in the classroom and the process of education in the school environment experience serious psychological, cultural and social problems; In addition, there is a social-cultural distance between the people in the school and the school community.

Second, the values of life developed by the school are built on concepts from various subjects or the fields of study taught at school; while the moral dynamics that develop in the community around the school lack sympathy from the principal with the pretext that schools are social institutions which existence is recognized by the state.

Third, the characteristics of the education world in the context of the Indonesia's 2030 Vision seem to have not been able to foster and develop farther, more directed, and more productive the values of life that are developed in the school environment; Whereas the morals demands that develop in surrounding community seemed to have not been responded by the school leaders and school personels.

Furthermore, as a recommendation, all school principals in Indonesia, especially in Serang City and Regency should be more serious in understanding the values of life that develop in the community around the school and be more aware of the dynamics of community moral development in general which has an impact on the sustainability of education programs in schools he leads. If these two things are not done by the principal, then the Indonesia's 2030 Vision that we aspire to is very difficult to manifested.

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DOUBLE ROLE AND RECIPROCAL RELATIONSHIP TEACHERS - STUDENTS - PARENTS

**(Communication Study of Education in Serang City, Banten Province,
Indonesia)**

ABSTRACT

This study aims to explain the double roles and patterns of reciprocal relationships between teachers, students, and parents in the context of educational communication. This study used phenomenology methods and group discussion forums, so the authors only examine at a glance of the aspects of educational communication among the main actors in the education process, namely teachers, students and parents. The expected results of this study are the formation of clear patterns of interaction teachers, students and parents in the school, family and also in the life of the nation and state. Reciprocal relationship between students, teachers and parents do not cause social conflict. It can actually reduce social conflict and build social integration. It is necessary to build a community of teachers, students and parents who are able to create a conducive situation in developing educative values in the context of nation and state.

Keywords: *Double roles, reciprocal relationship, teacher, students, parents*

A. INTRODUCTION

Anne Wescott and Jean L. Konzal in a book titled "How Communities Build Stronger Schools" as quoted by Donni Juni Priansa & Rismi Somad [1] describing patterns of family, school and community relations in three paradigm that undergoes change and development. In the old paradigm, Parents in families, school citizen, and society have relations in accordance with their respective interests in matters of education. In the transitional paradigm, the relationship between school and parents has developed as an interactive cooperative relationship. In the new paradigm, the relationship between three cores education has completely changed, which is different from the previous paradigm. In the new paradigm, how to educate students is not only the responsibility of educators and principals and administrative staff in schools, but has involved all education stakeholders.

Educational Communication is a communication process which contains educational values [2]. In this regard, teachers - students - and parents need to build communication that can facilitate the education process. There are still many parents' complaints and problems at school due to the low quality of teacher communication. Of course, this will reduce the quality of learning and threaten the learning objectives. This condition is "the challenge of the importance of communication skills for teachers / educators" [3].

Teachers in schools and in Islamic school have an important role in fostering interests and talents as well as developing student personalities. Students who are gifted in the development of scientific fields, sports fields, as well as the arts and skills [4] receive greater attention before the subject teachers concerned. The tendency of gifted students can be found by teachers who guide extracurricular activities. A teacher's concern for the character of his students is not necessarily followed by concern that is as large as the

parents, considering the orientation of life of parents tend not to give greater attention to the potential of self-owned students.

Students who are also children, are forced to follow life procedures imposed by their parents. All attitudes - student knowledge and behavior are controlled by the teacher. In students, two different personalities are embedded; on the one hand, must comply with the teacher's instructions at the school; on the other hand, must obey the orders of their parents. The teacher's figure and parent's figure are most often they point out as figures who "mis-educate" and "wrongly nurture" themselves [5].

B. METHOD

This study aims to explain the double roles and patterns of reciprocal relationships between teachers, students and parents in the context of educational communication. This study used phenomenology methods and group discussion forums, so the authors only examine at a glance of the aspects of educational communication between teachers, students and parents. Some of the Teachers, some of the parents of students, and some of students in class XI of social science 2 at State Islamic Senior High School 2 of Serang city became a respondent.

Since this study is an overview, the author's team conducted online dialogue by utilizing social media owned by respondent. The author's team took the academics of teacher-students-and parents with the consideration of the chairman of the writing team was one of the parents who joined the WhatsApp Group. The author team made an instrument for collecting data in the form of interview guidelines. Each group of respondents was given four different types of questions. The writing team conducted a review and analysis of the content of each respondent.

C. RESULT

The teacher acts and serves as an educator and teacher in the school. This is in accordance with Law of Teachers and Lecturers [6] in Article 1 paragraph 1 which states that the main task of the teacher is to educate and teach. Based on the results of dialogue with representatives of parents, information was obtained that "Teachers must be a sources of knowledge so that students can receive knowledge in the learning process and can interact with the knowledge gained in their lives" [7].

A teacher is able to be a source of knowledge and figures that are used as role models for students who will use in daily life. In reality, not all of teachers are able to carry out their duties properly related to mastering and understanding the concepts of science in general. Because teachers at school and in the community are always nurtured and imitated, everything related to the development of knowledge and discipline in learning and the pattern of social life are used as idols by their students.

The importance of the role of the teacher as a second parent can be illustrated through dialogue with counseling teachers that "Teachers and parents communicate each other and work together to ensure the harmony of education that the child will receive regarding the future of their education. Through career guidance in schools, teachers can communicate with students related to their talents and interests as well as the value of learning outcomes that will be a reference for further study [8]. "

Children as students in schools try to accept and search for a number of facts, concepts, knowledge, and theories contained in student books, natural phenomena, and experience of knowledge and understanding of facts, concepts and theories possessed by subject teachers.

According to representatives of students said that "Students try to gain knowledge by conducting question and answer and discussion with subject teachers when the learning process takes place. Sometimes we also carry out casual dialogue directly with subject teachers. Even in conditions outside the classroom, we can still dialogue with our teachers via sms, telephone or whatsapp by mobile [9]".

The opinions of other students stated that "As students they must actively communicate with the teacher, in order to get an overall understanding of the scientific concepts of the subject. This was done through the development of question and answer sessions with most subject teachers who were diligent in teaching [10] ". Students try to get knowledge from subject teachers through learning activities, by conducting question and answer, discussion, and educative communication with subject teachers.

Students who are also children in the family context have special assignments as successors to family life. In order to maintain, develop and strengthen his concept of being the next generation of the family, he must do various things during the education program. They stated "we took the time to meet with counseling teachers in their work place. We discussed with them about the future of our education, focusing on the selection of certain colleges and study programs by dialogue with counseling teachers and parents at home [9].

Another opinion, stressed that "Students already know about their interests and talents, because only they who can feel those interests and talents. If there is still a lot of confusion and uncertainty about the information on higher education, then we consult with one of the teachers who handle the field of higher education information. The result is students increasingly hope that they can enter at the university" [10].

As the first teacher, various words, speeches, actions, attitudes, and figures for the child are their parents. Parents must be careful in saying, behaving, acting, and even appearing. Because all attitudes, words, actions and appearance of parents will be imitated and made a life model for the physical and mental development of their children in the home and outside the home.

The role of parents as the first teacher in building student learning activities at home can be illustrated based on the results of a dialogue with parents who stated that "We as parents always build communication with children. Although children's school hours are sometimes longer than the parents' working hours. At least when the child is at home, we try to sit together and share the story today about the various things we experienced today [11]. Other parents stated that "Parents are the first and foremost educators whose role is very important in educating children. Communication is one way to convey what can be done or should not be done in the process of life. Of course, in wise ways according to the ability of our children to understand it [7].

The figure of parents, whatever their profession, whatever their level of education, whatever its existence, becomes a role model for their children. By being a role model, parents must be careful in speaking, behaving, acting, socializing and appearing. Considering that everything done by parents is made a "role model" by his children. According to Emira Husnunnisa [10] various things. Because that way, our parents can understand their children's character better. "

Students as children in the family need intimate interaction with their parents in order to deal with various life problems that they see, feel, and do in the future needing consideration, blessing, direction, and firmness from the parents.

The importance of the reciprocal relationship between teachers and students in the class can be illustrated through "The role of teachers as instructors in developing educational communication with students in the classroom, namely teachers must be one source of knowledge so that students can receive knowledge in the learning process and students interact with the knowledge gained in his life [8]. The teacher's figure becomes a source of knowledge, giving information about facts, concepts, values, and theories of a number of sciences that must be understood by students who later become guidelines in taking the process of life in the nation and state. In general, the interaction between the teacher and parents / students is good. At least, there are not many obstacles [12].

In the opinion of parents, information was obtained that "Every parent want the future of their children to be bright, so that they would choose the best universities and study programs that would enable them to live with a very good economic level, with a higher social status. To reach these expectations, parents communicate with teachers, homeroom teachers and counseling teachers [7] .

Parents need information and knowledge from the teacher when their child has to choose a particular college and certain study program before the child continues his studies at the higher education. Information about higher education is important considering that not all parents know and understand the ins and outs of the process of education in college.

Regarding the communication of teachers with parents, it was stated that "Teachers establish communication with parents in determining the choice of higher education and certain study programs by conducting career guidance in which students are directed to choose university and study program in accordance with their talents and interests through a long process,

so students can make his own choice. The next step is to conduct socialization with parents to deliver students to realize their dreams [8].

The reciprocal relationship between parents and students occurs since the child is in the womb until become old. During this period, good relations must be maintained between the them. In this context, there are many worship services that can be done by parents or students. In the opinion of parents, "to do homework or subject tasks that are of a theoretical nature, children assisted by a tutor, for technical tasks, we help support communication with the tutor or homeroom teacher that we do when children get information constraints about homework or assignments [11].

The opinion of other parents, said that "I myself never gave guidance or study together because I was busy taking care of his little brother, but I always reminded and checked into the child's room whether he had learned or done other activities" [13]. The opinions of other parents also stated that "I am very lacking in communication with the teachers who teach in my child's class. In addition to limited contact, also due to daily activities. But, thanks God, with our homeroom teacher, we always communicate about children's learning development [14].

According to the students [9] "I expressed the desire to continue study by giving the name of the college and certain courses I wanted to both parents. Then I asked for their opinions and also asked for suggestions from both parents. "The working philosophy of a teacher must be changed, because the teacher's tasks are not finished when fulfilling the assignments and the mandatory hours for entering the class, but changing students from not knowing to knowing, and not understanding to understanding, cannot become 'foam', not having competency to be competent, and not acting as learning as active learning [15].

The reciprocal relationship between students and parents regarding the desires of students to continue their studies requires a number of costs, attention, and direction from parents. Need to have long discussions with parents before deciding to choose a particular college and study program.

D. CONCLUSION

Based on the discussion above, the data is drawn from the conclusions as follows: 1) Not all of teachers are able to carry out their duties properly regarding the mastery and understanding of scientific concepts in general. In addition, the teacher can communicate with students regarding talents and interests and the value of learning outcomes as a source of inspiration for students; 2) Students try to gain knowledge from teachers through learning activities, by conducting question and answer, discussion, and educational communication. They also do discussions with counseling teachers about the possibilities of choosing a particular study program at a particular college; 3) Parents are the first and foremost educators in educating children. The relationship between parents and children occurs since the child is in the womb until parents get old; 4) Teacher figures become a source of knowledge, giving information about facts, concepts, values, and theories of a number of knowledges that must be understood by students. While the reciprocal relationship between parents and students with regard to the desire to continue their studies and the selection of certain colleges and study programs.

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PERCEPTION OF STUDENTS, TEACHERS, AND PARENTS ON LEARNING PROCESS IN THE INDUSTRIAL REVOLUTION ERA 4.0

(Study of students, Teachers and Parents at State Islamic Senior High School 2
Serang)

ABSTRACT

The rise of national and international seminars and conferences in higher education institutions encourages researchers to explore early knowledge about the industrial era 4.0 with teachers, students and parents as an integral part from the forerunner of the college academics. The purpose and focus of this study are to understand the perceptions of students, teachers and parents about the implementation of learning process that should have been carried out in the era of industrial revolution 4.0. This study uses descriptive quantitative research methods. This research was carried out on students of State Islamic Senior High School 2 in Serang City, Banten Province, Indonesia with 164 respondents. Respondents in class XII science 2 and XII social 2 totaled 64 students, teacher respondents who taught in class XII science 2 and XII social 2 as many as 36 people, as well as all parents from class XII science 2 and XII social 2 as many as 64 people. The author makes a questionnaire about the perceptions of students, teachers and parents about the learning process in the industrial era 4.0 as

many as 60 items. The results of questionnaires were processed using data simple statistics, then quantitative descriptive analysis was carried out by developing product moment correlation formulas. The results of this study indicate that most students, teachers, and parents in research locations have ready to face the industrial era 4.0 with all the risks and challenges. In conclusion, the majority of students, teachers, and parents in the research locations (above average scores) have stated that they are ready to face the industrial era 4.0.

Keywords: *Perception, students, teachers, parents, learning process, industry 4.0*

A. INTRODUCTION

We are currently in a historical period, the time when the fourth industrial revolution is being discussed, prepared, debated and begun. Seeing historical patterns, there will be major changes in this world. Millions of old jobs that were originally established, originally relied on by our grandparents and even our fathers, will disappear. Millions of new jobs that we don't think about will emerge. Every industrial revolution is actually deal with complicated process with enormous and deep influence in society. Every industrial revolution, even though it destabilizes Economy, Politics, and even culture, even though it has many negative sides and problems, always brings us to a better society. The fourth industrial revolution will crush many people, but who says the crushed people cannot get up and take advantage of their grinding wheels.

In the era of industrial revolution 4.0, all fields of life will be faced with the phenomenon of disruption, namely the replacement of the old system with

a new system based on technology. No exception in the field of education. If the teacher's function is only limited to providing knowledge to students, then the role can be replaced by technology. For this reason, teachers are encouraged to be more adaptive to the times to increase student resources. "If only transfer of knowledge, teachers can be replaced by technology. "Teachers of today must be able to inspire, give suggestions and motivate students to be able to compete in the era of industrial revolution," said Head of the West Java Education Department (GTK), Asep Suhanggan in the activity "Revitalizing Vocational Schools through the Utilization of the Internet of Things (IoT) to Welcome the Industrial Era 4.0 "in Cimahi City, (Kompas, Wednesday, December 19, 2018).

Furthermore, Asep Suhanggan added, one of the things that the education unit can do is to prepare the character of adaptive students with the development of era by not merely making cognitive intelligence as a benchmark. "But it must prioritize the process of creativity as habituation. Embedding creative habits in all fields is the goal of education today in order to be able to compete, "said Asep. In addition, specifically Asep Suhanggan also stressed that one of the things teachers must do in the era of the current industrial revolution is to make reality available as a teaching material.

In the introduction to the Proceedings of the National Seminar on Education with a theme "Educational Innovation in the Industrial Revolution Era 4.0" organized by the STKIP PGRI Lamongan academic community in 2018 it was stated that History recorded an industrial revolution starting from industry 1.0, 2.0, to industry 4.0 now. The industrial phase is a real change of changes. According to some industry experts 1.0 is characterized by the mechanization of production to support the effectiveness and efficiency of human activity, industry 2.0 is characterized by mass production and quality standardization, industry 3.0 is characterized by mass adjustment and

flexibility of automation-based manufacturing and robots. Industry 4.0 then comes to replace industry 3.0 which is characterized by cyber physical and manufacturing collaboration. The development of the industrial era also indirectly influences how the concept of education must be applied.

In the next section, it is also stated that the most obvious thing is the number of activities carried out with digital technology. The digital revolution and the era of technological disruption are other terms of industry 4.0. Called the digital revolution because of the proliferation of computers and the automation of records in all fields. Industry 4.0 said the era of technological disruption due to automation and connectivity in a field would make the movement of the industrial world and job competition not linear. Specifically, it is also stated that one of the unique characteristics of industry 4.0 is the application of artificial intelligence. An example of this form of application is the use of robots to replace human power so that it is cheaper, effective, and efficient. The development of the 4.0 industrial revolution will not be inevitable, including in the world of education. If not addressed wisely, the role of the teacher will gradually be replaced by digital technology.

B. DISCUSSION

1. Concept of Industry 4.0

The concept of "Industry 4.0" was first used in the public at the Hannover Messe industry exhibition in the city of Hannover, Germany in 2011. From this event, the idea of "Industry 2.0" and "Industry 3.0" only appeared, previously only known as the "Technology Revolution "And" Digital Revolution ". All revolutions took place using previous revolutions as a basis. Industry 2.0 will not appear as long as we still rely on muscle, wind and water for production. Industry 3.0 is essentially upgrading production lines with

computers and robots. So, industry 4.0 must also use this computer and robot as the basis.

It is further stated that the advances that have emerged in our computer world lately include four types of progress (Source: <https://www.zenius.net/blog/21104/Revolusi-industri-4-0.>), Namely:

First, the most noticeable progress is the internet. All computers are connected to a shared network. Computers are also getting smaller so they can be as big as our fists, so we have a smartphone. Not only are we connected to giant networks, we are always connected to the giant network. This is the first part of the fourth industrial revolution: the "Internet of Things" when the computers in the factory are connected to the internet, when every problem on the production line can be immediately known by the factory owner, wherever the owner is.

Second, technological advancements also created 1001 new sensors, and 1001 ways to utilize the information obtained from these sensors that record everything 24 hours a day. This information even concerns the performance of its human employees. For example, now companies can track the movements of all and every employee while in the factory. From the movement, it can be seen, for example, that the employees spend too much time in one part, so that the part needs to be repaired. There are still 1001 other information that can be obtained from 1001 different data, so there are still 1001-1001 ways to increase factory productivity that were originally unthinkable. Because of the large variety and amount of this new data, this aspect is often called Big Data.

Third, related to the first and second, is Cloud Computing. Complex calculations still require large sophisticated computers, but because they are already connected to the internet, because there is a lot of data that can be

sent via the internet, all these calculations can be done elsewhere, not at the factory. So, a company that has 5 factories in 5 different countries just needs to buy a supercomputer to process the data needed simultaneously for the five factories. There's no need to buy 5 supercomputers to do it separately.

Fourth, this is actually the biggest: Machine learning, which is a machine that has the ability to learn, who can realize that he made a mistake so he made the right correction to improve the next result. This can be illustrated by the story "AlphaZero AI". Before Machine Learning, a computer does its job "Ordered" or "Instructed" by humans. The ability to combine these four things is a complicated, extraordinary, and unthinkable job of any kind that can be done by supercomputers with abilities beyond human capabilities. In fact, of course this time isn't as cool as that. The fourth point, namely AI and Machine Learning, is still very limited for certain tasks. Not only Indonesia, developed countries such as Japan, Germany, and the United States still continue to debate the consequences of this fourth industrial revolution, because this revolution is still ongoing, or even just beginning. There are still many challenges. Internet connection, for example, is not universal. There are still some regions that do not have internet connections, even in the United States. In addition, internet connection means the emergence of new security loopholes. Competitive companies must try to peek at the performance and design of the production through the security of the production control computer that is now accessible from the internet.

Quoted from Wikipedia, via <https://www.maxmanroe.com/revolusi-industri-4-0.html>, it is stated that the 4.0 industrial revolution has four principles that allow every company to identify and implement industry 4.0 scenarios, including:

1. Interoperability (conformity); the ability of machines, devices, sensors, and humans to connect and communicate with each other through internet media for everything (Iot) or internet for audiences (Iot).
2. Information Warranty; the ability of information systems to create copies of the physical world virtually by enriching digital factory models with sensor data.
3. Technical Assistance; First, the ability of the assistance system to help humans

2. Learning Process of Industrial Era 4.0

On January 21, 2019, Prof. Ismunandar Director General of Learning and Student Affairs (Belmawa), Kemenristekdikti, present at the Anggrek Campus, BINUS University, gave an explanation of the challenges of changing the process of higher education to meet the Industrial Revolution 4.0 ([https://business-law.binus.ac.id/2019/01 / 21 / challenge-education-era-industry-4-0 /](https://business-law.binus.ac.id/2019/01/21/challenge-education-era-industry-4-0/)). On that occasion, he emphasized the importance of information and communication technology that continues to influence the education system as well as employment mechanisms throughout the world. He alluded to the growing tendency of non-traditional students, which means demanding universities to adjust, for example transformation to online learning systems and distance learning programs. Even though Indonesia has not been included in the largest group of countries that have utilized such programs, the portrait should have been anticipated.

Furthermore, he stated that Indonesia today still faces classic problems, such as the percentage of population with new tertiary education is around 32%, even though information and communication technology users are very large. Even though the tuition fees at various Indonesian universities are generally "not expensive", the opportunity for people to take formal education

in higher education is not encouraging. Therefore, online learning is a way out. The tendency of online learning must also be accommodated in learning in today's classes. This online learning can be far more efficient and effective. Prof. Ismunandar appreciates BINUS University, which is at the forefront of organizing such online learning models, in addition to the Open University. That is why, BINUS University was invited khurus to share its experience during the Kemenristekdikti work meeting at the beginning of 2019 in Semarang.

He also stressed that the learning curriculum in the Revolution era 4.0 answered several challenges, such as technology literacy, general education, and lifelong learning. He entrusted some material that could be included in the curriculum and outside the curriculum, such as state defense education, anti-corruption, and disaster mitigation. It is also very important for universities to now encourage students to obtain micro diplomas, in the form of professional certificates. Director General Belmawa said, BINUS University may open part of its lectures to the public (including working with other universities), but in addition it offers paid professional courses. The learning system becomes more varied, does not have to be full-online, but can be a combination of various methods.

There are six kinds of teacher competencies that are very needed in the face of the industrial era 4.0 (<https://aceh.tribunnews.com/2018/11/27/menjadi-guru-era-pendidikan-40?page=2>). The six competencies in question include: First, critical thinking skills and problem solving (critical thinking and problem-solving skills). This competency is very important for students in 21st century learning. Teacher 4.0 must be able to mix learning so that they can explore this competence from the students themselves.

Second, communication and collaborative skills (communication and collaborative skills). As a competency that is urgently needed in the 21st century, this skill must be able to be constructed in learning. Information and communication technology-based learning models must be applied by teachers to construct communication and collaboration competencies.

Third, creative thinking skills and innovation (creativity and innovative skills). The industrial revolution 4.0 requires students to always think and act creatively and innovatively. This action needs to be done so that students are able to compete and create industry-based employment 4.0. This condition is necessary given the many victims of the 4.0 industrial revolution. For example, many professions are replaced by digital robot machines. For example, payment of toll roads uses e-toll. This system has forced toll road managers to dismiss workers who have been used at each toll gate.

Fourth, literacy of information and communication technology. Information and communication technology literacy (ICT) is an obligation for teachers 4.0. ICT literacy must be done so as not to be left behind by students. ICT Literacy is the basis for teachers 4.0 to be able to produce students who are ready to compete in the face of the 4.0 industrial revolution.

Fifth, contextual learning skills. Contextual learning is very suitable learning applied by teacher 4.0. If the teacher has mastered ICT literacy, then the 4.0 education era contextual learning is easier to do. Current conditions ICT is one of the contextual concepts that teachers must introduce. Learning material is much contextually ICT-based so that teacher 4.0 is very unprepared if it does not have ICT literacy. Difficult material that is abstract in nature can be presented to be more real and contextual using ICT.

Sixth, information and media literacy (information and media literacy). Many social media information that is loved by students. Social media seems

to be a powerful communication medium used by students and teachers. Social media is one of the learning media that can be used by teachers 4.0. The presence of digital classes that are social media can be used by teachers, so that learning takes place without limits of space and time.

Teachers must be prepared to face the era of education 4.0, even though they are preoccupied by a very heavy curriculum and administrative burden. If not, then our young generation will continue to lag behind and the effect will not be able to compete against the implications of the Industrial Revolution 4.0.

In the context of 21st century learning, certain characteristics of the teacher and student figure are needed (<https://ppgpedia.blogspot.com/2018/07/modul-1-kb1-katakteristik-pembelajaran.html>), as demanded in the Professional Education module Ministry of Research, Technology and Higher Education teacher. The characteristics intended can be described below.

A teacher as a facilitator, motivator, and innovator can provide explanations and direction to students well on topics / topics that can then be understood and followed by students well because the teacher is able to present good learning also supported by good facilities. The teacher must be able to place himself as a partner for students so that students in the learning process feel there is no burden and feel comfortable because it is as if he is learning with his own friends. The tools used in learning are utilizing the sophistication of technology with digital based learning which is very helpful in the learning process because learning is more real. In the video students are also required to be able to solve existing problems by conducting experiments and completing a project task. Not only students are required to be creative, but teachers are also required to be creative and innovative where teachers are able to provide information well so students are able to complete the project in accordance with the instructions. In the video in the learning

process the teacher takes advantage of the media through hybrid learning, namely learning patterns that combine face-to-face meetings and online learning. Creative and innovative learning will make students more enthusiastic in learning. Here teachers and students alike are required to master technology. Utilizing learning resources not only through books but also the internet. A teacher is also able to make the assessment complex according to the abilities of his students so that the teacher is facilitated in the assessment of students' abilities.

21st century students are required to be able to master digital technology. The more developed learning resource technology of students is not only centered on teachers or books, but more emphasis on technology, especially the internet as the main means in the learning process, internet networks as a means of transferring data as well as libraries. The learning process also takes place not only face to face but also through a hybrid system. Online learning and using technology. Students are required to think creatively and be able to find solutions to problems faced in the learning process. Students can express their opinions and ideas. It is not only expected to be able to master technology, but students are expected to be able to communicate and students are also easier to work in team work. Students have more sense of responsibility independently because each task is able to be completed according to the tasks assigned to each student.

3. Perception of Students, Teachers and Parents

After the authors disseminate questionnaires about the perceptions of students, teachers and parents about the learning process in the industrial era 4.0, it can be found some data that are processed quantitatively, but analyzed qualitatively. In this case, the author uses a qualitative descriptive approach with the distribution of questionnaires and the results of the results of the

dissemination use a simple statistic that is a percentage. The first questionnaire consists of 20 questions regarding students' perceptions of the learning process in the Industrial Revolution era 4.0. The second questionnaire contains 20 questions about teacher perceptions of the learning process in the era of the Industrial Revolution 4.0. Then followed by a third questionnaire containing 20 questions about parents' perceptions of the learning process in the era of industrial revolution As a comparison material, the following is the total score of the questionnaire on the Perception of Students, Teachers and Parents about the Learning Process in the Era of the Industrial Revolution 4.0 as follows:

No.	Science students1	Social students IPS 2	Teacher of science 1	Teacher of social 2	Parent of XII science 1	Parent of XII science 2
1	78	76	76	80	78	78
2	77	78	78	80	78	78
3	79	78	80	82	90	78
4	76	78	80	82	88	78
5	79	80	79	80	84	84
6	83	80	80	80	82	80
7	84	82	84	84	82	82
8	84	85	81	85	84	86
9	85	85	84	84	85	85
10	83	84	83	86	86	86
11	84	86	84	86	84	86
12	86	86	86	88	86	88
13	88	86	88	86	88	86
14	93	92	90	94	92	92
15	88	88	88	90	88	88
16	86	86	86	86	88	90
17	92	94	92	94	90	94
18	94	96	92	93	94	95

19	92	96	94	95	94	94
20	98	94	96	96	94	96
Total score	1703	1710	1707	1745	1735	1724
Average	85,15	85,50	85,35	87,25	86,75	86,20

Based on the acquisition of the data above, it can be seen that the highest average score is generated by the social Teacher 2 (87.25). Then followed by the parents of science 1 (86.75), followed by the social 2 parents (86.20), followed by the social 2 class students (85.50), followed by the Science Teacher 1 (85.35) and ended with scores of students of science 1 class (85.15).

C. CONCLUSION

Based on the discussion above, conclusions can be drawn as follows: First, the perception of students of class XII social 2 (85.50) about the learning process in the era of the Industrial Revolution 4.0. higher is conceived by the perceptions of students of class XII science 1 (85.15). Second, the perception of teacher XII social 2 (87.25) about the learning process in the era of the Industrial Revolution 4.0. still higher than the perception of teachers in class XII science 1 (85.35). Third, parents' perceptions of class XII science 1 (85.35) about the learning process in the era of the Industrial Revolution 4.0. higher than the perception of parents of class XII social 2 (86.20). Overall the participants of the Social Sciences 2 teacher got the highest score compared to the score of the Science 1 teacher group, the parents group XII science 1 class and XII social 2 class as well as the class XII science 1 student group and also group XII science class 1.

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IMPLEMENTASI PROGRAM PENDIDIKAN PESANTREN MODERN DALAM MENGHADAPI ERA INDUSTRI 4.0

(Studi di Pesantren Modern Kulni Cikande Serang)

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ABSTRAK

Kajian ini berusaha menjelaskan program pendidikan serta menemukan faktor-faktor yang menjadi keunggulan dan kekurangan Pesantren Modern Kulni dalam menghadapi Era Industri 4.0. Kajian ini menggunakan metode deskriptif analitik untuk menggambarkan atau menganalisis suatu hasil penelitian. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah survey, observasi, wawancara, dan studi dokumentasi. Pada prinsipnya Pondok Pesantren Modern Kulni sudah siap menghadapi segala peluang dan tantangan yang dihadapi pada Era Industri 4.0., dibuktikan dengan telah tersedianya fasilitas internet, wifi, laboratorium komputer, pembelajaran berbasis teknologi informasi, serta pelatihan-pelatihan pengembangan keteampilan siswa

Kata Kunci: *Program pendidikan, Pesantren modern, era industri 4.0*

A. PENDAHULUAN

Pesantren merupakan lembaga pendidikan Islam tertua di Indonesia yang sampai sekarang masih menjadi pusat belajar agama dan pendidikan para calon pemimpin agama Islam. Sebagai lembaga pendidikan tertua yang masih eksis sampai saat ini, pesantren secara nyata telah menunjukkan daya tahannya terhadap berbagai tantangan kehidupan dan sekaligus watak dinamisnya dalam menyediakan perangkat keilmuan dan sikap hidup yang fleksibel, terbuka dan adaptif bagi santri dan masyarakat sekitarnya.⁵⁶

Industri 4.0 merupakan industri yang menggabungkan teknologi otomatisasi dengan teknologi *cyber*. Ini merupakan tren otomatisasi dan pertukaran data dalam teknologi manufaktur, termasuk sistem *cyber*-fisik, internet untuk segala atau *Internet of Things* (IoT), komputasi awan dan komputasi kognitif. Industri 4.0 menghasilkan “pabrik cerdas”. Di dalam pabrik cerdas berstruktur moduler, sistem siber-fisik mengawasi proses fisik, menciptakan salinan dunia fisik secara virtual, dan membuat keputusan yang tidak terpusat. Lewat internet untuk segala (IoT), sistem siber-fisik berkomunikasi dan bekerja sama dengan satu sama lain dan manusia secara bersamaan. Lewat komputasi awan (*cloud computing*), layanan internal dan lintas organisasi disediakan dan dimanfaatkan oleh berbagai pihak di dalam rantai nilai.⁵⁷

Industrialisasi dunia dimulai pada akhir abad ke-18 dengan munculnya tenaga uap dan penemuan kekuatan alat tenun, secara radikal mengubah bagaimana barang-barang diproduksi, masa ini disebut sebagai revolusi industri 1.0. Seabad kemudian, listrik dan jalur perakitan memungkinkan

56A. Muhaimin Iskandar. *Melanjutkan Pemikiran & Perjuangan Gus Dur* (Yogyakarta: LKIS PELANGI AKSARA, 2010). 36.

57Muhammad Syafii. *Meningkatkan Kemampuan Mahasiswa Sebagai Sumber Daya Manusia Yang Siap Menghadapi Era Industri 4.0. In Prosiding Seminar Nasional Era Industri 4.0* (Jakarta: SNEI Vol. 1 No. 1, 2019), 70.

produksi massal, atau disebut revolusi industri 2.0. Pada 1970-an, revolusi industri 3.0 dimulai ketika kemajuan dalam otomatisasi bertenaga komputer memungkinkan seseorang memprogram mesin dan jaringan.

Saat ini, revolusi industri keempat (4.0) mengubah ekonomi, pekerjaan, dan bahkan masyarakat itu sendiri. Hakikat Industri 4.0, merupakan penggabungan teknologi fisik dan digital melalui analitik, kecerdasan buatan, teknologi kognitif, dan *Internet of Things* (IoT) untuk menciptakan perusahaan digital yang saling terkait dan mampu menghasilkan keputusan yang lebih tepat.⁵⁸

Perusahaan digital dapat berkomunikasi, menganalisis, dan menggunakan data untuk mendorong tindakan cerdas di dunia fisik. Singkatnya, revolusi ini menanamkan teknologi yang cerdas dan terhubung tidak hanya di dalam perusahaan, tetapi juga kehidupan sehari-hari kita. World Economic Forum (WEF) menyebut Revolusi Industri 4.0 adalah revolusi berbasis *Cyber Physical System* yang secara garis besar merupakan gabungan tiga domain yaitu digital, fisik, dan biologi. Ditandai dengan munculnya fungsi-fungsi kecerdasan buatan (*artificial intelligence*), *mobile supercomputing*, *intelligent robot*, *self-driving cars*, *neuro-technological brain enhancements*, era *big data* yang membutuhkan kemampuan *cybersecurity*, era pengembangan *biotechnology* dan genetic editing (manipulasi gen).

Era revolusi industri 4.0 mengubah konsep pekerjaan, struktur pekerjaan, dan kompetensi yang dibutuhkan dunia pekerjaan. Sebuah survei perusahaan perekrutan internasional, Robert Walters, bertajuk Salary Survey 2018 menyebutkan, fokus pada transformasi bisnis ke *platform* digital telah memicu permintaan profesional sumber daya manusia (SDM) yang memiliki

⁵⁸RakhilFajrin, *Urgensi Telaah Sejarah Peradaban Islam Memasuki Era Revolusi Industri 4.0* (Jakarta: Intizam, Jurnal Manajemen Pendidikan Islam 2, no. 2, 2019), 107.

kompetensi yang jauh berbeda dari sebelumnya. Era revolusi industri 4.0 juga mengubah cara pandang tentang pendidikan. Perubahan yang dilakukan tidak hanya sekadar cara mengajar, tetapi jauh yang lebih esensial, yakni perubahan cara pandang terhadap konsep pendidikan itu sendiri.⁵⁹

Pendidikan setidaknya harus mampu menyiapkan anak didiknya menghadapi tiga hal: a) menyiapkan anak untuk bisa bekerja yang pekerjaannya saat ini belum ada; b) menyiapkan anak untuk bisa menyelesaikan masalah yang masalahnya saat ini belum muncul, dan c) menyiapkan anak untuk bisa menggunakan teknologi yang sekarang teknologinya belum ditemukan. Sungguh sebuah pekerjaan rumah yang tidak mudah bagi dunia pendidikan. Untuk bisa menghadapi tantangan tersebut, syarat penting yang harus dipenuhi adalah bagaimana menyiapkan kualifikasi dan kompetensi guru yang berkualitas.

Menghadapi era Industri 4.0 (i4.0), proses pendidikan di pesantren harus berkembang sesuai dengan tuntutan zaman, sehingga dapat terus melahirkan *outcome* yang *qualified* dan mampu eksis di era global. Proses dimaksud meliputi manajemen pengelolaan pesantren secara utuh dan kemudian berfokus pada proses pendidikan para santri yang akan menjadi *outcome* dari lembaga pendidikan pesantren. Delapan standar nasional pendidikan yang diamanatkan oleh UU No 20 tahun 2003 harus terpenuhi dengan baik yaitu standar isi, standar kompetensi lulusan, standar proses pendidikan, standar sarana dan prasarana, standar pengelolaan, standar pembiayaan, standar penilaian, dan standar pendidik dan tenaga kependidikan. Dengan demikian pesantren dapat menyesuaikan diri dengan tuntutan pendidikan di abad milenial ini.

⁵⁹Widodo Gulo, *Strategi Belajar Mengajar (Cover Baru)* (Jakarta: Grasindo, 2008), 72.

Berdasarkan latar belakang di atas, maka permasalahan pokok dalam kajian ini dapat dirumuskan sebagai berikut :

1. Bagaimana program pendidikan Pesantren Modern Kulni dalam menghadapi Era Industri 4.0?
2. Apa keunggulan dan kekurangan Pesantren Modern Kulni dalam menghadapi Era Industri 4.0?

B. METODOLOGI

Metode yang digunakan dalam penelitian ini adalah metode deskriptif analitik yaitu suatu metode yang digunakan untuk menggambarkan atau menganalisis suatu hasil penelitian. Adapun masalah yang diteliti dalam penelitian ini mengacu pada studi komparatif (perbandingan) antara satu unsur dengan unsur lainnya.

Dalam penelitian ini, penulis berusaha menganalisis data yang diperoleh sehingga antara pengertian dan teori yang ada dapat dibuktikan relevansinya. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah:

1. Survey

Survey adalah penelitian yang mengambil sampel dari satu populasi dan menggunakan kuesioner sebagai alat pengumpul data.⁶⁰

2. Wawancara

Wawancara adalah bentuk komunikasi langsung antara peneliti dan responden. Komunikasi yang berlangsung dalam bentuk Tanya jawab

⁶⁰ Diana Ariswanti Triningtyas, *Survey Permasalahan Bimbingan dan Konseling*, (Jawa Timur: Media Grafika, 2017), 7.

dalam hubungan tatap muka, sehingga gerak dan mimic responden merupakan pola media yang melengkapi kata-kata secara variable.⁶¹

3. Studi Dokumentasi

Studi dokumentasi adalah mengumpulkan sejumlah dokumen yang diperlukan sebagai bahan data informasi sesuai dengan masalah penelitian, seperti peta, data statistic, jumlah dan nama pegawai.

C. PEMBAHASAN

1. Kajian Pustaka

Dalam suatu penelitian diperlukan dukungan hasil-hasil penelitian yang telah ada sebelumnya yang berkaitan dengan penelitian tersebut.

Pertama, Jurnal yang ditulis oleh Hamidullah Ibda dengan judul "Penguatan Literasi Baru Pada Guru Madrasah Ibtidaiyah Dalam Menjawab Tantangan Era Revolusi Industri 4.0".⁶² Dalam jurnal tersebut Ibda mengemukakan bahwa dalam menjawab era Revolusi Industri 4.0, lembaga pendidikan dasar Islam tidak cukup menerapkan literasi lama (membaca, menulis, berhitung), tetapi harus menerapkan literasi baru (literasi data, literasi teknologi dan literasi sumber daya manusia atau humanisme). Artikel ini membahas tantangan dan peluang pendidikan dasar Islam di era Revolusi Industri 4.0. Penguatan literasi baru pada guru pendidikan dasar Islam sebagai kunci perubahan, revitalisasi kurikulum berbasis literasi dan penguatan peran guru yang memiliki kompetensi digital. Guru berperan membangun generasi berkompetensi, berkarakter, memiliki kemampuan

61 W. Gulo, *Metode Penelitian*, (Jakarta: Gramedia, 2002), 119.

62 Hamidullohbda, *Penguatan Literasi Baru Pada Guru Madrasah Ibtidaiyah Dalam Menjawab Tantangan Era Revolusi Industri 4.0*. (JRTIE: Journal of Research and Thought of Islamic Education 1, no. 1. 2018), 21.

literasi baru, dan keterampilan berpikir tingkat tinggi. Pendidikan dasar Islam sebagai dasar penentu kecerdasan intelektual, spiritual, dan emosional pada anak, harus memperkuat keterampilan literasi abad 21. Mulai aspek kreatif, pemikiran kritis, komunikatif, dan kolaboratif. Pendidikan dasar Islam urgen memperkuat literasi baru dan revitalisasi kurikulum berbasis digital. Revitalisasi kurikulum mengacu pada lima nilai dasar dari peserta didik yang baik, yaitu ketahanan, kemampuan beradaptasi, integritas, kompetensi, dan peningkatan berkelanjutan. Pendidik pendidikan dasar Islam harus menjadi guru digital, paham komputer, dan bebas dari penyakit akademis. Tujuannya mewujudkan generasi berkompotensi tingkat tinggi, karakter dan literasi untuk menjawab tantangan era Revolusi Industri 4.0.

Kedua, Tesis yang ditulis oleh Muhammad Alfarizqi Nizamuddin Ghiffar dengan judul “Model Pembelajaran Berbasis Blended Learning Dalam Meningkatkan Critical Thinking Skills Untuk Menghadapi Era Revolusi Industri 4.0 “.63 Dalam tesisnya Ghiffar mengemukakan bahwa era Revolusi Industri 4.0 merupakan era dimana hidup manusia berorientasi pada teknologi. Penguasaan teknologi, dunia Maya, big data, Dan lain sebagainya. Era ini menjadi tantangan bagi manusia generasi saat ini. Hal ini dikarenakan, permasalahan di era Revolusi Industri lebih kompleks Dan manusia harus mampu bertahan Dan mengatasi permasalahan-permasalahan yang ada di era saat ini. Berbagai macam cara dapat dilakukan untuk membantu manusia dalam menghadapi era Revolusi Industri, Salah satunya adalah menanamkan sejak dini, keterampilan Dan kemampuan yang dibutuhkan untuk menghadapi era Revolusi Industri. Ada berbagai macam keterampilan yang diperlukan oleh siswa saat ini. Critical thinking skills, merupakan Salah satu keterampilan yang

63Muhammad Alfarizqi Nizamuddin, *Model Pembelajaran Berbasis Blended Learning dalam Meningkatkan Critical Thinking Skills untuk Menghadapi Era Revolusi Industri 4.0*. (In *Prosiding Seminar Nasional STKIP Andi Matappa Pangkep*, vol. 1, no. 1, 2018), 85.

sangat diperlukan oleh siswa. Hal ini dikarenakan, dalam critical thinking skills melibatkan berbagai macam aspek Dan melalui proses berpikir yang sistematis. Tentunya dalam menanamkan critical thinking skills pada siswa, pendidikan dan model pembelajaran yang efektif dan efisien akan mengembangkan kemampuan critical thinking siswa secara optimal. Mengikuti era revolusi industri 4.0, tentunya model pembelajaran menggunakan metode yang diberikan kepada siswa perlu menyesuaikan dengan eranya. Salah satu metode yang sesuai dengan era saat ini adalah blended learning. Blended learning merupakan suatu metode pembelajaran yang mana menggabungkan traditional method (metode yang terdahulu) dengan modern method (teknologi atau metode baru). Implementasi metode ini dilakukan dengan beberapa siklus dan pertemuan. Contoh metode yang diberikan dalam mengembangkan critical thinking seperti menggabungkan metode problem solving dengan video atau blogging. dengan Demikian, siswa akan mempelajari suatu hal yang berbeda dan baru untuk dianalisis dan dipelajari. Hal ini akan memacu siswa untuk berpikir kritis. Dengan demikian, siswa akan memiliki critical thinking skills yang berkembang dengan optimal dan siswa akan mampumenghadapi era revolusi industri 4.0 kedepannya.

Ketiga, Jurnal Ilmiah, ditulis oleh Erfan Gazali dengan judul “Pesantren Di Antara Generasi Alfa Dan Tantangan Dunia Pendidikan Era Revolusi Industri 4.0”.⁶⁴ Dalam tulisannya Gazali mengatakan bahwa pesantren sebagai Sebagai lembaga pendidikan berbasis agama yang memiliki tugas pokok yaitu transmisi ilmu-ilmu dan pengetahuan Islam, pemeliharaan tradisi Islam, dan reproduksi (calon-calon) ulama telah dihadapkan pada tantangan perubahan zaman dan karakter generasi yang hidup pada masa sekarang. Kajian ini bersifat deskriptif eksploratif yang menganalisis tantangan pesantren dalam

⁶⁴Erfan Gazali, *Pesantren Di Antara Generasi Alfa Dan Tantangan Dunia Pendidikan Era Revolusi Industri 4.0.*(Jakarta: OASIS: Jurnal Ilmiah Kajian Islam 2, no. 2. 2018), 43.

aspek pendidikan dan dakwah di era revolusi industri keempat (RI 4.0) dan kehadiran peserta didik dari generasi alfa dengan segala karakteristik mereka sebagai penduduk asli digital. Tulisan ini menggunakan teori kategorisasi generasi oleh Bencsik, Juhász, & Horváth-Csikós (2016), revolusi industri oleh Schwab, K. (2016, i-scoop. (2018) dan kajian pesantren oleh (Azra dan Jamhari 2006; Ahmad, 2010).

Keempat, Jurnal Ilmiah, ditulis oleh Ricky Satria Wiranata yang mengatakan bahwa salah satu pilar utama yang menjadi kebanggaan umat Islam adalah dibangunnya satu sistem perilaku yang menjadi modal dasar seorang Muslim untuk menjalani hidup yaitu akhlaqul karimah.⁶⁵ Namun fakta menunjukkan, masih ditemukan perilaku menyimpang yang tidak menunjukkan akhlaqul karimah dikalangan umat Muslim. Atas dasar tersebut, pesantren tampil sebagai Lembaga Pendidikan Islam yang konsen dibidang pemberdayaan Umat khususnya mencetak manusia betaqwa dan berakhlaq karimah tidak terkecuali di Era Revolusi Industri 4.0. Pesantren harus selalu optimis karena selama ini pesantren secara konsisten terbukti mampu membentengi setiap pribadi santri terhadap derasnya budaya Barat yang masuk ke Indonesia.

2. Pengolahan dan Analisis Data

Guna memperoleh data empiris, penulis membuat angket yang berisi 10 pertanyaan tentang Implementasi Program Pendidikan Pondok Pesantren Modern Kulni Dala Menghadapi Era Industri 4.0. Angket tersebut telah disebarkan kepada kepada 50 orang santri Pondok Pesantren Modern Kulni Cikande Serang. Setelah dilakukan pengolahan data, hasilnya tampak pada tabel 1 berikut ini:

⁶⁵Ricky Satria. *Eksistensi Pesantren Dan Kontribusinya Dalam Pendidikan Karakter*. (Jurnal Pendidikan Agama Islam 13, no. 2. 2016),: 197.

Tabel 1. Jawaban Angket

NN	Pernyataan	Jawaban					Jumlah
		1	2	3	4	5	
1	Lulusan pesantren modern memiliki kemampuan keterampilan memanfaatkan komputer dan internet.	0	0	2	24	24	50
2	Pesantren Modern Kulni memiliki fasilitas laboratorium komputer yang memadai.	0	0	8	17	25	50
3	Pesantren Modern Kulni menyediakan fasilitas internet / wi-fi yang memadai.	0	0	5	29	16	50
4	Pesantren Modern Kulni menyediakan fasilitas internet / wi-fi yang memadai.	0	1	11	20	18	50
5	Seluruh santri kulni mampu mengirimkan e-mail berikut file(48 %) yang dilampirkan.	0	1	11	13	25	50
6	Sistem nilai, absen, di Pesantren Modern Kulni menggunakan program komputer yang sistematis.	0	0	5	23	22	50
7	<i>Mudir Ma'had</i> menyampaikan pentingnya penguasaan teknologi informasi untuk santri.	0	0	3	19	28	50
8	Santri mendapatkan materi pembelajaran dan pelatihan komputer lebih dari 2 jam pelajaran per Minggu.	0	3	9	19	19	50
9	Tersedia CCTV yang dapat mengontrol aktivitas proses pembelajaran secara jarak jauh.	0	1	3	13	33	50

10	Pesantren Modern Kulni menggunakan uang digital / kartu debit dalam semua transaksi keuangan santri dan guru.	0	0	0	19	31	50
Jumlah		0	6	57	196	241	500

Agar memudahkan penulis dalam melakukan analisis deskriptif, data dalam bentuk tabel di atas dirubah dalam bentuk prosentase sebagaimana tampak pada table 2 berikut ini.

Tabel 2. Prosentase Jawaban Angket

No	Pernyataan	Jawaban					Jumlah
		1	2	3	4	5	
1	Lulusan pesantren modern memiliki kemampuan keterampilan memanfaatkan komputer dan internet.	0	0	4 %	48 %	48 %	50
2	Pesantren Modern Kulni memiliki fasilitas laboratorium komputer yang memadai.	0	0	16 %	34 %	50 %	50
3	Pesantren Modern Kulni menyediakan fasilitas internet / wi-fi yang memadai.	0	0	10 %	58 %	32 %	50
4	Pesantren Modern Kulni menyediakan fasilitas internet / wi-fi yang memadai.	0	2 %	22 %	40 %	36 %	50
5	Seluruh santri kulni mampu mengirimkan e-mail berikut file(48 %) yang dilampirkan.	0	2 %	22 %	26 %	50 %	50
6	Sistem nilai, absen, di Pesantren Modern Kulni menggunakan program komputer yang sistematis.	0	0	10 %	46 %	44 %	50
7	<i>Mudir Ma'had</i> menyampaikan pentingnya penguasaan teknologi	0	0	6 %	38 %	56 %	50

	informasi untuk santri.						
8	Santri mendapatkan materi pembelajaran dan pelatihan komputer lebih dari 2 jam pelajaran per Minggu.	0	6 %	18 %	38 %	38 %	50
9	Tersedia CCTV yang dapat mengontrol aktivitas proses pembelajaran secara jarak jauh.	0	2 %	6 %	26 %	66 %	50
10	Pesantren Modern Kulni menggunakan uang digital / kartu debit dalam semua transaksi keuangan santri dan guru.	0	0	0	38 %	62 %	50
		0	6	57	196	241	500

Berdasarkan hasil pengolahan data tersebut, dapat dijelaskan sebagai berikut:

1. Sebagian besar responden menyatakan setuju (48 %) dan bahkan sangat setuju (48 %) bahwa lulusan pesantren modern memiliki kemampuan keterampilan memanfaatkan komputer dan internet. Hanya sebagian kecil (4 %) yang masih menyatakan ragu-ragu.
2. Sebagian besar (50%) responden menyatakan sangat setuju bahwa Pesantren Modern Kulni memiliki fasilitas laboratorium komputer yang memadai. Sebagian lagi menyatakan setuju (34 %) dan sebagian kecil masih merasa ragu-ragu (16 %).

3. Sebagian besar (58%) responden menyatakan setuju bahwa Pesantren Modern Kulni menyediakan fasilitas internet / wi-fi yang memadai. Sebagian lagi justru menyatakan sangat setuju (32 %). Tetapi sisanya (10 %) masih merasa ragu-ragu.
4. Sebagian besar (40 %) responden menyatakan setuju bahwa Pesantren Modern Kulni menyediakan fasilitas internet / wi-fi yang memadai. Sebagian lagi (36 %) justru menyatakan sangat setuju. Tetapi sebagian kecil masih merasa ragu-ragu (22 %), bahkan sebagian kecil lagi (2 %) menyatakan tidak setuju.
5. 5. Sebagian besar responden (50 %) menyatakan sangat setuju bahwa Seluruh santri kulni mampu mengirimkan e-mail berikut file yang dilampirkan. Sebagian kecil menyatakan setuju (26%). Namun demikian masih ada sebagian lagi yang ragu-ragu (22%), bahkan ada pula yang menyatakan tidak setuju (2%).
6. Sebagian besar responden (46 %) menyatakan setuju bahwa Sistem nilai, absen, di Pesantren Modern Kulni menggunakan program komputer yang sistematis. Sedangkan sebagiannya lagi (44 %) justru menyatakan sangat setuju. Namun masih ada yang menyatakan ragu-ragu (10 %).
7. Sebagian besaer (56 %) menyatakan responden sangat setuju bahwa Mudir Ma'had menyampaikan pentingnya penguasaan teknologi informasi untuk santri. Sebagiannya lagi (38 %) hanya menyatakan setuju. Namun masih ada yang menyatakan ragu-ragu (6 %).
8. Sebagian besar responden menyatakan sangat setuju (38 %) dan juga sebagian besar lagi (38 %) menyatakan setuju bahwa Santri mendapatkan materi pembelajaran dan pelatihan komputer lebih dari 2 jam pelajaran per minggu. Namun masih ada yang ragu-ragu (18 %). Bahkan ada pula yang menyatakan tidak setuju (6 %).
9. Sebagian besar responden (66 %) menyatakan sangat setuju bahwa Tersedia CCTV yang dapat mengontrol aktivitas proses pembelajaran

secara jarak jauh. Sebagian lagi menyatakan setuju (26 %). Namun masih ada sebagian kecil (6 %) yang merasa ragu-ragu, seangkan sebagian kecil lagi justru menyatakan tidak setuju (2 %)

10. Sebagian besar responden (62 %) menyatakan sangat setuju bahwa Pesantren Modern Kulni menggunakan uang digital / kartu debit dalam semua transaksi keuangan santri dan guru. Walaupun demikian, sebagiannya lagi (38 %) hanya menyatakan setuju.

D. KESIMPULAN

Berdasarkan pembahasan di atas, dapat ditarik kesimpulan sebagai berikut:

1. Pada prinsipnya Pondok Pesantren Modern Kulni sudah siap menghadapi segala peluang dan tantangan yang dihadapi pada Era Industri 4.0., dibuktikan dengan telah tersedianya fasilitas internet, wifi, laboratorium komputer, pembelajaran berbasis teknologi informasi, serta pelatihan-pelatihan pengembangan keteampilan siswa.
2. Keunggulan Pesantren Modern Kulni dalam menghadapi Era Industri 4.0., terutama terjadi dalam sistem pembelajaran didalam kelas, dengan cara memanfaatkan teknologi informasi dan sistem komunikasi seoptimal mungkin, serta system pembelajaran di luar kelas dengan memanfaatkan jasa google, website, email, dan blog.

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THE IMPLEMENTATION OF MULTIPLE INTELLIGENCES ON LEARNING PROCESS AT SMPIT AND SDIT MADANI ISLAMIC SCHOOL OF CILEGON INDONESIA

Tulisan ini telah terbit di International Journal of Home Science India pada volume 2 Nomor 2 Tahun 2016, halaman 50-57.

ABSTRACT

This research discuss a constructional comprehension of Multiple Intelligences by a headmaster and teachers. This research is also aim to know the conceptual framework and the implementation of Multiple Intelligences at SMPIT and SDIT Madani Islamis School of Cilegon. The Multiple Intelligences theory initiated by Howard Gardner is a theory that respect various of intelligence that students have. This theory is still develop untill now, it was found nine types of intelligence. Teachers and headmaster are needed to understand and apply the Multiple Intelligences concept in order to increase students potential intelligence optimally. Through qualitative research method, the researcher describe phenomenon, event, social activity, attitude, trust, perception, and idea that researcher get from the data observation, interview, documentation analyzing descriptive data by using; data reduction, display data, and taking conclusion. The result of this research is expected to be useful in encourage the science especially in constructional comprehension of Multiple

Intelligences on learning process at SMPIT and SDIT Madani Islamic School, and generally as a strategy to apply the active learning, innovative, creative, effective, and entertaining. Although the theory of Multiple Intelligences is not used absolutely on learning process, but at SMPIT Madani, the Multiple Intelligences is being implemented on learning process, and at SDIT Madani, the class is categorized by the type of Multiple Intelligences. The implementation of conceptual framework of Multiple Intelligences at SDIT and SMPIT Madani Islamic School include; input phase, process phase, and output phase.

Keywords: *Implementation, Multiple Intelligences, SDIT, SMPIT, Cilegon*

A. Introduction

A success in education could not separated to ongoing learning process, it includes several components that to another. The components are teacher, student, material, instrument, and learning method. On learning process, a teacher is emphasized to create and use various methods. So, the learning process is not monotonous for students. As far, the teacher is still to be the central of learning process, not the students. The students are only sit, listen, take a note and memorize all thing that given by the teacher. This pattern causes the students lack of actualize themselves and learning process become lack of activity and unattractive.

Gardner (1983:11) stated that every people have all of these intelligences, but only several become dominant. The problem on education is when people who have intelligence in exact science, he or she avowed as a smart people. Also with people who have linguistic intelligence, he or she avowed as a good speaker. But, survey prove that the introvert people and

liking exact science will be a success people and become a leader for people who good in speaking ability.

Intelligence is not only related to individual intelligence, but also it related to multiple intelligences. Through Multiple Intelligences theory, could avoid to judge another only from intelligence overview. Multiple Intelligences theory is oriented to increase students' ability. It is not oriented to the idealism of teacher and parent.

The learning paradigm is oriented to establish a proper intelligence that refers to growth the human brain totally. Nowadays, the reality on learning process shows that teaching learning activity is more concern to the achievement of curriculum than create the smart student completely. Finally, the students are loaded with much information without giving them a chance to study and observe critically. So they can give positive response. They reputed as a blank paper which could accept any information and science.

The education pattern that occurs today is still concern to similarity and measurement to smart students that only focus on IQ. In discovering students' intelligence, it is seldom to do as a basic to start every learning plan, strategy, approach, and evaluation that settled. Willingness of interest, talent, and basic skill are not become an intact part. On Multiple Intelligences theory, Gardner develop nine kinds of intelligences, these are; visual/spatial, verbal/linguistic, mathematical/logical, bodily/kinesthetic, musical/rhythmic, intrapersonal, interpersonal, naturalist, existentialist. Based on Multiple Intelligences theory, teacher should growth students' achievement entirely. It means not only several intelligence, but also whole potential intelligence of all the students.

Multiple Intelligences concept focused on unique field that always find superiority of every student. Increasingly, this concept believes that there is

no dull student. It is because every student must have minimum one of superiority. The superiority could be detected on the beginning. Automatically, that superiority is a potential intelligence of the students which could be a base to encourage students' intelligence. In addition, the teacher with special competence in intelligence could increase students' intelligence. This is the main problem to apply Multiple Intelligences concept from learning process overview.

SMPIT and SDIT Madani Islamis School of Cilegon, use the multiple intelligences as a learning strategy for students that integrated to early curriculum. SMPIT and SDIT prove that multiple intelligences strategy could be given and accepted by the students. Delivering learning strategy by using multiple intelligences approach is different with another learning strategy. Multiple intelligences on learning process should be appropriate with students' psychological, free to express something, and try a new thing that suitable with students' intelligence.

Based on framework above, the formulation of this research is to know the comprehension of multiple intelligences by headmaster and teacher at SMPIT and SDIT Madani Islamic School of Cilegon. Also to know the conceptual framework and the implementation of multiple intelligences on learning process at SMPIT and SDIT Madani Islamic School of Cilegon.

This result of the research is expected to be useful as theoretically and practically by the people. Theoretically the result of this research also expected to increase the science, especially the implementation of multiple intelligences on learning process. Practically, the result of this research is expected to give contribution to other, especially teacher and headmaster, science developer, and also the next researcher.

B. Material and Method

1. Material

Multiple Intelligences is a theory which is emerged by Howard Gardner, he is a psychological growth expert and a professor of Harvard University from *Project Zero* (group of research) in 1983. The attractive thing from intelligence theory is; there is an effort to redefinition the intelligence.

Thomas Armstrong (2009: 27) describe that multiple intelligences theory expand the potential range inside human that out from the boundaries of IQ value. On developing multiple intelligences theory, people have to be careful to not use the measurement by using IQ. On illustration of differentiating people, it can be found that every people have intelligence. It is probably that people who have low intelligence is able to change become more powerful after given a chance to increase. The key point of multiple intelligences is most of people are able to encourage their intelligence to the higher stage.

Muhammad Yaumi (2012: 12-14) describe that multiple intelligences divided into domain wheel of multiple intelligences to visualize the dynamic relation between various intelligence which categorized into 3 domains, these are; interactive, analytic, and introspective. These three domains are aimed to suitable the intelligence to the students whose observed by the teacher continuously.

Before multiple intelligences appear, theory of intelligence is interpreted narrowly. Human intelligence is definite by the ability on finishing a series of IQ test. And then, the test converted to intelligence standard number. Gardner was succeeding break the domination theory and IQ test that had been use by psychological experts on whole world since 1905.

Gardner stated that the intelligence cannot be measure by the standard psychological test. Moreover, it can be measured by habitual action on resolving the problem. The habitual action is able to create a new product which has culture value (creativity). Stenberg said that it is too limited if the intelligence should be show in numeric IQ. This is a reduction and simplicity of the narrow concept for an extensive essence named Intelligence. So how about the ability to analyze creativity and ability of people? The numeric IQ is incapable to answer it.

Smartly, Gardner put the label “multiple” to the extensive meaning of intelligence. Gardner used terminology “multiple”, so it is able to develop the intelligence theory. It can be proved by; the intelligence theory develop immediately, start from 6 intelligences that are visual/spatial, verbal/linguistic, mathematical/logical, musical/rhythmic, intrapersonal, interpersonal (first time the theory released) until 9 intelligences with the addition of bodily/kinesthetic, naturalist, and existentialist. These intelligences increase immediately, but so much intelligence that have not found yet by Gardner or other scientist. The intelligences focus on a process to reach the best result.

The smart students who have this type of intelligence are very happy on learning process which designed to analyze the problem, question, experiment, and analyze to find solution (Harsanto, 2007: 27).

Multiple intelligences have a method which discovering ability, it means to cover human ability. This method convinced that every people must have a tendency in certain intelligence. The tendency has to found in seeking intelligence. Multiple intelligences theory suggests us to promote our ability and dismiss our weakness. This finding process will be a source of the student’s intelligence. On finding intelligence, a student has to help by the

environment, parents, teachers, school, and educational system that implemented in a country (Chatib, 2013: 74-78).

Multiple intelligences theory is a highest validity about a concept that individual diversity is important. The usage on education depends on introductory, acknowledgement, and appreciation to every student's learning method, except introductory, acknowledgement, and appreciation to their interest and skill. Multiple intelligences theory not only admit diversity for practical purpose such as teaching and assessment, but also consider and accept it as normal thing, natural, attractive and valuable. This theory is a big step to get the point that everyone is being appreciated and the diversity is being cultivated.

Existentialist spiritual intelligence is an ability to put self in a relation to unlimited cosmos in condition that a human is just like His creator, life, death, and the end of the journey on the world. This is appropriate to God's decree: Show us the straight path (Sura Al-Fatihah, verse: 6). *Ihdina* (show us), take from word 'hidayah'; give a guidance to the right path. This verse means that not only to give 'hidayah', but also to give 'taufik' (Tim Syamil, 2010: 1).

Linguistic intelligence is a language skill that exists in Prophet Adam, the first intellect human. According to Al-Qur'an, Adam has a highest superiority than another creature. So the devil had to obey him because Adam has the ability in knowing the name of everything, expert in creating, and understand the meaning of symbols. Related to this, Allah decree; "Oh Adam, tell them the name of this thing", after Adam tells the name to them, Allah decree; "don't I have told you, that I know the secrets on the sky and earth, and I know what you show and what you cover?" (Sura Al-Baqarah, verse: 33) (Tim Syamil, 2010: 9).

On Sura Al-Ma'un, verse: 1-3) explain that people who deny a religion is a people who snap the orphans and do not give some food to poor people. From these verse, it can be concluded that affection and help each other in Islam is recommended related to characteristic of interpersonal intelligence.

2. Method

This research was conducted at SMPIT and SDIT Madani Islamic School of Cilegon. The research was held on June until October 2015. This research conducted by 2 phases; the first is observe SMPIT and SDIT Madani Islamic School of Cilegon, the second is spread the questioner for students as respondent of the research.

According to the problem and purpose of the research above, researcher tries to get the complete and depth information about the implementation of multiple intelligences at SMPIT and SDIT Madani Islamic School of Cilegon. Researcher uses qualitative approach on this research. Sugiono (2012: 11), qualitative research used to get accurate data, a meaningful data.

Qualitative approach is used to find and understand a thing that cover behind phenomenon that difficult to know and to understand. This approach is expected to be able to give the explanation completely and detail about phenomenon which become the focus on this research. As Bogdan and Taylor mentioned that qualitative methodology as a procedure of research that produce descriptive data like spoken or written words and behavior from people who can be observed. In their opinion, the aim of this approach is directed to background of individual completely.

Researcher will describe that this research analyzes whole aspect such as phenomenon, event, social activity, attitude, credibility, perception, and

consideration of individually or group. It gets from data observation, interview, and documentation. This several descriptions used to find principles and explanations that aimed to concluding related to implementation of Multiple Intelligences at SMPIT and SDIT Madani Islamic School of Cilegon.

The technique in collecting data is searching and collecting data which use to discuss problems in this research. In collecting data, researcher joins with the object of research directly. Kind of this research can be called as field research.

Data analysis of qualitative research start with arranges the evidence at field. Afterwards, researcher makes the diagrams, tables, pictures, and form of combination from data analysis fact. These are implemented and developed become proposition and principle. To analyze the data, researcher use data analysis of qualitative descriptive, the steps are; data reduction, display data, take conclusion.

C. Result and Discussion

1. Understanding of Multiple Intelligeces

Multiple Intelligences theoryis a theory that appreciate every people who has unique intelligence. Basically, every students have multiple intelligences, but not all of the intelligences rehearsed kindly by parrent, teachers, or national curruculum. So these intelligences could not increase. This theory determine that these intelligences developed by the influence of habitual and culture at school or at home. To know the implementation of multiple intelligences at SMPIT and SDIT Madani Islamic School of Cilegon, the first thing that the researcher does is dig up the understanding of headmaster and teachers about multiple intelligences.

a. SMPIT Madani Islamic School of Cilegon

Multiple intelligences theory initiated by Howard Gardner is a theory which respects the various intelligences that every students have. This theory increase immediatly, until now has found 9 types of intelligences, those are; visual/spatial, verbal/linguistic, mathematical/logical, bodily/kinesthetic, musical/rhythmic, intrapersonal, interpersonal, naturalist, existentialist.

From interview with headmaster and three teachers at SMPIT Madani Islamic School Cilegon about understanding of multiple intelligences, acquired that in principle the multiple intelligences is respected the intelligence that every students have. The informants said there are several intelligences on this theory those are; verbal/linguistic, mathematical/logical, bodily/kinesthetic, intrapersonal and interpersonal intelligence. Suitable to the theory that intelligence will be appear and increase by giving positive response. These intelligences will be appears when it gives stimulant at home, school, and environment.

At SMPIT, students learn not only from academic aspect, but also facilitating and balancing various intelligences and skill that students have. On the principle, teacher at SMPIT Madani Islamic School Cilegon have already understand the multiple intelligences. It can be proved by their comprehension on describing the theory. Besides, SMPIT is also already apply multiple intelligences theory that implemented on learning curriculum, event it is not maximal yet. Multiple intelligences theory has already implemented in every learning activity by using various method to dig up and increase the intelligences of students. This school is also facilitating various intelligences by various extracurricular activities.

b. SDIT Madani Islamic School Cilegon

SDIT Madani Islamic School Cilegon is not use exactly the classroom that categorize students who have only one intelligence. Nevertheless, on learning process teachers use various method that handle students' intelligences.

Multiple intelligences, so called with plural intelligences is several intelligences and skills that students have to solving the problems on learning activity, it has nine types; visual/spatial, verbal/linguistic, mathematical/logical, bodily/kinesthetic, musical/rhythmic, intrapersonal, interpersonal, naturalist, existentialist intelligence. At SDIT Madani Islamic School Cilegon, researcher did the interview with headmaster and teacher about the comprehension of multiple intelligences.

The result of the interview is explained that every student has one prominent intelligence minimum, and also has several intelligences. The informants is also explain this theory respects students' condition and not to asses just from IQ test. For example, students who have low IQ will be predicated as a fool even though they have achievement on sports. Nevertheless, the informant said that the students are smart in kinesthetic. Besides kinesthetic, informant also said that multiple intelligences is a logical intelligence, musical, social, religious, art, and linguistic.

2. Conceptual Framework of implementation of Multiple Intelligences

The implementation of multiple intelligences at SMPIT and SDIT Madani Islamic School involves the input phase, process phase, and output phase. Input phase did by identify primary intelligence of every student by

observing students' behavior at classroom and outside. For input phase, students at SDIT Madani do the test for entering SMP to know their readiness of learning. For VII-VIII grade students, at first introduction students categorized according to mathematical/logical, researcher uses score of math and science to manage learning process at class.

Except on learning process which use various method, SMPIT Madani Islamic School Cilegon is also facilitated multiple intelligences that students have, those are; Tapak Suci, conversation club, painting, dance, macapat, rebana, tahfidz and tartil, hisbul wathan, poem, writing, marching band, PBB, wall magazine, soccer, swimming, robotic, and badminton.

The output phase of multiple intelligences at SMPIT Madani is by applying evaluation. That evaluation apply 3 sectors; cognitive, affective, and psychomotor. Besides that, researcher use various assessment and also gives so much motivations and attractive assessment. Cognitive assessment usually used to measure the knowledge of learning material by using daily test, mid test, and final test. Affective assessment does by observing behavior and daily activity of students. Psychomotor assessment does by job assessment. The result of this assessment is reported on a report for parents, it is about mid test and final test.

On the last phase of the implementation of multiple intelligences at SMPIT Madani, researcher assesses not only on cognitive, affective, and psychomotor, but also uses other creative assessment. So all of the substance give the optimal attention about learning result and developing students' intelligence. The evaluation does by exploring the intelligence of students on their own classifies that suitable on extracurricular activity.

a. SDIT Madani Islamic School Cilegon

On learning process at SDIT Madani, the implementation of multiple intelligences is also implemented from Islamic curriculum. Conceptual framework divided into 3 phases, these are; through psychological test that aimed to know the learning preparation of students on reciting Al-Qur'an. However, reciting Al-Qur'an test is not effected to students' comprehension. That test is only to know the ability of reciting Al-Qur'an.

At SDIT there is a casebook that every classroom teacher has, to take a note about activity of every student. On daily observation, the teacher do the evaluation which deliver to the parents. The result of the observation also used as reference for teacher on defining appropriate strategy to implement learning approaches suitable to the intelligence that find at classroom activity. Besides on intra curricular learning that use various learning method, at SDIT Madani is also facilitated various extracurricular activity to develop potential intelligence that every students have. Extracurricular activity divided into two types, these are compulsory extracurricular and alternative extracurricular. Compulsory extracurricular consists of soccer, badminton, ping pong, tartil, marawis, tilawah, calligraphy, painting, and journalistic. The last phase on implementation process of multiple intelligences at SDIT Madani is evaluation phase. The evaluation did by using various evaluations method which exciting for students.

The evaluation at SDIT includes cognitive assessment on written and oral test. Except cognitive assessment, the assessment did by affective assessment of students' daily activity at school through communication books to monitor students' behavior at home by coordinating their parent. Psychomotor assessment did when students demonstrate their activity at school. Besides those three assessments above, the assessment also did by

using linguistic approach. Students make conversation in English. The assessment is suitable to every sectors of extracurricular.

3. The Implementation of Multiple Intelligences on Learning Process

1) SMPIT Madani Islamic School of Cilegon

The general illustration of daily learning process at SMPIT Madani. SMPIT Madani starts the lesson at 07:00 o'clock. From that time, students enter their class, then reading and writing Al-Qur'an in group. After that, learning process starts at 10:00 o'clock, students take a break and do dhuha prayer at Mosque. After dhuha prayer, learning process continue until 12:00 o'clock. Next, they do dzuhur prayer together at mosque accompanied by the teacher. At 13:00 o'clock, the lesson starts again until 14:00 o'clock. Extracurricular activity did after class.

Except do daily observation, researcher is also did the observation of implementation of multiple intelligences on learning process at classroom.

a. Learning by using kinesthetic intelligence approach, linguistic, verbal, visual spatial and intrapersonal at VIII grade student of SMPIT Madani

The opening of lesson is started by greeting. Then, teacher gives interactive speech by giving questions to students about sura Al-Ma'un. After the interactive speech between students and teacher, students take a note on their book. After finishing it, teacher turn on the LCD, on the screen there is a first verse of Sura Al-Ma'un. Then, that verse break down word by word and being translated.

After that, teacher gets the students to read loudly and memorize its meaning. Teacher deletes the meaning on screen and the students are given question and ask to give the meaning. Students answer enthusiastically, afterwards teacher gets a student to give the meaning and answer the question correctly. Teacher points two students and they answer correctly. As giving the meaning of first verse, it also did for the second verse.

From learning process above teacher enthusiastic on delivering the lesson so the students also enthusiastic. The teacher uses the approach of kinesthetic intelligence, it can be seen on the characteristic of learning process that involve students physical activity by doing body movement and do role play as a teacher. On this lesson, we can see that the knowledge is given by memorizing and strengthen the material repeatedly through the activity which explaining again the main material on the attractive diagram. The material is delivered by students who have a role as a teacher, this is easy to do interview to other who have a role as students.

This activity is also use linguistic verbal intelligence approach, it is because when a student explains a material, he/she use her/him own words. From this activity the linguistic skill that every student has will appear. The dominant student on linguistic intelligence will be deliver the material fluently and flexible. Nevertheless, on this activity we can find some students who deliver the material awkwardly, they need to give a concrete example by the teacher.

At the end of this lesson, teacher delivers the material by using LCD to make students easy to give the meaning of each words on Sura Al-Ma'un. This activity can stimulate and develop visual

spacila intelligence. The dominant students on this type of intelligence are able to memorize quickly than another students. They are always active on completing the meaning of the lose verse. When teacher conclude the lesson by using intarpersonal intelligence approach, teacher also crate the situation that involve students emotion from the substance of Sura Al-Ma'un (verse 1-2) thai is include the human who deny the religion because they snap the orphan. The last is, teacher stimulate students to affect the orphan.

b. Learning by using the approach of Verbal/linguistic and Logical/mathematic at VIII grade students

Teacher starts the lesson by saying greeting, teacher gets the students to sing the jingle of SMPIT Madani. Teacher make the introduction by memorizing the lat lesson about Zuhud and Tawakal. Then, theteacher do an interactive conversation about Zuhud and Tawakal. After the teacher explains about Zuhud and Tawakal, students give some question as a feedback about Zuhud and Tawakal. Teacher gives the example and interactive conversation, so the students become active learner. Teacher gets the students to identify Zuhud and Tawakal, the example Zuhud and Tawakal, and then answer it actively. Teacher gives them applause. Afterwards, teacher and students conclude the material together. And then, the last evaluation is teacher write down five question about the last lesson on the cupboard. Students do it and collect their books. Teacher close the lesson by greeting.

From learning activity above, teacher uses verbal linguistic intelligence approach by using students' activity to explain the meaning of Zuhud and Tawakal. The dominant students on verbal

linguistic intelligence will be able to explain chronologically without teacher assistance. Nevertheless, it can be found some students who cannot explain the material, they need to help by the teacher.

Except linguistic approach, teacher also uses logical mathematic by giving activity for students to give response about learning material. From this activity, students will think critically on making the explanation from the start with their simple words according to the ability of VIII grade students. To activate their critical thinking, teacher gives various questions. From this activity, the dominant students on logical/mathematic will be energetic on answering the question, and they will ask about the lesson to the teacher.

- c. Learning by using Logical/mathematic, visual spatial, and kinesthetic at VII grade students of SMPIT Madani

On this learning process, teacher applies multiple intelligences approach by using logical/mathematic approach, it can be seen when teacher and students practice chest inhalation, teacher gets the students to make connection about the activity to the condition of their ribs and the condition of thoracic cavity. When they inhale, the lung will be bloom because it fills with the air. Also, when they exhale the air will leave the lung and make the ribs and thoracic cavity become deflate. From this activity, teacher gives the direction to students to think logic logically on finding the connection between air entrances to the condition of the ribs and thoracic cavity. So the students think logical and analytic.

Except logical/mathematic approach, teacher also uses visual special intelligence approach by drawing the diaphragm condition on the cupboard. Students are difficult to imagine the condition of

diaphragm because it is odd for them. By drawing the condition of diaphragm on the cupboard students are able to understand the condition of diaphragm when the air entering the abdomen inhalation related to stomach condition. When the air enters, diaphragm will be rise because abdomen cavity blooming on abdomen inhalation. When the air leaves the diaphragm, the condition will be back as before. By using the picture, students will be more understand about diaphragm condition. The characteristic of students who have visual special intelligence, they will understand quickly when picture is used on learning process.

2) SDIT Madani Islamic School of Cilegon

The learning process at SDIT Madani starts at 07:00 o'clock and finishes at 14:00 o'clock. Before the lesson begins, every classroom teacher held 'majlis pagi'.

From that case, it can be seen that the schedule of SDIT is crowded. The lesson starts from 07:00 until 14:00 o'clock. The researcher held the observation about general illustration of students' daily activity.

The teacher is busy on preparing ceremony equipment and asking the students to make queue by the class from 1 until 6 with the 'U' form. A part of teacher standing on the right side of ceremony inspector and the other part of teacher standing on the left side to watch over the students queue, so that make them order. The commander of ceremony entering the field and make all of participant pay attention. The inspector of ceremony enters the field, then the participant give reverence to the inspector of ceremony. Then, continue with 'tausiyah' by the inspector of ceremony. He/she convey the orderliness of students when they did dhuhur prayer at Mosque.

After that, the participants prepared again and Mr. Rochim recite a pray. The commander gives reverence to inspector and the inspector leave the field. Then, the commander leaves the queue and get the participants disperse orderly. The last, students shake hand with the teacher one by one.

From the illustration above, researcher sees that character founding at SMPIT is very good. At first, students come and teachers great them, it can be seen as a good example of well manner, smile, neat on dressing, order, and discipline. When students greet and shake hand to the teacher at the gate, it can be seen that the good manner is given in early. The discipline can be seen when students come before the bell rings. At SDIT Madani, cleanness is also learnt. Students have to put their shoes off when entering the classroom. Teacher and students do it orderly, so the view of the class is nice. After bell rings, teacher and students go to the yard to join ceremony. All of students join the ceremony, it can be seen that students awareness is high. The inspector of ceremony gives the founding refers to verse on Al-Qur'an. Even though, the weather is heat they always order. When dispersion they are also order, great headmaster one by one. Besides morning ceremony, the researcher observes the learning process in every class.

At 09:15 until 09:50 o'clock, students take a break and continue to dhuha prayer. Learning activity is continue depend on the schedule. At 12:10 o'clock, students take a break again to do dhuhur prayer together at Mosque for third and sixth grade students. For first and second grade students, they do dhuhur payer at their class. At 12:30 o'clock, the students go home.

- a) Learning by using intra personal intelligence approach and kinesthetic at fifth grade students of Ikan Pari

After reviewing and memorizing the material before, teacher makes groups to discuss a material, students divided into 6 groups and teacher gives the material. Every group makes questions about Al-Ma'un (group 1), Al-Fiil (group 2), Prophet and Messenger (group 3), Khalifah Abu Bakar and Umar (group 4), following Abu Bakar and Umar history (group 5), fasting (group 6). On the discussion, every group gives 15 minutes and chooses their favorite place. Some group discuss on the yard, terrace, classroom, and back yard.

On the discussion, they discuss the question and write it on 12 papers which given by the teacher. There is one question in every paper. After discussion has finished, the paper rolled and put into a can. These papers spread out and throw, so the students have to take 2 rolls. Teacher gets ask the students to make a circle. Then, every student go forward and read the question and answer it by turns, for students who cannot answer the question, teacher will give them punishment. Teacher and other students listen and evaluate the answer of the question orally.

From the learning process activity above, teacher uses the strategy of multiple intelligences that is interpersonal approach. It can be seen from group discussion, the students who have this kind of intelligence will be enjoying on the situation that make them interact to another. They also very productive and dominate the discussion. They increase their ability when learning is cooperative and collaborative. But, there are several students who become passive on that learning activity. Except interpersonal intelligence

approach, teacher also uses kinesthetic approach by doing activity on the yard. Teacher throws away the question that written on the rolled paper, and students take those paper enthusiastically. The students are so happy in that activity.

b) Learning by using Musical intelligence and verbal linguistic at second grade students of Kerang Laut

The point of the learning process starts with question; 'what is this?' while the teacher points to the thing such as ballpoint, then the student answer 'this is a pen'. The questions are continuing to the other thing on the class such as table, chair, etc. And then, teacher writes down new vocabularies about family. After that, the vocabularies is sung into 'lihat kebunku' note, students are very enthusiastic on learning English by using this method. This method makes them memorize easily. Afterwards, teacher asks the students to mention the vocabularies about family in front of the class and write it down on the cupboard. Then, teacher gives the homework for students. At the last, teacher makes conclusion about the lesson. Then say 'hamdalah' and close the lesson with greeting.

From the result of the observation, researcher gets the point that on learning process teacher use multiple intelligences strategy by applying musical approach, teacher gives some vocabularies that sing using familiar note like 'kebunku'. The dominant characteristic of this intelligence can be seen to students who listening the song enthusiastically. They are happy to learn with musical basic. The teacher also uses linguistic approach on learning process. Teacher asks the students to memorize the name of their family in English in front of the class.

- c) Learning by using musical intelligence approach, visual spacial, verbal/linguistic, and interpersonal at third grade students of Flaminggo

On this learning process, teacher uses musical intelligence approach. Teacher makes a popular to students by using vocabularies from the chapter of the lesson. This approach is attractive for students because they are easy to memorize the song pattern. Students focus to the thing that relate to the chapter they have learnt.

Teacher's creativity in making a song is able to develop and dig up the potential musical intelligence because the students are able to accept the lesson easily. Besides musical approach, teacher also uses verbal linguistic approach because it related to the pronunciation of students, because they utter clearly. So the students become exiting to the Arabic language. It is a character of this intelligence. Students who have this intelligence will be enthusiastic and fluent in utter Arabic vocabularies. However, for students who do not have this intelligence, they will be in a trouble to the utterance.

Teacher also does the visual spatial intelligence approach by sticking some pictures to the thing that they have learn before, and make sentences from these pictures. Students who have this intelligence are able to make sentences easily. Nevertheless, there are students who have musical intelligence, but they are not too active and difficult to make sentences from these picture. This prove that every students have their own intelligence.

D. Conclusion

From the result of the research about the implementation of multiple intelligences on learning process at SMPIT nad SDIT Madani Islamic School of Cilegon, the researcher concludes that; first, the principle of multiple intelligences concept is to appreciate the intelligence of every students. By multiple intelligences, the intelligence covers various aspects. At SMPIT Madani does not use multiple intelligence in whole learning process yet, but it implemented in intra curricular and extracurricular activity. Multiple intelligences is a highest appreciation for students. At SDIT Madani, it does not use multiple intelligences entirely. Moreover, this school implemented it to the curriculum. Second, the implementation of conceptual framework of multiple intelligences at SMPIT and SDIT Madani covers 3 phases these are; input phase, process phase, and output phase. Input phase is primary identification of intelligence through early psychotic test and observe daily activity of students. Process phase did by using multiple intelligences strategy in various approaches which appropriate to students' intelligence. The last phase is output phase, it uses 3 kind of assessment these are; cognitive, affective, and psychomotor. SDIT Madani has a conceptual framework equal to SMPIT Madani. Third, the implementation of multiple intelligences on learning process at SMPIT Madani did by teacher on intra curricular and extracurricular activity by using various learning method include the intelligence approach that students have. Similar with SMPIT, at SDIT Madani the implementation of learning process on extracurricular and intra curricular is able to encourage every kind of intelligences.

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THE IMPORTANCE OF INSIGHT ON EDUCATION JOURNALISM FOR TEACHER AND LECTURER IN GLOBAL ERA

ABSTRACT

This paper discusses the need for the teaching profession and teachers to understand, master and develop the concept of education journalism for carrying out a duty as professional educators within the school and campus. Through an understanding of the concept of education journalism teachers and lecturers are expected to be able to create active and dynamic learning atmosphere by making creative writing published in the national media as well as regional and local mass media. By writing on mass media show teachers and lecturers were creative, so that the students are motivated to read teacher or lecturer's writing ideally. With understanding the knowledge of journalism education, minimum of a teacher can make writing in the form of features, articles and essays which can be published in the local media, regional and national levels. By understanding the knowledge of education journalism, minimum a lecturer could write scientific papers that published in national journals and indexed international journals. A teacher or a lecturer must boldly states "I write, therefore I exist".

Keywords: *Education Journalism, Teacher Profession, Lecturer Profession, and Global Era*

ABSTRAK

Tulisan ini membahas tentang perlunya profesi guru dan dosen memahami, menguasai dan mengembangkan konsep jurnalistik pendidikan selama melaksanakan tugas pokoknya sebagai tenaga pendidik profesional di lingkungan sekolah dan kampus. Melalui pemahaman terhadap konsep jurnalistik pendidikan diharapkan guru dan dosen mampu menciptakan suasana pembelajarn yang aktif dan dinamis dengan cara membuat tulisan kreatif yang diterbitkan di media massa nasional maupun media massa regional dan lokal. Dengan menulis di media massa menunjukkan guru dan dosen tersebut kreatif, sehingga siswa ataupun mahasiswa termotivasi untuk membaca tulisan guru atau dosen idealnya. Dengan memahami wawasan jurnalistik pendidikan, minimal seorang guru bisa membuat tulisan dalam bentuk feature, artikel dan essay yang bisa diterbitkan di media massa lokal, regional maupun nasional. Dengan memahami wawasan jurnalistik pendidikan, minimal seorang dosen bisa menulis tulisan ilmiah yang diterbitkan di jurnal nasional tidak terakreditasi Kemenristekdikti maupun jurnal internasional terndex. Seorang guru maupun seorang dosen yang merasa serius ingin menjadi penulis, harus berani menyatakan “aku menulis, karena itu aku ada”.

Kata Kunci: *Jurnalistik Pendidikan, Profesi Guru, Profesi Dosen, dan Era Global*

A. Introduction

Majority of teachers and lecturers was still attached the impression that writing was difficult. Meanwhile, Tebbel (2003) said that the newspaper is already part of the human need for information, either for themselves, their families and their business. On the other hand, Banjarnahor (1994) recognizes

that along with the growth of the press in Indonesia, there are opportunities for many people to work in the press. Potency of the press were able to open opportunities for those who are interested and talented in the world of writing.

The ability to write will grow nice when the person is trained continuously to keep writing every day, any form of writing generates. As stated by Kartanegara (2002), write whenever you have time, write while you can.

Writing is not an easy task, but it is also not a daunting job. It means, Lasa (2005) states that anyone can do (write) as long as he/she willing to learn, there is a will, not easy to discourage, has high optimism and has the full seriousness.

Through the principles of authorship above, someone who really has desire to be a writer, will be more refined and focused on the tasks anyway, which is write, write, and keep write. So that a person who was serious about becoming a writer, must boldly states "I write, therefore I exist".

Both teachers and lecturers, as professional educators, need to work optimally so that they can carry out their duties properly. The principal tasks of teachers and lecturers are:

1. Creating an atmosphere of meaningful education, fun, creative, dynamic and dialogical.
2. Professionally committed to improving the quality of education.
3. Exemplify and maintain the good name of the institution, profession, and position in accordance with the trust given to him (Article 40 paragraph 2 of the National Education Law 2003).

One of the efforts of teachers and lecturers in order to create an atmosphere of creative education is the ability of teachers and lecturers to make creative writing published in the national media also regional and local mass media. Forms of creative writing include are: news, features, opinions, poetry, and short stories. By writing in the mass media showed the teacher and lecturer are creative on writing. So that the students motivated to read the teacher or lecturer writing, ideally as indicated by the teacher or lecturer.

Meanwhile, according to Regulation No. 14 of 2005 on Teachers and Lecturers, also stated that the empowerment of the teacher profession or the empowerment of lecturer profession organized through self-development which done in democratic, equitable, non-discriminatory, cultural values, pluralism, and the code of ethics on profession (Article 7 paragraph 2 of the Regulation of Teachers and Lecturers).

Self-development efforts of teachers and lecturers should be done democratically can take advantage of journalistic institutions in newspapers and magazines, by making creative writings. Creative writing of teacher and lecturer certainly related to her/his development efforts in performing the tasks of education and in the context of service to community.

The tradition of writing in the mass media for the teacher or lecturer still has not run as expected. However, if just follow the globalization of era by utilizing the services of communication technology and information media, it seems that the teachers and the lecturers have been able to do it optimally.

Globalization is considered as a troublemaker on changing a human civilization. Rapid flow of information that hit the entire community in turn has destroyed most of the aspects of life, more specifically changes family culture. The role of the family as the first place and foremost of education is fail, thus contributing more to the human failure to get counterpoint

education. In fact, one of hope from the failure of people in formal education could be replaced or offset by informal education (family) or non-formal education (training) which can help improve their intelligence (Permadi in Yosai Iriantara, 2009).

Globalization is a process to put the world under the same unit without being limited by the geography of a country's position. Through this process the world no longer has borders with air and wide open spaces to be penetrated by a variety of information transmitted through communication media such as the Internet, electronic media and cyber technology. This allows the development of the relationship between a country with other countries and human relations done briefly (Syarbaini, 2012). In the next section, Syahrial Syarbaini, defines globalization as a process of life which is too broad and covers all aspects of life, such as politics, ideology, social, cultural, and economic which can be felt by all people in the world (indefinitely world).

Globalization with the concept of economic liberalization that has been promised prosperity in developing countries, also raises social crisis. Neoliberal globalization is underpinned by global capitalism has created two crises, namely: class polarization crisis and the environmental crisis. If the construction is interpreted as an expansion space of human freedom, globalization has made it worse, because globalization has made inequality and poverty broader through the process of economic and political marginalization (Zamroni, 2007).

In the area of Banten province there are symptoms that teachers of secondary schools and lecturers as educators institution on education (LPTK) still feels reluctant to pour their creative ideas into the local and regional mass media, especially the national mass media. Though both of these professional groups are already accustomed to working on the development of intellectual activity. They love to read and have lots of experience in pouring fresh and

creative ideas when become a student or when functioning as a teacher and also as a lecturer. The ability of teachers and lecturers in conducting literate culture is suitable to be developed further in order to fill and control of life in the global era. Is not a futurology accomplished, Alvin Toffler, had recommended in his book *Future Shock* (surprise Future) that the entire population of this planet must have three principal jobs at once. If these suggestions are not followed and implemented, it worried they will collapse on dealing the rhythm of life that changed rapidly.

The issue is whether teachers in secondary schools have knowledge on education journalism nicer than lecturers in college of LPTK. Or is it going the opposite, lecturers of LPTK even have better knowledge on education journalism from the teachers at high school. In the context of dealing with the global era, teachers and lecturers are expected to have enough skill on literature world. With effort to change the tradition of "reading" the results of literate culture into a new culture of "write" as experiences in various local media, national, regional and even internationally.

B. Basic Concepts of Education Journalism

Journalism is derived from the word "journal" which means the day, where all the daily news or news was contained in the printed sheet. In the English dictionary, "journal" is defined as magazines, newspapers and diaries. While the "journalism" is defined as journalism (Asep Syamsul M. Romli, 1999).

Meanwhile, according to M. Sirozi in Anis Fauzi (2007), education journalism is the art of preaching and of newspapers associated with conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing her potential. Another notion, education journalism is a conscious and deliberate effort to

create an atmosphere of learning and the learning process so that learners are actively developing her potential by using art of news and newspapers.

With advances of communication technology and the invention of printing newspapers with cylinder system (rotation), hence the term "press" appeared. So that people identify the term "journalism" with the term "press". In the English dictionary, press means the printing machine, the people involved in the authorship or news production, pressing and so on. In the next section, Asep Syamsul M. Romli (1999) defines journalism as "the process of reporting, create and disseminate newsworthy events (news) and views to the public through mass media channels (print or electronic).

The world's authorship is a unique world from time to time. Many writers and authors who appear and then disappear. Many books have been written about something, and it will be more and more people are writing about the same thing. Many books written about the technique of writing, and there will be more people interested in writing about the same theme.

The distinctive character must be owned by the personel of newspapers maker or anyone who interested in becoming a freelance writer is as follows:

1. Those who had a consumptive curiosity about the world and everything in it.
2. Those who have a keen sense to all kinds of news.
3. Those who master the language used in newspapers (in Indonesia, the Indonesian who should be mastered).
4. Those who can type independently.
5. Those who have a pretty strong physical endurance.
6. Those who diligently follow the news on radio and television.
7. Those who have patient.

8. Those who have the generalist ability a.k.a must be versatile in dealing with other people (Tabbel, 2003).

Supriadi (2004) is known as an intellectual education who give birth birth of smart and innovative ideas in the field of education. In the preface of the book "Building the Nation through Education", the editor (Rahmat Mulyana) states that when the educational world misses the beat of thoughts that may provide a solution of the problems that encountered, he often appears as a "problem solver" with characteristic of straightforward and pithy. Likewise, when the educational world marked by the birth of new policies or new programs, his brilliant minds are able to commotion flow of changes.

In the context of public taste, generally printed mass media provide partial pages to accommodate personal opinion (a manifestation of the function of the press as a tool of social control). This opinion can be public opinion, could also be editorial opinion. Public opinion is a form of writing articles, columns and letters to the editor. Meanwhile, the editorial opinion is a form of writing editorials, corner, and caricatures. Seeing this, it is clear that the journalistic article is in the area of public opinion (Danim, 2011).

Form of writing that can be produced by the author with his original profession as educators is: opinions, essays, feature, scientific articles, summaries of research findings, book reviews, and books. For teachers, literary forms suitable for the occupied and developed more is opinion, features, and book reviews. As for lecturers, literary forms suitable for the occupied and developed mor include: opinions, essays, scientific articles, summaries of research results, also books.

The concept of fastabiqul Khaerot appear in the message of Allah SWT., As stated in the holy Qur'an Sura al-Baqaroh paragraph 148 that says, "And

for every nation there is qibla (himself) that he was facing it. Then take a race you (in doing) goodness. Wherever you are surely Allah will gather all of you (on the doomsday). Truly God hath power over all things.

In line with the explanation above, Mulyasana (2011) asserts, Islam teaches that whether exist or not the rival, we have to keep doing good. There are people or none who support, keep doing good. Or there are or none who praise, keep doing good. So the concept of competition in Islam is a competition against yourself. Against laziness, against unbelief to themselves, against fear, or fighting the attitude that stance hampered progress. That is, the Muslims should continue to implement a favor when alone and when a lot of people.

C. Teacher Profession Development

Syaefudin and Kurniatun provide some principles that need to be considered in the implementation of professional development for educational personnel, namely:

1. Done for all kinds of educational personnel (both to structural, functional, and technical staff).
2. Oriented to behavior change in order to improve the ability of professional and technical execution of daily tasks appropriate to their positions.
3. Implemented to encourage the increased contribution of each individual to educational organizations.
4. Initiated and directed to educate and train a person before and after occupying the position.
5. Designed to meet the growing demands in the office, professional development, problem solving, remedial activities, maintenance of work motivation, and resilience of educational organizations.

6. Development related to career should be adapted to each type of category of educational staff itself (Wibowo, 2006).

In developing the teaching profession can be done through a variety of strategies in the form of education and training, and not training (Mulyasana, 2011) include:

1. Education and Training

- a) In-house training (IHT). Training in the form of IHT is training that is implemented internally of grouped work teacher, school, or other place designated for training. Guidance strategy through IHT is based on the premise that the majority's ability to improve teachers' competence and career should not be done externally, but can be done by the teacher who has the competence which are not possessed by other teachers. With this srategi, it is expected to save time and costs.
- b) The internship program. The internship program is training in work or relevant industry in order to improve the professional competence of teachers. The internship program is intended for teachers and can be performed during a certain period, for example, a particular school interns to learn classroom management or effective school management. The internship program selected as an alternative coaching on the grounds that certain skills require a real experience.
- c) School partnerships. Training through school partnerships can be carried out between public and private schools. So that implementation can be done in a school or at school partner. Coaching through school partner is required on the grounds that some of the unique advantages of partners, for example, in the field of management of the school or classroom.

- d) The distance education program. Training through distance learning can be implemented without presenting instructors and trainees in one particular place, but with the training system through the internet and so on. Guidance through distance learning done by recognizing not all teachers, especially in remote areas.
- e) Stages and special training. This type of training is conducted in training institutions which are authorized, where the program is prepared in stages starting from the basic level, intermediate, advanced, and high. Qualification training arranged by level of difficulty and the type of competence. Special Training (specialization) is provided based on specific needs or due to certain new developments in science.
- f) A short course in college or other educational institution. Short courses intended to improve the ability of teacher in some capacity for action research, organize scientific work, plan, implement, and evaluate learning.
- g) Internal coaching by the school. Internal coaching is conducted by principals and teachers who have the authority to foster, through the official meetings, the rotation of teaching duties, granting additional internal tasks, and discussions with colleagues.
- h) Further Education. Development of the teaching profession through continuing education is also an alternative for improving the qualifications and competence of teachers. The inclusion of teachers in further education can be implemented by giving the task of learning both inside and outside the country for teachers who excel. Implementation of this further education will result coaching teachers who can assist other teachers in the development of the profession.

2. Non-Education and Non-Training

- a) Discussion of education problems. The discussion is organized periodically with the topic of discussion in accordance with the problems experienced in school.
- b) 'Seminar'. Inclusion teachers in seminars and coaching scientific publications can also be a model of sustainable development for the improvement of teachers profession. This activity provides an opportunity for teachers to interact with colleagues on the same profession scientifically related to current matters in terms of improving the quality of education.
- c) Workshop. This activity is conducted to produce products that are useful for learning, improving the competence and career development. Workshop can be done for example in preparing lesson plans, analysis of curriculum, syllabus development, writing lesson plans.
- d) Research. Research can be done in the form of teacher action research, experimental research, or other form in order to improve the quality of learning.
- e) Writing books / teaching materials. Instructional materials written by the teacher can be as 'diktat', textbooks, or books in the field of education.
- f) Making learning media. Learning media created by the teacher can take the form of props, simple practical tools, and electronic teaching materials or learning.
- g) Making work technology / work art. Technological masterpiece / art created by teachers can be beneficial to society or educational activities as well as works of art that have aesthetic value recognized by the community

(<http://isnaizakiya.29.wordpress.com/2004/02/02/pengembangan-profesi-guru-makalah>)

At this time, there are new trends in the world of education, training and development of teachers. The new trends are:

- a. Base on the research program
- b. Preparing teachers to discuss and access practical ability of himself.
- c. Organizing the collegiality approach.
- d. Focusing on the participation of teachers in making decision processes on essential issues in the school environment (and madrasah).
- e. Helping teachers considered still weak in certain aspects of competence (Sudarwan Danim, 2911).

Teachers are professional educators in primary education, secondary education, and early childhood education in formal education. While lecturers are professional educators in higher education. Both the teaching profession and lecturers profession, both of which are special areas of work carried out based on the following principles:

- a. Have the talent, enthusiasm, spirit and idealism.
- b. Have commitment to improve the quality of education, faith, piety and character.
- c. Have academic qualifications and educational background according to the duty.
- d. Have the necessary competence in accordance with the task.
- e. Has responsibility for the implementation of the professional tasks
- f. Earned income determined in accordance with work performance.
- g. Have the opportunity to develop professionalism in a sustainable manner with lifelong learning.
- h. Have legal protection in carrying out the professionalism tasks.

- i. Have professional organization that has the authority to regulate matters relating to the duties of professionalism (Article 7, paragraph 2 of the Law on Teachers and Lecturers in 2005).

D. Lecturer Profession Development

In Article 6 of Law No. 14 on Teachers and Lecturers said that the position of teachers and lecturers as professionals aim to implement the national education system and achieve national education goals, namely the development of students' potentials to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizens.

In this case, the strategic steps that need to be done by the leader of the college include the structuring and management consolidation, planning and improvement of qualification of human resources, build networks between higher education institutions at this country and abroad, the development of teaching materials, research and development.

Structuring and consolidation management. Structuring internal management of higher education institutions is the key to unlocking the next success; without the success of the internal management arrangement, all of the benefits stipulated in the Law on Teachers and Lecturers will not be accessible. It is not easy to organize messy internal management, closed, traditional, especially if it has been seized by irregularities, corruption, collusion and nepotism of financial and academic. However, there is no other choice for colleges that want to get up. The role of leader by administering or college leaders must come up with a new vision for change. If the existing leader showed no vision of change and renewal, it is necessary exponents inside, both from the middle management and the lecturers, which can be

supported component of the student to discuss and give a chance to change and adjustments to occur.

Agenda to improve human resource qualification. Strategic steps that must be taken is that lecturers need to show the willingness to work in total on the educator profession as lecturer although still feel deprived in terms of income. However, in conditions where the lecturers or other education staff actually still inadequate in terms of income, university leaders need to look for creative breakthroughs so that what happened really have a maximal effort that can be understood by all parties.

As part of the agenda of improving the qualifications of human resources, assignments for further studies for lecturers should not only be directed into the country, but it is possible that they may continue their studies abroad through various scholarship schemes that quite numerous in the world. Steps need to be taken by the college is to provide or include the potential lecturers to attend intensive English language training and to continue their studies abroad, including in order to have a score of English such as TOEFL or IELTS are eligible.

Build networks between higher education institutions in country and abroad. This step is necessary to improve the ability to learn from best practices of advanced college. University leaders need to establish communication and lobby with advanced colleges in the country and abroad to seek opportunities on sending lecturers to deepening the knowledge, producing particular scientific papers, by studying under or by assisting the senior lecturer or professor at an advanced university. At the international level, pretty much available fellowships program, post-masters or post-doctoral scholarships are addressed to lecturer colleagues with the objectives that have been mentioned. Opportunities can be accessed by the appropriate college lecturer. Information about the various opportunities can be search

through the internet then followed up by correspondence electronically or via postal mail or by direct visits to the embassies of other countries in Jakarta.

The development of teaching materials, research and development. Usually an accredited college given access roomy enough to get a grant textbook writing, research and development of the Directorate General of Higher Education. Except the Directorate General of Higher Education, the Government through the relevant agencies usually have a lot of programs of research or development that are relevant to the expertise of the lecturers, although it often escapes from the access of higher education because of not having opened the network so do universities and institutions that subscribe although the layout geographical is further, or treated carelessly by local government officials. However, this kind of activity would not get hung up on whether there is or no a grant from the Government for the sustainability of professional development should be facilitated by the institute in condition or absence of assistance. Accredited college, usually, the potential to allocate some funds to stimulate the creativity of lecturer to keep working. The problem is, sometimes the program is not made a priority except on the eve of accreditation where required papers of lecturer as requirement. This program should be an integral and ongoing activities of all colleges, although it is performance-based, which can only be accessed by those who work and achievement. For example, a college budgeted for each lecturer 5.000.000 Rupiahs, - to a scientific paper published in an international journal indexed or Kemenristekdikti accredited national scientific journals, or as an incentive for the production of text books, academic books, or community service activities directly.

1. Development of Lecturer Profession In Individual

Development of Lecturer Profession can also be carried out individually and in groups. Personally, lecturers should not stop learning. The principle of lifelong learning is learning principles that should still be used by lecturers so that the professionalism of lecturers is ensured. There are some efforts that can be done to develop the professionalism of lecturers individually, among others through courses, taught himself using the principle of lifelong learning, also through the mass media.

2. Development of Lecturer Profession Implemented in Group

In addition to be private, development of profession can also be done in groups. This can be done through a professional organization of lecturers. It means done by this professional organization, the organization or association that has certain bonds of a particular skill or job title. Through this organization lecturers can recognize each other and discuss how to develop study materials or also carry out joint research related to the field of science that they do.

As for other forms of activities to improve the profession through professional organizations which include discussion groups, scientific speech, field trips, organizational bulletins and also utilization time of reflection together for the lecturers. Through this group, teachers can learn from his group so that their professionalism increase (Sudarwan Danim, 2002).

Educational experts expressed various opinions about development of lecturer profession programs. According J.G. Gaff and Doughty, there are three inter-related efforts, namely instructional development = ID, organizational development = OD and professional development = PD. Bergquist and Philips argued that the development of lecturers is a main part of the institutional

development, and covering a part of personal development, professional development, organizational development, and community development.

Mastery of lecturers to information technology influence on its success in managing learning in college. Developing the ability to use information technology is needed in education planning, especially related to the analysis, design, implementation, management, and evaluation of instructional education.

The establishment of institutions or centers of science and academic professions, including lecturers profession, the priority activities related to the implementation of scientific research and improvement of academic competency training. Scientific cooperation with other universities, both in the form of an exchange of lecturers, joint research, also double degree program. Scientific cooperation can also be done between universities and research centers, and corporations, both nationally and internationally.

With the earnest efforts from universities to develop the professionalism of the lecturers, is expected to create the lecturers who were able to carry out their duties in a professional manner, ie create scientists and experts in various fields, the intellectualize the nation in the sense of the broadest, as well as develop Indonesian human in completely. (Iwanjayadi, blogspot.co.id/2015/pengembangan-profesi-dosen.html).

E. Insight of Education Journalism For Teachers

Development of information technology today, bring a positive impact, the public is increasingly critical of the information. News or writings that are presented at random will be expelled without mercy. Instead of writing well presented will be considered. Each competing media featuring media reach as

many readers. (Aphonkssam.blogspot.co.id/2011/11/pengembangan-profesi-dosen-sebagai.html.)

Explained further that the market share of newspapers and magazines are increasingly thriving and quality. Going forward, predicted to be more rapid. It means, the prospect of working in the world of journalism is a bright future opportunities. Those who were involved in the world of journalism means investing for the future of her ability and the next generation.

Keep in mind that a writer not an expert in the language, but must be able to process and reproduce the word. Do not think that writing a book is difficult because a lot of rules, but in fact to refine words, the transfer of language, sentence structure that is only done by an editor. Therefore, start from now to develop the latent talent to progress the intellectual life of this nation together (Scole.co/web/read/450/dosen.antara.profesi.dantuntutan.kualitas).

Writing articles in the mass media, and scientific papers in scientific journals for teachers, lecturers, researchers, students and anyone who is involved in the world of science, it is very important and necessary. By writing articles and scientific papers, they will continue to practice to solve the problems that arise both in the area of science, and the social problems faced in everyday life. With the effort to solve that problem, thinking of teachers, lecturers, researchers and students are constantly refined, while their critical thinking increasingly incisive. It is necessary for people to continue to develop intellectual knowledge (Al-Ghifari, 2003).

It is not supposed to graduates S2 and S3 solely produced writings in the form of theses and dissertations without any other work. Science that they have can be wasted without a chance to be recorded and preserved in a ledger sheet. Or their capability is also in doubt as an intellectual (Suparno, 2005). In the next section, he gave satire "publish or perish" in Indonesian language

means "published or stand aside", is an expression popular in the United States. It makes Dedy Mulyana think that scholars without writing same as never wrote a book on education centers in the United States are considered do not have anything. "All scientist are the same, until one of them writes a book".

F. Insight of Education Journalism for Lecturers

According to Law No. 14 of 2005 on Teachers and Lecturers, in article 51 paragraph 1 letter d states that in carrying out the task of professionalism, lecturers entitled to have the opportunity to improve the competence, access to learning resources, information, facilities and infrastructure of learning, research and service to community. In this context, the role of college is preparing lecturers resources through higher education. The quality of the lecturers determine the high and low quality of college graduates.

Lecturers are required not only experts in the field of study of science (teaching, research, and service to the public), but also required to be able to communicate (verbal and written); able to control and use information and communication technology (ICT); have wide networks; sensitive to changes and developments in the outside world, being outward looking, and others. Using time of work to be done proportionately and equitably (Djuroto, 2005).

In Indonesia, many scientists of linguistics and literature which does not work to write. On the contrary, many scientists have not graduated from the faculty of arts who productive on writing defeated graduated the faculty of arts. That is evidence of the failure teaching of writing in the past. Now needed a new paradigm for future. We hope, 5-10 years from now you will decorate your writing opinion columns and literature in newspapers and magazines. Or, maybe your book will be displayed in some bookstores (Arwildayanto, 2013).

In other parts, Alwasilah & Senny Suzanna (2007) asserts that we need not be ashamed to say members of the academic community, intellectuals of Indonesia has not been much work to write. In this case we lose by our neighbor countrysuch Malay culture, including Malaysia. In Malaysia, the average annual publish about 6,000 to 7,000 new book titles. Meanwhile, Indonesia has been able to publish around 4,000 to 5,000 titles per year. Though the number of our population 10 times the population of Malaysia. Ideally, every year we published 10 times of their publication, ie 60,000 titles. To catch up with Malaysia, every lecturer in Indonesia had to write a bookevery year.

Writing in the mass media was confronted with the readers are so numerous and heterogeneous. The impact of an article is varied depending on the characteristics of the audience, and even highly individualistic. Thus, because a message delivered through the mass media has consequences for other people interpreted, evaluated, and compared with the standard specified value. So an author of the object until the analysis must consider carefully. Because of the risk posed not only in the context of psychological, but it could also political, and even in the realm of law.

On the next part mentioned that there are at least five missions of writing in the mass media, namely:

- a. Just to give information to the reader about something important, harmful, useful, interesting, or contain human values.
- b. Things that are important, useful and interesting, and so on. It trying to be presented with a certain perspective, a certain paradigm, certain theories, also certain systematics. At this level, the author already has a mission, not just readers are expected to increase in knowledge, but is also expected to have a varied perspective.

- c. Inviting discuss crucial issues and real-time, so it resulting a comprehensive synthesis of thinking about an issue or problem.
- d. Invites the reader in social movements, such as social movements, economic, political, environmental, educational, and other positive behaviors.
- b. Trying to remind important events in the past in order to be a muse, retrieve, and associate it with actual Events present.

In a talk show on publishing the book of humanities, Winarno in Redi Panuju (2008) had objected if there's a serious book and poppy book. According to Bondan in Bambang Trim (2005), wrote a book itself is serious, how can some categories of serious books and books not serious or poppy book. For him, write any books still must be taken seriously and the work is heavy. Thus, writing books including the category of hard to do.

In connection with this, in the next section, Trim (2005) adds that the activity of writing a book is closely connected with the following matters:

- a. Vast knowledge.
- b. Has own experience as an adding ideas
- c. The experience of others for comparison.
- d. Study or research.
- e. Completion of original ideas, and
- f. Knowledge of trends (recency), the book market, also the needs of readers.

Regarding the size of the opportunity manuscript book written by a lecturer expected can be pblished by top publisher, note to Quadrant of Script Value (Jonru, 2008) as follow:

Quadrant of Script Value

1. UNPOPULAR THEMES POPULAR AUTHOR	2. UNPOPULAR THEMES UNPOPULAR AUTHOR
4. POPULAR THEME POPULAR AUTHOR	3. PUPOLAR THEMES UNPOPULAR AUTHOR

Quadrant 1, there is hope (publish), because even though the theme of the book is not interesting, the resale value can still be lifted by the "big name" of authors.

Quadrant 2, is a condition that most dreamed by any publisher.

Quadrant 3, approximately equal to the quadrant 1. This is where the new writers can play freely. Your name is not yet known. Therefore, increase your sale value of your book by writing a script with an interesting theme and demand by many people.

Quadrant 4 is a quadrant "disorganized". Publishers are still willing to work on a script like this may be tired of life on writing.

G. Impact of the Global Era

Liberal globalization has been building the view that the state has been weakened by globalization. The state is no longer able to participate in the global environment to provide welfare to the community, for the gobal environment, capital and global corporations are able to move indefinitely. This view was expressed by Kenichi Ohmae stating that the nation no longer has the ability to engage in the global economy because of the patterns of thought that stresses on the national interest (Syarbaini, et al, 2012).

Even if globalization is a new issue, but the process of globalization has lasted a long time through a variety of events that pushed strongly. Ali

Mazruki mentions four transitional events. First, the population movement called globalization demographic, for example, the movement of people from all over the world to the American continent that make the region become global. Second, the industrial revolution that increases productivity at unknown levels previously in the process of industrialization. Third, the two world wars that brought the nations of the world in large-scale conflicts. Fourth, information and telecommunications revolution that seems to unite the world in a world village without borders that make the distance as if no longer relevant (Azizy, 2004).

Judgement on global reality is inadequate for anyone to be able to follow the giant steps of globalization. Therefore, in this case required regional solidarity, respect for human rights, if there are countries which are not involved in the processes of globalization can be left behind definitely, isolated, poor, and lost its chance to be 'great' (Indra, 2005).

In the next section, Indra (2005: 79) stated that for people who have optimistic view, the advancement of science and technology has great benefits for humanity, with science and technology community is very helpful and easier to meet their needs (clothing, food, housing, learning , medical treatment and so on). But for those who have pessimistic view that the science and technology increasingly stuck human in the "doomsday" generated by their own hands. Ozone becomes perforated, water contaminated with industrial waste, the gap between the rich and the poor open increasingly, increase of sadistic crime, and nuclear threats.

A famous Futurologist, Alvin Tofler (1989) used terminology "Surprise Future" to describe the current situation that makes us thrown in a condition where we experienced the pressure that shook and the loss of individual orientation because we are faced with too much change in too short time. That is exactly the situation we experienced in Indonesia. Soyomukti (2008)

asserted that large-scale changes and rapid response turns us slowly. In reality which kept changed at this time, the development of education is expected to be able to follow the flow of the times, not to erode humanitarian remedy but found the condition of the breath of life that allows the body and soul of the nation with a wonderful way.

Global reality that develop now is education itself. Why education?, it is because globalization has brought the doctrine that make up the community, students and teachers are not spared from the global doctrine. In short, systems and culture of education which develop has also been dominated by development of globalization. Globalization also most widely accepted and spoken in education world. Although the term globalization has been so well known, in many ways, initially almost no scientific debate and critical of it, except the doctrine.

Paul Hirst and Grahame Thompson in Soyomukti (2008:44) stated that the concept of globalization expressed by the adherents of globalization is just a myth. Nonetheless, despite globalization can be said to be "myth", the reality of global relation seems to have a historical movement that can be explained. In fact, globalization has become a subject in a variety of academic literature and was adopted in schools and our universities soon.

The problem, as long as it developed in the academic and education about the term of globalization in fact does not refer to the actual reality, it means that only doctrinal and in many ways are very "blinded".

Meanwhile, James Petras and Henry Veltmeyer in Soyomukti (2008:47) considers the term of globalization that has been developed as nothing more than "an ideological tool that is used for prescriptions rather than an accurate description". Both of them replace the term containing descriptive value and

greater explanatory power of "imperialism", because globalization is a "class project".

Some Asian governments are developing indigenous expertise to control what citizens can be seen on the internet. Asian governments are experimenting and learning how to control the internet all the time. Among the government of China, Vietnam, Burma, Thailand, Singapore and Malaysia (Michael Backman, 2008). As shown in the following description.

Already, China just surpassed by US in terms of number of Internet users in the world, but maybe only 8% of its population who online. Soon, hundreds of millions of Chinese will become Internet users. The Chinese government continues to ensure that they are ready to face the situation. They have developed a highly restrictive firewall around the internet. A firewall was installed into every level of Internet infrastructure in China, including service providers and router. Contrary to all forecasts, the firewall successfully blocked innumerable sites. In 2007, the Internet Society of China that protected by the government and consists of big Internet companies in China, issued a new draft of behavior. The proposed rules require bloggers to register using their real names and government identification cards.

Vietnam declared that they control access to Internet sites primarily to block obscene material. Vietnam is also planning to implement a second level domain in Vietnamese that controlled by government. The plan was similar to China did with its peak level domains who speak in Chinese. The possibility of the plan will also turn out Vietnam from World Wide Web in the future while still claiming to provide internet access to its citizens.

Burma, except installing a firewall purchased from *Fortiner*, now installed a new technology that allows *junta* there to monitor email, blog and chat room. Local access to big providers email such as Hotmail and Yahoo

already blocked. It is ironic that Burma and Vietnam in general are two countries which technology is the most backward in the world, but they have more sophisticated way to eradicate internet.

Culture and education are like two sides of a coin, discussing education can not be separated from the culture, and viceversa. Therefore, the element of morality, ethics, and aesthetics that inherent in education, also embedded in the culture. Cultural globalization is a process of cultural liberalization in mondial scale, so it is leading to cultural flows freely in and out between countries without interference.

Threats, challenges, obstacles and Globalization Disorders according Sunardi in Syarbaini (2012: 240), defining threats, challenges, obstacles and interferences as follows:

1. Threats: efforts that carried out conceptually through political action and or crimes which are expected to endanger the order and interests of the state and nation.
2. Challenge: an invitation to war, things or objects that inspires the determination to increase the ability to supervise the problem, the stimulus to work better.
3. Obstacles: effort to hinder or impede the process of achieving goals.
4. Interferences: anything that displeases, things that cause insanity or abnormal, things that cause un-smooth.

We are often afraid to face the future, because we are not ready to face the transform of the future. Similarly, globalization, the absence of a firm preparation, then globalization will be something scary, globalization will turn into something negative. In order not to miss in flow of globalization, the Indonesiamust prepare to face it. Globalization is an opportunity, if we do not take advantage of these opportunities, then forever we will always left behind.

One way that can be used to improve and expand the global perspective is through education. As stated by Makagiansar in Nursid (2006: 3.18), so that we can increase global insight, then education plays an important role. Through education, we should be able to develop the following four things: (1) Anticipate, education tries to prepare students to be able to anticipate rapid development of science and technology; (2) Understand and deal the situation; develop the skills and attitudes of learners to be able to handle and deal with the new situation. A sense of concern on an issue and the desire to solve the problem is a factor that should be developed in children; (3) Accommodate; Accommodate the rapid development of science and technology, and any changes thereof. In dealing and accommodating needs to develop an attitude that students are not soluble by the change, but he should be able to follow and control the change in order to grow into something positive and beneficial life; and (4) reorient; Perceptions and insights about the world is need to be reoriented for science and technology development and rapid social change. Through education, we are expanding the child's perception. We educate in order to hold a reorientation of attitudes and values, thus gaining widespread insight.

We are very hard to detect changes that occur very rapidly throughout the earth. As if the world is going through a condition that has no balance. Or, as if the world is facing such pain when they give birth, which no one can find a cure or predict the resulting possibilities. Moreover, ensuring the characteristics of global order that will be born from these conditions (Yakan, 1996: 39).

H. Conclusion

Based on the discussion above it can be deduced as follows: First, insight of education journalism needs to be owned, controlled and further

developed by teachers and lecturers so that they convey the learning process is not bored, empathetic, human interestnuanced; Second, the teaching profession is very strong with the phenomenon of human interest that have the potential to be revealed in the form of news, opinion, book reviews, and feature; Third, lecturer profession is very strong with the academic culture, freedom of the pulpit, pulpit academic freedom and autonomy of scientific that has opportunity to be expressed through the writing in the form of opinions, essays, summaries of research results, and the book research. Fourth, a teacher or a lecturer who was serious about becoming a writer, must boldly states "I write, therefore I exist", so it can be better prepared to face the challenges in this global era.

By understanding the insights of education journalism, a teacher can make writing in the form of features, articles and essays which can be published in the local mass media, regional and national levels, and a lecturer could write scientific papers published in un-accredited national journals of Kemenristekdikti also terndex international journal.

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PENTINGNYA WAWASAN JURNALISTIK PENDIDIKAN BAGI DOSEN

ABSTRAK

Tulisan ini membahas tentang perlunya profesi dosen memahami, menguasai dan mengembangkan konsep jurnalistik pendidikan selama melaksanakan tugas pokoknya sebagai tenaga pendidik professional di lingkungan kampus. Melalui pemahaman terhadap konsep jurnalistik pendidikan diharapkan dosen mampu menciptakan suasana pembelajarn yang aktif dan dinamis dengan cara membuat tulisan kreatif yang diterbitkan di media massa nasional maupun media massa regional dan lokal. Bentuk tulisan kreatif yang dimaksud meliputi: berita, feature, opini, essay, puisi, dan cerita pendek. Dengan menulis di media massa menunjukkan dosen tersebut kreatif, sehingga mahasiswa termotivasi untuk membaca tulisan dosen idealnya. Dengan memahami wawasan jurnalistik pendidikan, minimal seorang dosen bisa menulis tulisan ilmiah yang diterbitkan di jurnal nasional terakreditasi Kemenristekdikti maupun jurnal internasional terndex. Seorang dosen yang merasa serius ingin menjadi penulis, harus berani menyatakan “aku menulis, karena itu aku ada”.

Kata Kunci: *Jurnalistik, Pendidikan, Dosen*

A. Pendahuluan

Kemampuan tulis menulis seseorang akan bertambah bagus manakala orang itu terlatih terus menerus untuk tetap menulis setiap hari, apapun bentuk tulisan yang dihasilkannya. Sebagaimana dinyatakan oleh Mulyadi Kartanegara (2002), menulislah kapan saja anda sempat, menulislah selagi anda bisa.

Menulis memang bukan pekerjaan yang mudah, tapi juga bukan pekerjaan yang menakutkan. Artinya, Lasa (2005) menyatakan bahwa siapapun bisa melakukannya asalkan mau belajar, ada kemauan, tak gampang putus asa, punya optimisme tinggi dan punya kesungguhan yang penuh.

Melalui prinsip-prinsip kepenulisan di atas, seseorang yang benar-benar punya keinginan menjadi penulis, akan semakin terasah dan terarah pada tugas-tugas pokoknya, yakni menulis, menulis, dan terus menulis. Sedemikian rupa, sehingga seorang penulis yang merasa serius ingin menjadi penulis, harus berani menyatakan “aku menulis, karena itu aku ada”.

Dosen sebagai tenaga pendidik yang profesional, perlu berusaha seoptimal mungkin agar dapat melaksanakan tugasnya dengan baik. Tugas pokok dosen yaitu:

- a. Menciptakan suasana pendidikan yang bermakna, menyenangkan, kreatif, dinamis dan dialogis.
- b. Mempunyai komitmen secara profesional untuk meningkatkan mutu pendidikan.
- c. Memberi teladan dan menjaga nama baik lembaga, profesi, dan kedudukan sesuai dengan kepercayaan yang diberikan kepadanya (Pasal 40 ayat 2 UU Sisdiknas 2003).

Salah satu upaya dosen guna menciptakan suasana pendidikan yang kreatif adalah kemampuan dosen untuk membuat tulisan kreatif yang

diterbitkan di media massa nasional maupun media massa regional dan lokal. Bentuk tulisan kreatif yang dimaksud meliputi: berita, feature, opini, puisi, dan cerita pendek. Dengan menulis di media massa menunjukkan dosen tersebut kreatif dalam menulis. Sehingga mahasiswa termotivasi untuk membaca tulisan dosen idealnya.

Upaya pengembangan diri dosen yang harus dilakukan secara demokratis bisa memanfaatkan institusi jurnalistik yakni koran dan majalah, dengan cara membuat tulisan-tulisan kreatif. Tulisan kreatif dosen tentu terkait dengan upaya pengembangan dirinya dalam melaksanakan tugas kependidikan maupun dalam rangka pengabdian kepada masyarakat.

Tradisi menulis di media massa bagi kalangan profesi dosen tampaknya masih belum berjalan sebagaimana yang diharapkan. Tetapi, bila sekedar mengikuti perkembangan zaman dengan memanfaatkan jasa teknologi komunikasi dan media informasi, tampaknya kaum dosen sudah mampu melakukannya secara optimal.

Globalisasi merupakan suatu proses untuk meletakkan dunia dibawah satu unit yang sama tanpa dibatasi oleh kedudukan geografi suatu negara. Melalui proses ini dunia tidak lagi mempunyai perbatasan dengan ruang udara dan terbuka luas untuk dimasuki oleh berbagai informasi yang disalurkan melalui media komunikasi, seperti internet, media elektronik dan teknologi *cyber*. Perkembangan ini memungkinkan hubungan antara sebuah negara dengan negara lain dan hubungan sesama manusia dilakukan secara singkat (Syarbaini, 2012). Pada bagian berikutnya, Syahril Syarbaini, mendefinisikan globalisasi sebagai suatu proses kehidupan yang serba luas dan meliputi segala aspek kehidupan, seperti politik, ideologi, sosial budaya, dan ekonomi yang dapat dirasakan oleh seluruh umat manusia di dunia (dunai tanpa batas).

Di wilayah Provinsi Banten ada gejala bahwa dosen lembaga pendidikan tenaga kependidikan (LPTK) masih terasa enggan untuk menuangkan pemikiran kreatifnya kedalam media massa lokal dan regional, apalagi media massa nasional. Padahal kelompok profesi tersebut sudah terbiasa berkecimpung pada kegiatan pengembangan intelektual. Mereka senang membaca dan punya banyak pengalaman dalam menuangkan ide-ide segar dan kreatifnya ketika menjadi mahasiswa maupun pada saat berfungsi sebagai dosen. Kemampuan dosen dalam melakukan budaya literasi sangat cocok untuk dikembangkan lebih jauh dalam rangka mengisi dan mengendalikan kehidupan di era global. Bukankah seorang futurology ulung, Alvin Toffler, pernah merekomendasikan dalam bukunya Future Shock (Kejutan Masa Depan) bahwa seluruh penduduk planet bumi ini harus memiliki tiga pekerjaan pokok sekaligus. Kalau saran tersebut tidak diikuti dan dilaksanakan dikhawatirkan mereka akan kolaps dalam menghadapi Irma kidupan yang serba berubah dengan cepat.

Dalam konteks menghadapi era global, maka dosen sangat diharapkan untuk memiliki skill yang memadai dalam dunia literasi. Dengan tekanan berapaya merubah tradisi “membaca” hasil-hasil budaya literasi menjadi budaya baru yakni “menulis” sebagian pengalamannya di berbagai media massa lokal, nasional, regional dan bahkan internasional.

B. Konsep Dasar Jurnalistik Pendidikan

Jurnalistik berasal dari kata “journal” yang berarti hari, dimana segala berita atau warta sehari itu termuat dalam lembaran yang tercetak. Dalam kamus Bahasa Inggris, “journal” diartikan sebagai majalah, surat kabar dan diary (buku catatan harian). Sedangkan “journalism” diartikan sebagai kewartawanan (Asep Syamsul M. Romli, 1999).

Sedangkan menurut M. Sirozi dalam Anis Fauzi (2007), jurnalistik pendidikan adalah seni pemberitaan dan persuratkabaran yang berkaitan dengan usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya. Pengertian lainnya, jurnalistik pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses belajar agar peserta didik secara aktif mengembangkan potensi dirinya melalui pemanfaatan seni pemberitaan dan persuratkabaran.

Berkat kemajuan teknologi komunikasi dan ditemukannya percetakan surat kabar dengan sistem silinder (rotasi), maka istilah “pers” pun muncul. Sehingga orang lalu mengidentifikasikan istilah “jurnalistik” dengan istilah “pers”. Dalam kamus Bahasa Inggris, pers (press) berarti mesin pencetak, orang-orang yang terlibat dalam kepenulisan atau produksi berita, menekan dan sebagainya. Pada bagian berikutnya, Asep Syamsul M. Romli (1999) mengartikan jurnalistik sebagai “proses kegiatan meliput, membuat dan menyebarkan peristiwa yang bernilai berita (news) dan pandangan (views) kepada khalayak melalui saluran media massa (cetak atau elektronik).

Dunia kepenulisan merupakan dunia yang unik dari masa ke masa. Banyak penulis dan pengarang yang muncul dan kemudian menghilang. Banyak buku yang ditulis tentang suatu hal, dan akan semakin lebih banyak lagi orang yang menulis tentang hal yang sama. Banyak buku tentang teknik mengarang ditulis orang, dan akan lebih banyak lagi orang yang berminat untuk menulis tentang tema yang sama.

Orang-orang yang terlibat dibalik tergelarnya halaman surat kabar, sesungguhnya bukan hanya wartawan, tetapi masih banyak lagi yang lainnya, seperti penulis lepas (*free lance*), juru kamera, juru bayar, humas, petugas iklan, satpam atau security, supir dan sebagainya. Dalam hal ini, dosen

berpotensi besar untuk menjadi penulis lepas (*free lance*) dalam bidang pendidikan.

Dedi Supriadi (2004) dikenal sebagai seorang intelektual pendidikan yang ikut melahirkan gagasan-gagasan cerdas dan inovatif dalam bidang pendidikan. Pada bagian kata pengantar buku “Membangun Bangsa melalui Pendidikan”, diotor buku tersebut (Rahmat Mulyana) menyatakan bahwa ketika dunia pendidikan merindukan hentakan pemikiran yang dapat memberi jalan keluar dari sejumlah persoalan yang dihadapi, beliau sering tampil sebagai “problem solver” dengan karakteristiknya yang lugas dan bernas. Begitu juga, pada saat dunia pendidikan diwarnai oleh lahirnya kebijakan baru atau program-program baru, pikiran-pikiran cemerlangnya mampu mengharu-birukan arus perubahan yang terjadi.

Dalam konteks selera masyarakat, pada umumnya media massa cetak menyediakan sebagian halamannya untuk menampung opini atau pendapat pribadi (wujud dari fungsi pers sebagai alat kontrol sosial). Opini ini, bisa berupa opini umum, bisa pula berupa opini redaksi. Wujud tulisan opini umum adalah artikel, kolom, dan surat pembaca. Sedangkan, wujud tulisan opini redaksi adalah tajuk rencana, pojok, dan karikatur. Melihat hal ini, jelaslah bahwa artikel jurnalistik berada di wilayah opini umum (Sudarwan Danim, 2011).

Bentuk tulisan yang bisa dihasilkan oleh penulis dengan profesi awalnya sebagai tenaga pendidik adalah: opini, essay, feature, artikel ilmiah, ringkasan hasil penelitian, resensi buku, dan menulis buku. Bagi profesi dosen, bentuk tulisan yang cocok untuk ditekuni dan dikembangkan lebih jauh antara lain: opini, essay, artikel ilmiah, ringkasan hasil penelitian, serta buku.

C. Pengembangan Profesi Dosen

Didalam Pasal 6 Undang-Undang No. 14 tentang Guru dan Dosen menyebutkan bahwa kedudukan dosen sebagai tenaga profesional bertujuan untuk melaksanakan sistem pendidikan nasional dan mewujudkan tujuan pendidikan nasional, yaitu berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, serta menjadi warga negara yang demokratis dan bertanggungjawab.

Dalam hal ini, langkah-langkah strategis yang perlu dilakukan oleh pimpinan perguruan tinggi meliputi penataan dan konsolidasi manajemen, perencanaan dan pengagendaan peningkatan kualifikasi SDM, membangun jaringan antar lembaga pendidikan tinggi di dalam dan luar negeri, pengembangan materi ajar, penelitian dan pengembangan.

Penataan dan konsolidasi manajemen. Penataan manajemen internal lembaga perguruan tinggi adalah kunci pembuka kesuksesan selanjutnya; tanpa keberhasilan penataan manajemen internal, segenap manfaat diatur dalam UU Guru dan Dosen tidak akan dapat diakses. Tidaklah mudah untuk menata manajemen internal yang carut marut, tertutup, tradisional, apalagi jika telah dihindangi oleh aroma penyimpangan, korupsi, kolusi dan nepotisme finansial maupun akademik. Namun, tidak ada pilihan lain bagi perguruan tinggi yang ingin bangkit. Peran kepemimpinan oleh badan penyelenggara atau pimpinan perguruan tinggi harus tampil dengan visi baru untuk perubahan. Jika kepemimpinan *existing* tidak menampakkan visi perubahan dan pembaharuan, maka perlu ada eksponen di dalam, baik dari kalangan *middle management* dan para dosen, yang dapat didukung komponen mahasiswa untuk mendiskusikan dan memberikan peluang kepada perubahan dan penyesuaian untuk terjadi.

Penataan dan konsolidasi manajemen internal berarti hadirnya mekanisme pembuatan dan eksekusi keputusan yang dapat diterima dan secara proporsional menyenangkan semua pihak. Para pihak pun sesuai kewenangan masing-masing dapat mengakses produk-produk dan mengawasi jalannya serta memberikan masukan atau evaluasi atas kebijakan-kebijakan yang telah ditetapkan. Dinamika dan konflik yang muncul berada dalam dimensi-dimensi yang dapat dikelola dan menyehatkan. Tidak ada lagi masalah yang berlarut-larut atau penyimpangan yang kronis karena ditutup-tutupi atau dibiarkan begitu saja. Dengan demikian, energi organisasi dapat dikonsentrasikan pada agenda-agenda berikutnya yang sudah menunggu.

Pengagendaan peningkatan kualifikasi SDM. Langkah strategis yang harus ditempuh adalah agar dosen-dosen perlu menunjukkan kesungguhan untuk bekerja total pada profesi pendidik dosen walaupun masih merasa kekurangan dari segi penghasilan. Namun demikian, dalam kondisi di mana para dosen atau tenaga kependidikan lainnya benar-benar masih tidak memadai dari segi penghasilan, pimpinan perguruan tinggi perlu mencari terobosan-terobosan kreatif sehingga apa yang terjadi benar-benar telah merupakan upaya maksimal yang dapat dipahami semua pihak.

Sebagai bagian dari agenda peningkatan kualifikasi SDM, penugasan untuk studi lanjut bagi para dosen seyogyanya tidak hanya diarahkan ke dalam negeri, tetapi dimungkinkan agar mereka dapat melanjutkan studi ke luar negeri melalui berbagai skema beasiswa yang cukup banyak jumlahnya di dunia. Langkah yang perlu diambil oleh perguruan tinggi adalah menyediakan atau mengikutsertakan para dosen potensial untuk mengikuti pelatihan bahasa Inggris intensif dan untuk melanjutkan studi ke luar negeri, termasuk agar bisa memiliki skor bahasa Inggris seperti TOEFL atau IELTS yang memenuhi syarat.

Membangun jaringan antar lembaga pendidikan tinggi di dalam dan luar negeri. Langkah ini sangat diperlukan untuk meningkatkan kemampuan belajar dari *best practices* perguruan tinggi yang telah maju. Pimpinan perguruan tinggi perlu membangun komunikasi dan lobi dengan perguruan tinggi maju dalam dan luar negeri untuk mencari peluang pengiriman tenaga dosen untuk melakukan pendalaman disiplin ilmu, menghasilkan karya ilmiah tertentu, dengan belajar di bawah bimbingan atau dengan mendampingi para dosen senior atau guru besar di sebuah perguruan tinggi maju. Di tataran internasional, cukup banyak tersedia program *fellowships*, *post-masters* atau *post-doctoral* yaitu beasiswa yang ditujukan kepada kolega dosen dengan tujuan-tujuan yang telah disebutkan. Peluang-peluang sepantasnya bisa diakses oleh para dosen perguruan tinggi. Informasi tentang berbagai peluang dapat di-*search* melalui internet yang kemudian ditindaklanjuti melalui surat menyurat elektronik atau via pos, atau dengan kunjungan langsung ke kedutaan-kedutaan besar negara sahabat di Jakarta.

Pengembangan materi ajar, penelitian dan pengembangan. Biasanya perguruan tinggi yang terakreditasi diberi akses cukup luas untuk mendapatkan hibah penulisan buku ajar, penelitian dan pengembangan dari Ditjen Dikti. Di samping Ditjen Dikti, Pemda melalui dinas terkait biasanya juga memiliki banyak program penelitian atau pengembangan yang relevan dengan keahlian para dosen perguruan tinggi, walaupun sering luput dari akses perguruan tinggi karena belum dibukanya jaringan kerja sehingga dilakukan perguruan tinggi negeri atau lembaga tertentu yang berlangganan walaupun letak geografisnya lebih jauh, atau dikerjakan asal-asalan oleh pejabat Pemda setempat. Namun, kiranya kegiatan semacam ini tidak terpaku pada ada tidaknya hibah dari Pemerintah karena sustainabilitas pengembangan profesionalisme harus difasilitasi oleh lembaga dalam kondisi atau tidak adanya bantuan. Perguruan tinggi terakreditasi biasanya potensi untuk menganggarkan sejumlah dana yang cukup untuk merangsang

kreativitas dosen untuk tetap berkarya. Masalahnya, kadang-kadang program ini tidak dijadikan prioritas kecuali pada saat menjelang akreditasi di mana karya tulis dosen diperlukan persyaratannya. Seyogyanya program ini menjadi kegiatan integral dan berkelanjutan dari semua perguruan tinggi, walaupun sifatnya berbasis kinerja, yaitu hanya dapat diakses oleh mereka yang bekerja dan berprestasi. Misalnya, sebuah perguruan tinggi menganggarkan untuk masing-masing dosen Rp 5.000.000,- untuk sebuah karya tulis ilmiah yang terbit di jurnal internasional terindex atau jurnal ilmiah nasional terakreditasi Kemenristekdikti, atau sebagai insentif untuk proses produksi sebuah karya buku teks, buku akademik, atau kegiatan pengabdian kepada masyarakat secara langsung.

Pengembangan profesi dosen dapat pula dilaksanakan secara pribadi dan secara kelompok. Secara pribadi, dosen tidak boleh berhenti untuk belajar. Prinsip belajar seumur hidup merupakan prinsip belajar yang harus tetap digunakan oleh dosen agar profesionalitas dosen tetap terjamin. Ada beberapa usaha yang bisa dilakukan dosen untuk mengembangkan profesionalitasnya secara individual, antara lain melalui penataran, belajar sendiri dengan menggunakan prinsip belajar seumur hidup, serta melalui media masa.

Selain dilakukan secara pribadi, pengembangan profesi juga dapat dilakukan secara kelompok. Hal ini dapat dilakukan melalui organisasi profesi dosen. Yang dimaksudkan dengan organisasi profesi ini ialah organisasi atau perkumpulan yang memiliki ikatan-ikatan tertentu dari suatu jenis keahlian atau jabatan seperti Ikatan Dosen Republik Indonesia (IDRI). Melalui organisasi ini dosen dapat saling mengenal satu dengan yang lainnya dan berdiskusi tentang bagaimana mengembangkan bahan kuliah atau juga melaksanakan penelitian bersama terkait bidang keilmuan yang digelutinya.

Penguasaan para dosen terhadap teknologi informasi sangat berpengaruh terhadap kesuksesannya dalam mengelola pembelajaran di perguruan tinggi. Pengembangan kemampuan memanfaatkan teknologi informasi ini dibutuhkan dalam perencanaan pendidikan, terutama yang terkait dengan analisis, desain, implementasi, manajemen, hingga evaluasi instruksional pendidikan.

Pendirian lembaga atau pusat-pusat pengembangan ilmu pengetahuan dan profesi akademis, termasuk profesi dosen, yang prioritas kegiatannya terkait dengan pelaksanaan riset-riset ilmiah dan pelatihan peningkatan kompetensi akademis. Kerjasama ilmiah dengan perguruan tinggi lain, baik berupa pertukaran dosen, riset bersama (*join research*), maupun program *double degree*. Kerjasama ilmiah ini juga bisa dilakukan antara perguruan tinggi dengan pusat-pusat penelitian, atau perusahaan-perusahaan, baik di tingkat nasional maupun internasional.

D. Wawasan Jurnalistik Pendidikan Bagi Dosen

Dosen bukan hanya dituntut pakar dalam bidang kajian ilmunya (mengajarkan, meneliti, dan mengabdikannya kepada masyarakat), tetapi juga dituntut untuk mampu berkomunikasi (verbal dan tulisan); mampu menguasai dan memanfaatkan teknologi informasi dan komunikasi (ICT); memiliki jejaring (*networking*) yang luas; peka terhadap perubahan dan perkembangan yang terjadi di dunia luar, bersikap *outward looking*, dan lain-lain. Pemaian waktu bekerja dosen harus dilakukan secara proporsional dan berkeadilan (Totok Djuroto, 2005).

Di Indonesia ini banyak ilmuwan linguistik dan sastra yang tidak berkarya tulis. Sebaliknya, banyak ilmuwan bukan jebolan fakultas sastra yang produktif menulis mengalahkan jebolan fakultas sastra. Itulah bukti kegagalan pengajaran menulis di masa silam. Kini diperlukan paradigm baru untuk

merajut masa depan. Kami berharap, 5-10 tahun dari sekarang karya tulis anda akan menghiasi kolom-kolom opini dan sastra pada surat kabar dan majalah. Atau, mungkin buku anda akan terpajang di sebilangan toko buku (Arwildayanto, 2013).

Pada bagian lainnya, A. Chaedar Alwasilah & Senny Suzanna Alwasilah (2007) menegaskan bahwa kita tidak perlu malu mengatakan anggota masyarakat akademik, kaum intelektual Indonesia belum banyak berkarya tulis. Dalam hal ini kita kalah oleh tetangga serumpun kita yang berakarkan kebudayaan melayu, yakni Malaysia. Di Malaysia rata-rata pertahun terbit sekitar 6.000 sampai 7.000 judul buku baru. Sementara itu, Indonesia baru mampu menerbitkan sekitar 4.000 sampai 5.000 judul buku pertahun. Padahal jumlah penduduk kita 10 kali lipat jumlah penduduk Malaysia. Idealnya, setiap tahun kita menerbitkan 10 kali lipat terbitan mereka, yaitu 60.000 judul buku. Untuk mengejar Malaysia saja, setiap dosen di Indonesia saban tahun harus menulis satu buku.

E. Kesimpulan

Berdasarkan pembahasan diatas dapat ditarik kesimpulan sebagai berikut: Pertama, wawasan jurnalistik pendidikan perlu dimiliki, dikuasai dan dikembangkan lebih jauh oleh para dosen agar proses pembelajaran yang mereka sampaikan tidak membosankan, penuh empati, bernuansa *human interest*; Kedua, profesi dosen sangat kental dengan budaya akademik, kebebasan mimbar, kebebasan mimbar akademik, dan otonomi keilmuan yang berpeluang diungkapkan melalui karya tulis dalam bentuk opini, essay, ringkasan hasil penelitian, dan buku hasil penelitian. Ketiga, seorang dosen yang merasa serius ingin menjadi penulis, harus berani menyatakan “aku menulis, karena itu aku ada”, sehingga bisa lebih siap dalam menghadapi berbagai tantangan di era global ini.

Dengan memahami wawasan jurnalistik pendidikan, minimal seorang dosen bisa menulis tulisan ilmiah yang diterbitkan di jurnal nasional tidak terakreditasi Kemenristekdikti maupun jurnal internasional terndex.

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STRATEGI PEMASARAN PENDIDIKAN PONDOK PESANTREN QUTHROTUL FALAH

ABSTRAK

Pondok Pesantren Qothrotul Falah Cikulur Kabupaten Lebak Provinsi Banten, pada awalnya, sangat kental nuansa dan pendekatan salafi. Namun, seiring tuntutan zaman yang kian kompetitif, pihak pengelola merespon tuntutan itu. Bentuk respon itu misalnya, pihak pengelola memasukkan sistem pengajaran Bahasa Arab modern, Bahasa Inggris, mendirikan pendidikan formal (MTs dan SMA), dan berbagai kegiatan ekstra meliputi hidup berorganisasi, kepramukaan, PMR, Paskibra, olah raga, drum band, marawis, komputer, kesenian, muhadharah dan qira'ah al-Qur'an. Untuk memudahkan dalam proses penelitian, maka dirumuskan fokus permasalahannya adalah bagaimana strategi pemasaran pendidikan Pondok Pesantren Qothrotul Falah. Dilihat dari segi metodologinya, penelitian ini merupakan jenis penelitian kualitatif. Dari segi sifatnya, penelitian ini bisa dikategorikan sebagai deskriptif analitis, terlihat dari cara mengumpulkan dan merekap data yang bukan dicatat dalam bentuk angka, namun penjelasan sejelas-jelasnya dan sedalam-dalamnya. Jenis penelitiannya adalah studi kasus: yaitu meneliti suatu kasus atau fenomena tertentu yang ada dalam masyarakat yang dilakukan secara mendalam. Kajian ini menyimpulkan bahwa strategi pemasaran pendidikan yang dilakukan oleh Pondok Pesantren Qothrotul Falah mencakup empat belas macam, yaitu: ceramah kiai, penulisan karya, publikasi media massa, pemasangan spanduk, penyebaran brosur, penyebaran

kalender, penyebaran bulletin, publikasi face book, publikasi instagram, publikasi website, pelibatan peran serta masyarakat, pelibatan peran serta alumni, informasi melalui WAG (WhatsApp Group), dan Siaran Radio.

Kata Kunci: *Strategi pemasaran, jasa pendidikan, pondok pesantren, Quthrotul Falah*

A. PENDAHULUAN

Menurut Marwan Saridjo, sesungguhnya sejarah pondok pesantren merupakan bagian yang tidak terpisahkan dari sejarah pertumbuhan masyarakat Indonesia. Hal itu dapat dibuktikan bahwa sejak kurun kerajaan Islam pertama di Aceh dalam abad-abad pertama Hijriyah, kemudian di kurun zaman Wali Songo sampai permulaan abad 20 banyak para wali dan ulama yang menjadi cikal-bakal desa baru (Marwan Saridjo, t.t.: 7).⁶⁶ Pesantren merupakan lembaga pendidikan Islam yang unik di Indonesia. Lembaga pendidikan ini telah berkembang khususnya di Jawa selama berabad-abad. Maulana Malik Ibrahim (meninggal 7 April 1419 di Gresik Jawa Timur), spiritual father Wali Songo, dalam masyarakat santri Jawa dipandang sebagai gurunya tradisi pesantren di tanah Jawa.⁶⁷ Dan begitulah pondok pesantren terus berkembang hingga kini.

Menurut Ibn Chudzaifah, secara garis besar lembaga-lembaga pesantren dikelompokkan dalam dua kelompok besar, yaitu: 1. Pesantren Salafi, yang mempertahankan pengajaran kitab-kitab Islam klasik (kitab kuning) sebagai inti pengajaran dan pendidikan Islam di dalam pesantren.

⁶⁶Marwan Saridjo, *Sejarah Pondok Pesantren di Indonesia* (Jakarta: Dharma Bhakti, T.Th.), h. 7.

⁶⁷Saifuddin Zuhri, *Sejarah Kebangkitan Islam dan Perkembangannya di Indonesia* (Bandung: al-Ma'arif Bandung, T.Th.), h. 263.

Sistem pengajaran menggunakan sistem *sorogan* dan *bandongan*, demikian pula bahasa Jawa dipakai sebagai bahasa penerjemah. Biasanya jenis pesantren ini disebut sebagai pesantren tradisional. 2. Pesantren Khalafi Pesantren ini sudah bisa dibilang pesantren modern, karena telah memasukkan pelajaran-pelajaran umum.⁶⁸ Kategori pesantren yang dilakukan oleh Ibn Chudzaifah ini sebenarnya dinukil dari kategori yang dilakukan oleh Zamakhsyari beberapa puluh tahun silam,⁶⁹ yang memang menjadi karya terbaik pertama tentang pesantren. RZ. Ricky Satria Wiranata, mengategorikan model pesantren menjadi tiga: Pesantren Tradisional/Salaf, Pesantren Modern dan Pesantren Komprehensif yang merupakan perpaduan antara Pesantren Tradisional dan Pesantren Modern.⁷⁰

Dan diantara pondok pesantren yang diinisiasi pendiriannya sebagai perwujudan atas spirit ayat dan Hadis tentang pendidikan itu, sebagaimana pesantren-pesantren lain di Indonesia, adalah Pondok Pesantren Qothrotul Falah. Pesantren ini beralamat di Jl. Sampay-Cileles Km. 05 Kec. Cikukur Kab. Lebak Provinsi Banten.

Sistem pengajaran di Pondok Pesantren Qothrotul Falah, pada awalnya, sangat kental nuansa dan pendekatan salafi. Misalnya, pengajian kitab kuning dilakukan dengan sistem *weton/sorogan* (para santri membaca kitab di hadapan guru), *bandongan* (guru membaca kitab di hadapan para santri), dan musyawarah ala pondok pesantren klasik. Namun, seiring tuntutan zaman yang kian kompetitif, pihak pengelola mau tidak mau, harus merespon tuntutan itu. Bentuk respon itu misalnya, pihak pengelola memasukkan sistem

68Ibnu Chudzaifah, "Tantangan Pondok Pesantren dalam Menghadapi Era Bonus Demografi," *Al-Riwayah: Jurnal Kependidikan*, Volume 10, Nomor 2, September 2018, h. 414.

69Zamakhsyari Dhofier, *Tradisi Pesantren* (Yogyakarta: LP3ES, 1982), h. 41.

70RZ. Ricky Satria Wiranata, "Tantangan, Prospek dan Peran Pesantren dalam Pendidikan Karakter di Era Revolusi Industri 4.0," *Jurnal Komunikasi dan Pendidikan Islam*, Volume 8, Nomor 1, Juni 2018, h. 74-75.

pengajaran Bahasa Arab modern, Bahasa Inggris, mendirikan pendidikan formal (MTs dan SMA), dan berbagai kegiatan ekstra meliputi hidup berorganisasi, kepramukaan, PMR, Paskibra, olah raga, drum band, marawis, komputer, kesenian, muhadharah dan qira'ah al-Qur'an. Semua itu diniatkan untuk memberikan bekal yang memadai bagi para santri, untuk bersaing dalam menghadapi era yang semakin global. Disamping menguasai keilmuan salaf, para santri juga dituntut menguasai keilmuan modern. Itulah idealitas yang seharusnya dimiliki generasi muslim saat ini.⁷¹

Dari sisi usia, sejak pendiriannya pada 1991, Pondok Pesantren Qothrotul Falah tergolong tidak muda lagi. Usianya sudah memasuki 28 tahun, dan telah melakukan banyak kegiatan tambahan yang terkait dengan pendidikan maupun keterampilan. Idealnya, di usianya yang telah melewati masa perak, pesantren ini telah menjadi pesantren yang besar dan terdepan. Sayangnya, dalam ranah kenyataannya, pesantren ini justru tertinggal oleh beberapa pesantren lainnya di wilayah Lebak Banten yang *nota bene* berdiri jauh setelah pondok pesantren ini.

Yang menjadi pertanyaan besar, kenapa Pondok Pesantren Qothrotul Falah yang dari sisi usia lebih tua dan SDM pengelolanya cukup baik, dan bahkan berlatar belakang yang beragam, justru mengalami ketertinggalan dari pesantren lain yang usianya jauh lebih muda? Padahal dalam hal penyelenggaraan pendidikan dan pengelolaan, juga kualitas lulusan yang bisa dibuktikan dalam beberapa ajang perlombaan dan kiprahnya dalam masyarakat, Pondok Pesantren Qothrotul Falah Cikur Lebak Banten tidak kalah dengan pesantren-pesantren yang disebutkan di atas. Strategi apa yang digunakan oleh pesantren untuk memasarkan produk pendidikannya.

71Ade Bujhaerimi, "Sejarah Singkat Pondok Pesantren Qothrotul Falah", dalam <http://www.qothrotulfalah.com/home/profil/riwayat-pesantren.html>.

Untuk memudahkan dalam proses penelitian ini, maka dirumuskan pokok permasalahannya adalah bagaimana strategi pemasaran pendidikan Podok Pesantren Qothrotul Falah Cikukur Lebak Banten ?

E. METODE

Dilihat dari segi metodologinya, penelitian ini merupakan jenis penelitian kualitatif. Menurut Moloeng, yang dimaksud penelitian kualitatif adalah rangkaian kegiatan atau proses menjangkau informasi dari kondisi sewajarnya dalam kehidupan suatu obyek, dihubungkan dengan suatu masalah, baik dari sudut pandang teoritis maupun praktis.⁷² Sedangkan menurut Lichtman, penelitian kualitatif adalah suatu cara untuk mengetahui sesuatu, di mana seorang peneliti mengumpulkan, mengorganisasikan, dan menginterpretasikan informasi yang diperoleh dari manusia dengan menggunakan mata atau telinga sebagai penyaring. Dalam penelitian ini, seringkali peneliti menggunakan wawancara mendalam (*deep interview*) atau observasi terhadap manusia dalam situasi (*setting*) yang alamiah, online atau sosial.⁷³

Dari segi sifatnya, penelitian ini bisa dikategorikan sebagai deskriptif analitis, terlihat dari cara mengumpulkan dan merekap data yang bukan dicatat dalam bentuk angka, namun penjelasan sejelas-jelasnya dan sedalam-dalamnya. Dan jenisnya adalah studi kasus: yaitu meneliti suatu kasus atau fenomena tertentu yang ada dalam masyarakat yang dilakukan secara mendalam untuk mempelajari latar belakang keadaan, dan interaksi yang terjadi. Studi kasus dilakukan pada satu kesatuan sistem yang bisa berupa suatu program, kegiatan, peristiwa, atau sekelompok individu yang ada pada keadaan atau kondisi tertentu. Karena khusus meneliti suatu hal atau sistem

72Lexy J. Moloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), h. 6.

73Darwyansyah, *Metode Penelitian Kualitatif dan Kuantitatif*, h. 31

tertentu, penelitian studi kasus bukanlah dilakukan untuk menarik kesimpulan terhadap fenomena dari suatu populasi atau kumpulan tertentu.

Lokasi penelitian ini adalah Pondok Pesantren Qothrotul Falah yang beralamat di Jl. Sampay-Cileles Km. 05 Kp. Sarian Ds. Sumurbandung Kec. Cikukur Kab. Lebak Prop. Banten.

Selain data-data atau dokumentasi Pondok Pesantren Qothrotul Falah, sumber datanya adalah orang yang memiliki power dan otoritas di lembaga ini. Sumber data utamanya dalam bentuk program kerja, kata-kata dan tindakan orang yang diamati, dan diwawancarai. Sumber utama ini dapat dicatat melalui catatan tertulis, pengangketan atau melalui perekaman video dan pengambilan foto.

Peneliti kualitatif berfungsi menetapkan fokus penelitian, memilih informan atau partisipan sebagai sumber data, menafsirkan data dan membuat kesimpulan atas temuannya. Fokusnya adalah tentang strategi pemasaran pendidikan Pondok Pesantren Qothrotul Falah Cikukur Lebak Banten.

Teknik Pengumpulan Data yang dikembangkan antara lain: observasi, wawancara, dokumentasi, angket, triangulasi, member check, dan catatan lapangan.

Teknik Analisis Data adalah pengamatan pada seluruh data yang dikumpulkan dari berbagai sumber yang didapatkan dari lapangan penelitian, baik itu melalui data observasi, wawancara, pengamatan dokumen atau gabungan dari keduanya.⁷⁴ Dalam teknik analisis data ini, langkah-langkah yang bisa dilakukan adalah:

⁷⁴Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, 1998), h. 235.

a. Reduksi Data

Reduksi data adalah merangkum, memilih hal-hal yang pokok. Memfokuskan pada hal-hal yang penting, dicari tema dan polanya. Dengan demikian data yang telah direduksi akan memberikan gambaran yang lebih jelas dan mencarinya bila diperlukan.⁷⁵

b. Penyajian Data

Dalam hal ini Miles dan Huberman menyatakan yang paling sering digunakan untuk menyajikan data dalam penelitian kualitatif adalah dengan teks yang bersifat naratif.⁷⁶

c. Verifikasi

Temuan yang berupa deskripsi atau gambaran suatu objek yang sebelumnya masih remang-remang atau gelap, sehingga setelah diteliti menjadi jelas, dapat berupa hubungan kasual atau interaktif, hipotesis atau teori.⁷⁷

F. HASIL PENELITIAN DAN PEMBAHASAN

Sebelum memasarkan produk jasa pendidikan ini, maka ada beberapa hal yang semestinya diperhatikan oleh lembaga pendidikan, tak terkecuali Pondok Pesantren Qothrotul Falah Cikulur Lebak Banten. Harapannya tentu saja supaya apa yang dipasarkan benar-benar bisa diterima oleh masyarakat luas sebagai konsumen, karena sesuai dengan kebutuhan dan harapan mereka. Untuk itu, yang penting dilakukan terlebih dahulu adalah:

⁷⁵Sugiyono, *Metode Penelitian: Kualitatif, Kuantitatif dan R & D*, h. 247.

⁷⁶Sugiyono, *Metode Penelitian: Kualitatif, Kuantitatif dan R & D*, h. 249.

⁷⁷Sugiyono, *Metode Penelitian: Kualitatif, Kuantitatif dan R & D*, h. 252.

1. Identifikasi Pasar

Bagaimana dengan identifikasi pasar yang dilakukan oleh Pondok Pesantren Qothrotul Falah Cikurur Lebak Banten? Menurut penuturan beberapa pengelola pesantren, secara serius dan khusus identifikasi pasar ini tidak pernah dilakukan untuk kepentingan pemasaran produk pendidikannya. Hal ini diakui secara jujur oleh Kepala MTs Qothrotul Falah Ahmad Turmudzi⁷⁸ dan Wakil Kepala Bidang Kurikulum Agus Faiz Awaluddin.⁷⁹ Hal sama juga diakui oleh Koordinator Majelis Pembimbing Santri (MPS) Qothrotul Falah Nurul H. Maarif. “Belum pernah dilakukan identifikasi pasar secara serius melalui penelitian. Ini barangkali kelemahan lembaga ini dan semestinya menjadi catatan ke depan,” ujarnya.⁸⁰ Ke depan, tentu saja identifikasi pasar ini perlu dilakukan, untuk mengetahui sesungguhnya siapa sasaran produk pendidikan lembaga ini.

2. Segmentasi Pasar

Pondok Pesantren Qothrotul Falah, rupanya juga belum memiliki segmentasi pasar yang jelas. Kelompok masyarakat mana yang disasar oleh jasa pendidikan yang ditawarkan juga sifatnya universal atau umum. Dikatakan oleh Kepala Madrasah Diniyah Kitab Kuning Sufyan Sadeli, misalnya, sasarannya bersifat umum yaitu masyarakat sekitar.⁸¹ Hal sama dikatakan juga oleh Kepala MTs Qothrotul Falah, Ahmad Turmudzi. “Semua kalangan

⁷⁸Wawancara dengan Kepala MTs Qothrotul Falah, Ahmad Turmudzi, Selasa, 10 September 2019.

⁷⁹Wawancara dengan Waka Kurikulum, Agus Faiz Awaluddin, Ahad, 8 September 2019.

⁸⁰Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

⁸¹Wawancara dengan Kepala Madrasah Diniyah Kitab Kuning, Sufyan Sadeli, Senin, 9 September 2019.

masyarakat,” jelasnya ketika diwawancara tentang segmentasi pasar yang dimaksud.⁸²

Namun jika dicermati dengan seksama, berdasarkan data yang ada dan berdasarkan hasil wawancara dengan wali santri yang dilakukan secara khusus oleh Panitia Penerimaan Santri Baru (PPSB) Pondok Pesantren Qothrotul Falah pada setiap ajaran baru, dalam konteks ekonomi secara umum santri Pondok Pesantren Qothrotul Falah berangkat dari keluarga masyarakat kelas menengah ke bawah. Hal ini diakui oleh Wakil Kepala Bidang Kurikulum, Agus Faiz Awaludin, yang menyatakan bahwa segmen pasar masih level masyarakat menengah ke bawah.⁸³

3. Diferensiasi Produk

Produk unggulan yang ditawarkan Pondok Pesantren Qothrotul Falah sesungguhnya tidak jauh berbeda dengan produk yang ditawarkan oleh pesantren-pesantren lain yang berlatar belakang salafiah atau tradisional. Dikatakan oleh Agus Faiz Awaluddin, produk unggulan yang ditawarkan lembaga ini adalah kitab kuning dan *tahfi>d{* (hafalan al-Qur’an).⁸⁴ Hal sama dikatakan Kepala MTs Qothrotul Falah Ahmad Tumudzi⁸⁵ dan Koordinator MPS Qothrotul Falah Nurul H. Maarif.⁸⁶ “Kami ingin menjadikan *tahfid{* dan kitab kuning sebagai produk unggulan,” kata Pengasuh Pondok, KH. Ahmad

⁸²Wawancara dengan Kepala MTs Qothrotul Falah, Ahmad Turmudzi, Selasa, 10 September 2019.

⁸³Wawancara dengan Waka Kurikulum, Agus Faiz Awaluddin, Ahad, 8 September 2019.

⁸⁴Wawancara dengan Waka Kurikulum, Agus Faiz Awaluddin, Ahad, 8 September 2019

⁸⁵Wawancara dengan Kepala MTs Qothrotul Falah, Ahmad Turmudzi, Selasa, 10 September 2019

⁸⁶Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

Syatibi Hambali.⁸⁷ Dua produk ini menjadi kebijakan resmi Pondok Pesantren Qothrotul Falah, yang akan selalu dikedepankan dalam pemasarannya, yang karenanya harus didukung dan disosialisasikan oleh seluruh keluarga besar pesantren.

Dikatakan Koordinator Majelis Pembimbing Santri (MPS) Qothrotul Falah Nurul H. Maarif, untuk kitab kuning, proses pengajaran dilakukan dengan sistem klasikal (berdasarkan kelas-kelas). “Semua ada enam kelas. Kelas 1 sampai kelas 6, dengan jenjang kitab kuning yang berbeda-beda. Kitab nahwu untuk kelas 1 dan kelas atasnya akan dibedakan. Kitab fikih juga akan dibedakan sesuai kelas. Begitu juga tauhid,” ujarnya.⁸⁸

Adapun kitab-kitab kuning yang diajarkan di Pondok Pesantren Qothrotul Falah adalah sebagai berikut: Nahwu (*Awa>mil, Matn al-Juru>miyyah, Mutammimah, ‘Imri>t}i>, AlfiyahIbn Ma>lik*), Sharaf (*al-Amtsilah al-Tas}ri>fiyyah*), Tajwid, Fikih (*Baya>n al-Arka>n, Safi>nah al-S}ala>h, al-Maba>di’ al-Fiqhiyyah, Matn al-Gha>yah wa al-Taqri>b, Fath} al-Qari>b, Riya>z} al-Badi>’ah*), *Us}ul al-Fiqh (Maba>di Awwaliyyah)*, akidah (*‘Aqi>dah al-Awwa>m dan Ti>ja>n al-Darari>*), Ilmu Hadis (*al-Mand}u>mah Baiqu>niyyah*), akhlak (*Taysi>r al-Khalla>q, al-Akhla>q li al-Bani>n*), Hadis (*Luba>b al-H}adi>ts, H{adi>ts al-Arba’i>n dan Bulu>gh al-Mara>m*), Tafsir (*Tafsi>r al-Jala>lain*) dan lain sebagainya. Sedangkan guru-guru yang diberi amanaah untuk mengajar kitab-kitab kuning itu sebagian didatangkan dari pesantren salafiah di beberapa pesantren dan ada yang asli alumni Pondok Pesantren Qothrotul Falah yang telah diseleksi oleh pihak pesantren.

87Wawancara dengan Pengasuh Ponpes Qothrotul Falah, KH. Ahmad Syatibi Hambali, Jum’at, 6 September 2019.

88Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

Sedangkan untuk program *tahfid* al-Qur'an dibina oleh satu *hafid* dan dua *hafid*ah. Untuk *tahfid* laki-laki dibina oleh Muhammad Yusuf, yang memiliki dua sanad hafalan al-Qur'an, dari Pondok Tahfidz Arroudlotul Mardliyyah Kudus yang diasuh oleh KH. Munir Hisyam dan KH. Hafidz Hisyam dan Pondok Pesantren Huffadz PPMQ Kediri Jawa Timur di bawah asuhan KH. Maftuh Basthul Birri.⁸⁹ Yusuf memiliki pengalaman yang mumpuni di bidang hafalan al-Qur'an. Yusuf sudah empat tahun menjadi Pembina *tahfid* di Pondok Pesantren Qothrotul Falah. Hingga saat ini, baru ada yang mencapai hafalan 17 juz dari 20 santri *tahfid* putera atas nama Ahmad Supriatna, karena Yusuf lebih dahulu fokus membina *tahsin* al-Qur'an sebelum memulai *tahfid*.⁹⁰ Sedangkan *tahfid* puteri, jumlah santrinya 19, dibina oleh Ratu Mawaddah (Alumni Pesantren Cadasari Pandeglang) dan Siti Amanah (Alumni Pesantren al-Furqan Cipasung Lebak). Dan untuk *tahfid* puteri sudah menghasilkan satu santri *tahfid* atas nama Sakinah, dari Gunung Kencana Lebak Banten, yang menyelesaikan hafalannya dalam waktu 2.5 tahun. Ada juga yang sudah mencapai 23 juz atas nama Farihah, asal Cikulur Lebak, siswi Kelas XII SMA Qothrotul Falah.⁹¹

Proses *tahfid* yang dilakukan secara umum membutuhkan waktu 3 s.d. 4 tahun, seperti dituturkan oleh Muhammad Yusuf. Tidak ada akselerasi atau percepatan waktu, karena hafalan itu tidak bisa direkayasa.⁹² Ini sama belaka dengan pesantren *tahfid* pada umumnya. Namun bedanya, santri *tahfid* di Pondok Pesantren Qothrotul Falah ini boleh tidak menjalani Kegiatan Belajar Mengajar (KBM) formal setiap harinya, baik di MTs maupun SMA Qothrotul Falah. Menurut Nurul H. Maarif, mereka boleh tidak menjalani

⁸⁹Muhammad Yusuf, *Fikih Keseharian* (Lebak: Pustaka Qi Falah, 2017), h. 119.

⁹⁰Wawancara dengan Pembina Tahfid{ Putra Muhammad Yusuf, Selasa, 17 September 2019.

⁹¹Wawancara dengan Pembina Tahfid{ Putri Ratu Mawaddah, Selasa, 17 September 2019.

⁹²Wawancara dengan Pembina Tahfid{ Muhammad Yusuf, Selasa, 17 September 2019.

sekolah formal sebagaimana santri umumnya, namun tetap mendapat pelajaran untuk persiapan Ujian Tengah Semester (UTS) dan Ujian Akhir Semester (UAS)> beberapa minggu sebelum ujian dilangsungkan. Nama mereka juga terdaftar secara resmi di Dapodik. “Tujuannya untuk memudahkan dan memfokuskan hafalan mereka. Dan ternyata banyak wali santri yang justru merespon baik kebijakan ini,” jelasnya.⁹³

4. Pelayanan Pesantren

Dalam konteks pemasaran pendidikan Pondok Pesantren Qothrotul Falah, sebagaimana dikatakan oleh Pengasuh KH. Ahmad Syatibi Hambali, prinsipnya pesantren juga ingin melayani kebutuhan konsumen secara baik. Apapun yang bisa dilakukan akan dilakukan, kendati tentu saja harus menyesuaikan kemampuan lembaga.

“Pelayanan pesantren diupayakan semaksimal mungkin dalam segala hal, karena kami punya prinsip, pelayanan inilah yang akan menjaga kelangsungan hubungan antara pihak pesantren dengan konsumen, dalam hal ini wali santri. Dalam bidang pengajaran, kami akan memberikan yang terbaik, baik pengajaran di MTs, SMA, Pondok maupun kegiatan ekstrakurikuler lainnya. Dalam hal fasilitas pembelajaran, kami juga akan memberikan yang terbaik sesuai kemampuan. Dalam hal kegiatan *life skill* juga tentu kami ingin menghadirkan yang terbaik,” ujar Kiai Ahmad Syatibi.⁹⁴

Namun diakuinya, masih banyak aspek pelayanan yang dalam kenyataannya perlu dibenahi. Sumber Daya Manusia (SDM) misalnya perlu terus ditingkatkan, untuk mendapatkan hasil yang benar-benar maksimal. Sebab, menurut Kiai Ahmad Syatibi, keberhasilan pendidikan itu ditentukan

93Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

94Wawancara dengan Pengasuh Pondok Pesantren Qothrotul Falah, KH. Ahmad Syatibi Hambali, Jum’at, 6 September 2019.

oleh tiga unsur: Guru yang kompeten, wali santri yang penuh dukungan dan santri yang tekun/ulet/cerdas.⁹⁵ “Dan kewajiban pesantren adalah menyiapkan guru-guru yang kompeten dan profesional. Karena itu, kami berupaya melakukannya, kendati masih harus terus dibenahi,” katanya.⁹⁶

Terkait SDM yang perlu ditingkatkan ini juga diakui oleh Kepala MTs Qothrotul Falah, Ahmad Turmudzi. “SDM yang ada saat ini dari segi jumlah sudah memadai. Dari segi pendidikan *al-h}amdulilla>h* hampir 80% sudah S1 (sarjana). Yang perlu dilakukan ke depan adalah meningkatkan kualitas SDM yang ada dengan cara dilakukan pembinaan, mencari SDM yang bagus dan sesuai dengan kebutuhan,” ujarnya.⁹⁷ “Perlu meningkatkan SDM melalui pelatihan untuk peningkatan mutu pengetahuan bagi para guru agar mampu menjawab tantangan zaman. Selain itu perlu kontrol pihak lembaga dengan memberikan *reward and punishment* kepada seluruh pihak yang terlibat dalam lembaga dimaksud,” jelas Waka Kurikulum, Agus Faiz Awaluddin.⁹⁸

Dari segi fasilitas, sarana-prasarana, yang juga menjadi bagian penting dari aspek kelayakan lembaga, dikatakan oleh Kepala MTs Qothrotul Falah, Ahmad Turmudzi, sudah cukup memadai. Untuk kepentingan belajar-mengajar dan kegiatan kepondokan, semua sarana telah tersedia: ruang kelas, asrama santri, majlis putera-puteri, perpustakaan, ruang komputer, laboratorium IPA, lapangan olah raga (volley, sepak bola, bulu tangkis, tenis meja, dll), dan sebagainya. “Sarana dan prasarana untuk saat sekarang sudah memadai. Yang perlu dilakukan ke depan adalah menambah sarana yang belum ada seperti laboratorium bahasa, ruang multimedia, dan ruang serba

95Achmad Syatibi Hambali, *Nasihat untuk Santri*, h. 133.

96Wawancara dengan Pengasuh Pondok Pesantren Qothrotul Falah, KH. Ahmad Syatibi Hambali, Jum’at, 6 September 2019.

97Wawancara dengan Kepala MTs Qothrotul Falah, Ahmad Turmudzi, Selasa, 10 September 2019.

98Wawancara dengan Waka Kurikulum, Agus Faiz Awaluddin, Ahad, 8 September 2019.

guna atau auditorium ,” katanya.⁹⁹ Menurut Agus Faiz Awaluddin, diantara kekurangan lain yang perlu diperhatikan adalah kamar mandi khusus untuk guru dan siswa di masing-masing kelas. “Ke depan agar bisa diperhatikan. Selain itu fasilitas alat kesenian tradisonal juga penting untuk dilengkapi,” katanya.¹⁰⁰

Terkait pelayanan di bidang *life skill* atau ekstrakurikuler, Pondok Pesantren Qothrotul Falah juga berupaya memberikan yang terbaik. Misalnya, dikembangkan seni marawis, hadrah, komputer, tulis-menulis/literasi, prakarya, ternak ayam, ternak lele, multimedia, dan sebagainya. Bahkan, sejak 2019, bekerjasama dengan Kementerian Ketenagakerjaan Republik Indonesia (Kemnaker RI), khususnya Direktorat Jenderal Pembinaan Pelatihan dan {Produktivitas Kemnaker, Pondok Pesantren Qothrotul Falah Cikulur Lebak Banten mendirikan Balai Latihan Kerja (BLK) Komunitas untuk Kejuruan Teknologi Informasi. Ke depan, berbagai kerjasama dengan lembaga-lembaga pemerintah juga akan terus diupayakan, untuk kian melengkapi sarana yang ada.

“Untuk melengkapi pelayanan pada masyarakat, terutama terkait kesiapan santri menghadapi persaingan kerja di dunia global, maka kami mendirikan BLK Komunitas untuk Kejuruan Teknologi Informasi itu. Tujuannya untuk memberikan skill pada calon lulusan pesantren di bidang teknologi dan informasi, karena ini kebutuhan dasar calon pekerja, sehingga mereka siap bersaing dengan lulusan dari lembaga lain. BLK ini dikelola oleh tenaga yang sudah terlatih yang langsung dibimbing tenaga ahli dari Kementerian Ketenaga Kerjaan. Saya selaku Ketua BLK Qothrotul Falah juga mendapat pelatihan khusus selama sepekan di Bekasi Jawa Barat terkait

99Wawancara dengan Kepala MTs Qothrotul Falah, Ahmad Turmudzi, Selasa, 10 September 2019.

100Wawancara dengan Waka Kurikulum, Agus Faiz Awaluddin, Ahad, 8 September 2019.

pengelolaan BKL yang profesional. Kami juga punya instruktur khusus yang saat ini sedang dilatih oleh Kemnaker di PT Inti Rice Bandung Jawa Barat, sejak 16 September sampai 1 November 2019. Insya Allah dengan kapasitas ini, BLK akan mampu melahirkan santri yang kompetitif dengan persaingan global. Ini juga bagian dari pelayanan yang terus kami benahi,” ujar Ketua BLK Qothrotul Falah, Nurul H. Maarif.¹⁰¹

5. Komunikasi Pemasaran

Jika ingin dikenal secara luas dan dinikmati oleh banyak kalangan masyarakat, maka produk jasa pendidikan tentu saja harus dipasarkan seluas-luasnya pada khalayak ramai, baik secara langsung bersentuhan dengan pasar (masyarakat) maupun tidak secara langsung. Baik melalui tatap muka, maupun tidak. Karenanya, berbagai cara bisa dilakukan untuk mengomunikasikan produk ini pada pangsa pasarnya. Hal ini tentu saja juga dilakukan oleh Pondok Pesantren Qothrotul Falah Cikurubet Lebak Banten. Banyak strategi yang sudah dilakukannya untuk hal ini, baik strategi yang langsung bersentuhan dengan pasar (masyarakat) maupun yang tidak langsung bersentuhan dengan mereka. Termasuk juga beberapa strategi pemasaran disesuaikan dengan kondisi dan kebutuhan zaman modern ini. Beberapa strategi itu adalah:

a. Ceramah Kiai

Ceramah menjadi strategi pemasaran langsung yang dilakukan oleh Pengasuh Pondok Pesantren Qothrotul Falah, KH. Ahmad Syatibi Hambali dan beberapa guru lainnya. Melalui ceramah, program kegiatan lembaganya bisa diinformasikan dengan tatap muka pada pangsa pasar. Momen-momen ceramah yang digunakan beragam; maulid Nabi, isra’

¹⁰¹Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

mi'raj, tahun baru hijriyah, nasihat pernikahan, khitanan, momen-momen keagamaan lainnya, dan sebagainya.

Kiai Ahmad Syatibi memang tidak mengenal bangku kuliah formal. Pengalaman di dunia akademik formalpun sama sekali tidak dijalaninya. Hanya mengenyam pendidikan “kobong” pesantren salafiyah. Namun kapasitas keilmuannya yang mumpuni, membuat pergaulannya luas menjangkau berbagai kalangan, baik pejabat, birokrat, politisi, masyarakat, maupun akademisi, hingga pernah dipercaya menjabat Ketua Majelis Ulama Indonesia (MUI) Kab. Lebak Dua Periode (2007-2012 s.d. 2012-2017) dan Rais Syuriah PCNU Kab. Lebak (2018-2023), yang menjadikannya banyak diundang mengisi ceramah agama.

Kesempatan ini seringkali dimanfaatkannya untuk mempromosikan program pendidikan di lembaganya, yang tentu saja tanpa mengganggu substansi ceramah yang disampaikan. Terkadang promosi ini dilakukan di sela-sela ceramahnya dan terkadang saat berdialog dengan para panitia maupun pengundangnya, sebelum maupun setelah ceramah di sela waktu luang.

Saat-saat ceramah pada acara-acara penting wali santri, baik saat ada rapat-rapat wali santri, acara wisuda santri, maupun kegiatan lain yang melibatkan wali santri, Kiai Ahmad Syatibi juga niscaya mempromosikan program-program unggulan di lembaganya, dengan harapan wali santri yang hadir bisa mengajak tetangga-tetangga atau kenalan-kenalannya untuk mendaftarkan putera-puterinya ke Pondok Pesantren Qothrotul Falah.

b. Penulisan Karya

Penulisan karya, terutama berupa buku juga menjadi strategi promosi penting tidak langsung yang dilakukan oleh Pondok Pesantren

Qothrotul Falah, baik buku yang ditulis oleh Pengasuh, guru-guru maupun para santri. Hal ini karena sesungguhnya budaya literasi sangat ditumbuhkan di pesantren ini, terutama melalui Halqah Triping Community yang dibentuk pada 2013, yang mewadahi kegiatan literasi santri. Kegiatan literasi ini dimotori oleh Nurul H. Maarif, sejak 2012 silam. Koordinator Majelis Pembimbing Santri (MPS) ini memang memiliki latar belakang sebagai penulis. Misalnya, ia pernah menjadi Wartawan *HU Rakyat Merdeka* (2003), Staff Redaksi *Majalah Bina Pesantren* (2003-2004), Staff Redaksi *www.gusdur.net* (2004-2008), Staff Redaksi *www.wahidinstitute.org* (2004-2008), Pimred *www.qothrotulfalah.com* (2011-sekarang), Pimred *www.mui-lebak.org* (2017-sekarang), Pimred *Buletin Samha* (2005-2017), kolumnis aktif di berbagai media, baik Nasional maupun lokal, online maupun cetak. Misalnya, kolumnis di *www.jalandamai.or.id*, *www.islamkaffah.or.id*, *HU Republika*, *Radar Banten*, dll.

“Melalui karya, baik buku maupun tulisan, kita akan langgeng menjalani kehidupan ini, kendati jasad kita terpendam di kolong tanah. Dengan tulisan juga, misal menulis buku atau artikel di media, akan membuat lembaga kita dikenal masyarakat luas. Saya selalu mencantumkan nama diri sebagai Pengelola Pondok Pesantren Qothrotul Falah Lebak jika menulis artikel di manapun, dengan tujuan untuk memasarkan, mempromosikan dan mengenalkan lembaga ini. Saya lebih senang menggunakan nama pesantren ketimbang kampus, kendati sebenarnya saya juga dosen di beberapa kampus. Mengenalkan program pondok itu jauh lebih penting dibanding mengenalkan lembaga lainnya,” ujar Nurul H. Maarif,¹⁰² yang pernah menjadi penulis rubrik *Hikmah*

¹⁰²Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

Ramadhan di HU Radar Banten selama tiga tahun, pada 2016-2018, diantaranya bersama Prof. Dr. H. Fauzul Iman (Rektor UIN Serang).

Dikatakan Nurul H. Maarif, contoh kecil, oplah *HURadar Banten* saat ini sudah mencapai 25 ribu eksemplar perharinya. Jika sekali menulis artikel dengan mengatasnamakan Pengelola Pondok Pesantren Qothrotul Falah dibaca oleh 50 persen pembacanya, setidaknya nama lembaga ini akan diketahui oleh 12.500 pembaca. Itu tentu saja jumlah yang sangat besar dalam konteks pemasaran. “Cuma memang kita tidak bisa mengukur langsung dampaknya seperti apa. Berapa yang tertarik berdasarkan artikel itu. Tapi kami meyakini, itu akan berdampak positif bagi lembaga ini kendati tidak secara langsung,” ujarnya.¹⁰³

Nurul H. Maarif sendiri sudah menerbitkan buku secara profesional, baik yang diterbitkan oleh penerbit komersial maupun yang indie oleh Pustaka Qi Falah (penerbitan untuk memfasilitasi literasi guru dan santri pesantren) yang menjadi sayap pemasaran dan dakwah lembaga ini. Misalnya, buku *Penafsiran Politik* (Pustaka Qi Falah: 2015), *Kerahmatan Islam* (Quanta: 2016), *Samudera Keteladanan Muhammad* (Alvabet: 2017), *Islam Mengasihi, Bukan Membenci* (Mizan: 2017), *Seruan Tuhan untuk Orang-orang Beriman* (Zaman: 2018), *Menjadi Mukmin Kualitas Unggul* (Alifa: 2018), dan *Lelaki dalam Doa* (Pustaka Qi Falah: 2019). Semua biodata di buku ini selalu menampilkan latar belakang Pondok Pesantren Qothrotul Falah. Melalui buku yang dicetak profesional ini, promosi dan pemasaran pondok ini menjadi lebih luas jangkauannya, ke berbagai penjuru pelosok dan wilayah Indonesia.

Pengasuh Pondok Pesantren Qothrotul Falah, KH. Ahmad Syatibi Hambali juga menerbitkan dua karya atas inisiatif Nurul H. Maarif;

¹⁰³Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

Konsultasi Maya: 40 Tanya Jawab Agama (Pustaka Qi Falah: 2013) dan *Nasihat untuk Santri* (Inspira: 2017). Guru yang sudah menerbitkan buku misalnya Pembimbing Tahfid{ Muhammad Yusuf, dengan judul *Fikih Keseharian* (Pustaka Qi Falah: 2017) dan *Parukunan Santri* (Pustaka Qi Falah: 2019), Muhammad Zenmenulis *Peta Dakwah Dosen FIDIKOM UIN Jakarta* (2005), *24 Jawaban Zakat Kontemporer, Zakat dan Wirausaha, Zakat Profesi dalam Distribusi Ekonomi Islam*, Cahyati menulis *Menemukan Islam di Negeri Tetangga* (Gong Publishing: 2016) yang menjadi hasil liputannya saat wisata ke Singapura. Sedangkan buku-buku yang ditulis bergotong-royong oleh para santri adalah *Renungan Santri I: Esai-esai seputar Problematika Remaja* (Pustaka Qi Falah: 2013), *Renungan Santri II: Moralitas dan Integritas Remaja* (Pustaka Qi Falah: 2016), *Lazuardi Kata* (Pustaka Qi Falah: 2015), *Rumah Kita* (Pustaka Qi Falah: 2015), *Toleransi di Mata Santri* (Pustaka Qi Falah: 2018), dan sebagainya.

Secara tidak langsung, penerbitan karya berupa buku ini akan menjadi media yang baik untuk mempromosikan produk pendidikan Pondok Pesantren Qothrotul Falah Cikulur Lebak Banten. “Memang dampaknya tidak bisa diukur langsung secara kuantitatif, berapa jumlah santri yang masuk ke pesantren ini karena orang tuanya membaca buku karya pengasuh, guru maupun santri. Namun itu niscaya ada pengaruh yang tidak bisa dipandang sepele. Apalagi setiap wisuda, program utama yang ditampilkan diantaranya *launching* buku karya keluarga besar pesantren yang sudah berjalan rutin sejak 2013,” ujar Nurul H. Maarif.¹⁰⁴

104Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

c. Publikasi Media Massa

Pondok Pesantren Qothrotul Falah sangat menyadari peran penting media massa dalam pemasaran produk pendidikan, karena media massa bisa menjangkau berbagai lapisan masyarakat. Karena itu, kegiatan-kegiatan yang diselenggarakan oleh lembaga ini sering diliput oleh media massa baik yang cetak maupun yang online, bahkan elektronik seperti TV. Tema yang dimunculkan oleh media massa sendiri beragam, sesuai kebutuhan dan latar belakang medianya. Ada yang meliput seluruh aktivitas kegiatan, ada yang sebagiannya saja. Misalnya, ada yang meliput kegiatan toleransi, kegiatan literasi atau perpustakaanannya saja.

Beberapa media yang meliput kegiatan Pondok Pesantren Qothrotul Falah misalnya Santri Menyemai Toleransi(*HUKompas*, Rabu, 16 Juni 2016), Pesantren Qothrotul Falah Tanamkan Jiwa Toleransi(*Satu Harapan*, Rabu, 28 Oktober 2015), Tradisikan Menulis, Santri Qothrotul Falah Luncurkan Dua Buku(*www.nu.or.oid*, Selasa, 24 Mei 2016), Keunikan Pondok Pesantren Qothrotul Falah Lebak Banten(*www.mondok.co*, 2016), Pesantren Qothrotul Falah Membangun Semangat Kebangsaan(Video AMAN Indonesia, 2016), Pesan Damai dari Banten(DAAI TV, 5 November 2017), Feature Toleransi Pesantren Qothrotul Falah(TempoTV, 4 Maret 2014), Kepergok Membaca Hari Buku Sedunia(WBD, 23 April s.d. 25 Mei 2010), Pondok Pesantren Qothrotul Falah: Ciptakan Insan Modern yang Faqih (*MajalahOtonomi Banten*, No. 14, Juli 2010), Ajakan Pintar Pondok Baca Qi Falah(*HUSuara Pembaruan*, 2010), Pondok Baca Qi Falah: Perpustakaan sebagai Ruh Pendidikan (*HU Republika*, Jum'at, 22 Mei 2009), Ponpes Qothrotul Falah: Perpaduan Tradisi Salaf, Khalaf dan Literasi(*Tabloid Lebak 1828*, Edisi Mei/V/I/2015), Pondok Pesantren Qothrotul Falah: Kembangkan Ilmu Melalui Potensi Santri (*HU Satelit News*, Sabtu-Minggu, 21-22 Januari 2017), dan sebagainya. Selain itu,

Pondok Pesantren Qothrotul Falah juga punya media sendiri www.qothrotulfalah.com yang senantiasa aktif meyebarkan informasi kegiatan pesantren.

Liputan media di atas hanya beberapa saja sebagai contoh. Ini menunjukkan bahwa Pondok Pesantren Qothrotul Falah memiliki komunikasi dan hubungan yang cukup baik dengan media massa. Bahkan hal ini telah menjadi kesadaran kolektif tentang pentingnya peran media massa dalam pemasaran produk jasa pendidikan. Ini dilatari oleh beberapa guru-gurunya yang memang berlatar belakang jurnalis dan gemar bergelut di dunia literasi. Kesadaran ini akan menguntungkan lembaga karena bagaimanapun, di alam demokrasi yang serba bebas dengan penyebaran informasi yang lintas batas, pesantren tidak bisa lagi hanya mengandalkan pemasaran yang sifatnya langsung *face to face* dengan pasar. Penggunaan media massa karenanya menjadi alat yang cukup strategis.

d. Pemasangan Spanduk

Sebagaimana lembaga-lembaga lain pada umumnya yang memasarkan produk pendidikannya melalui spanduk atau baleho, Pondok Pesantren Qothrotul Falah juga melakukannya. Menurut penuturan Nurul H. Maarif selaku Koordinator Majelis Pembimbing Santri (MPS), pesantren memasang spanduk di beberapa titik saja yang jumlahnya tidak sampai puluhan untuk menginformasikan jadwal atau informasi pendaftaran santri/siswa baru. Misalnya, di perempatan Mandala, perempatan Sampay, perempatan Warunggunung, perempatan Cikulur, perempatan Cileles, perempatan Kadubanen dan di depan pesantren. Ukurannya 2 x 4 meter.

“Spanduk dipasang hanya setahun sekali untuk kepentingan informasi pendaftaran siswa baru pada ajaran baru. Itu juga sifatnya hanya melengkapi brosur saja, karena kami melihat pemasangan spanduk kurang efektif. Tidak bisa dilihat oleh orang di luar Banten. Karena itu, sudah dua tahun ke belakang, pemasangan spanduk pendaftaran siswa baru sudah tidak lagi dilakukan. Sekarang lebih mudah, simpel dan praktis, jika menyebarkan informasi melalui grup-grup WhatsApp. Dalam waktu singkat langsung bisa dibaca ribuan orang,” ujarnya.¹⁰⁵

Namun untuk kegiatan-kegiatan selain pendaftaran santri baru, terkadang spanduk masih digunakan sebagai media informasi kegiatan pesantren. Misalnya, ketika pesantren hendak mengadakan kegiatan besar semisal Haul dan Istighatsah Kubro yang melibatkan masyarakat banyak. Pada pelaksanaan Haul dan Istighatsah Kubro yang dipimpin oleh Abuya Muhtadi Dimiyati Cadasari, 30 Agustus 2019 lalu, pesantren memasang lima spanduk di lima titik.

e. Penyebaran Brosur

Penyebaran brosur menjadi keharusan bagi Pondok Pesantren Qothrotul Falah, terutama setiap menjelang ajaran baru. Sesuai kapasitas pesantren, brosur yang dicetak dan disebarakan biasanya sejumlah 1000 eksemplar atau dua rim. Melalui brosur, yang memang banyak ditanyakan oleh calon wali santri, informasi tentang kegiatan pesantren disajikan lebih utuh dan tahan lama. Apalagi brosur yang tipis dan kecil, lebih mudah dibawa pulang untuk dipelajari atau dimusyawarahkan di lingkungan keluarga.

¹⁰⁵Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

Di dalamnya, berbagai informasi ditampilkan. Misalnya, sejarah pesantren, kegiatan unggulan, kegiatan belajar formal baik MTs maupun SMA, persyaratan pendaftaran, waktu pendaftaran, kegiatan ekstrakurikuler, jadwal kegiatan harian dan lain sebagainya. Karena itu, calon santri atau wali santri yang hendak mencari informasi detail-detail kegiatan pesantren lebih mudah mengetahuinya. Brosur ini juga dipampang resmi di website pesantren *www.qothrotulfalalah.com*, dan bisa diunduh dengan mudah oleh siapapun yang memerlukannya.

Selain dicetak, brosur pendaftaran ini juga dibuatkan file PDF-nya, sehingga mudah dikirim melalui media WhatsApp. Penyebaran brosur PDF ini lebih mudah meluas melalui media online, baik pada wali santri maupun calon wali santri. Bahkan calon wali santri yang jauh letak geografisnya, semisal di luar Banten, dengan sangat mudah bisa dikirimi brosur elektronik ini. Dan jika ada hal-hal yang belum jelas, langsung saja bisa dikomunikasikan dengan pihak Pondok Pesantren Qothrotul Falah melalui nomor handphone yang terpasang di sana.

f. Penyebaran Kelender

Pembuatan kalender juga dilakukan oleh Pondok Pesantren Qothrotul Falah pada setiap jelang tahun baru Masehi. Berbeda dengan brosur yang jumlahnya sampai 1000 eksemplar, kalender yang berjumlah 7 halaman hanya dicetak pada kisaran 500 eksemplar yang diutamakan untuk walisantri, karena pada saat mereka mendaftar, memang ada sumbangan resmi untuk kalender, sehingga kalender menjadi hak bagi mereka untuk mendapatkannya.

Selebihnya, kalender dibagikan secara gratis pada lembaga-lembaga tertentu, seperti masjid, majlis taklim, mushalla pom bensin, warung makan, warung bakso, maupun tempat-tempat yang ramai

dikunjungi oleh masyarakat. Pihak pesantren meyakini, pemasangan kalender di tempat-tempat keramaian juga akan berdampak positif pada nilai pemasaran produk pendidikan yang dipasarkannya. Kalender ini juga menjadi media cukup baik karena jangka waktu pemasangannya bisa setahun, selama kalender itu berlaku.

Di dalam kalender itu, selain berisi penanggalan sebagaimana kalender pada umumnya, juga ditampilkan foto-foto terpilih dan terbaik; foto pengelola pesantren, kegiatan santri (pengajian, KBM, maupun ekstrakurikuler), tenaga pengajar, wisuda atau yang lainnya. Di kalender ini juga diinformasikan kegiatan-kegiatan apa saja yang diselenggarakan, baik yang formal maupun yang non-formal. Juga ditampilkan informasi kegiatan ekstrakurikuler. Bahkan kalender dilengkapi jadwal shalat, yang akan sangat membantu masyarakat dalam menjalankan kewajiban agamanya.

g. Penyebaran Bulletin

Selain menerbitkan buku-buku karya pengasuh pesantren, guru-guru maupun para santri, Pondok Pesantren Qothrotul Falah juga menerbitkan bulletin yang dibagikan untuk kepentingan internal santri maupun masyarakat luar pesantren. Ada dua bulletin yang dibuat; *Bulletin Qi Falah* dan *Bulletin Samha*. Bulletin yang pertama dicetak sangat terbatas, hanya 200an eksemplar dan disebarakan setiap Jum'at ke beberapa masjid terdekat. Pencetakan ala kadarnya ini, karena niatnya untuk disebarakan hanya di masjid-masjid sekitar sebagai pengenalan pada kegiatan pesantren. Isi bulletin sifatnya umum. Ada artikel dan ada informasi kegiatan santri. Sayangnya, penerbitan bulletin ini tidak berlangsung lama. Tidak lebih setahun pada 2012 dan kini telah berhenti terbit.

Bulletin kedua, *Samha*, diterbitkan cukup banyak. Setiap edisinya terbit 1000 eksemplar. Isinya lebih terkait isu-isu perdamaian dan toleransi. Juga menampilkan beberapa agenda kegiatan pesantren. Menurut Koordinator Majelis Pembimbing Santri (MPS) Nurul H. Maarif, Bulletin ini diterbitkan bekerja sama dengan Abdurrahman Wahid Center (AWC) Jakarta dengan pembiayaan dari pihak mereka. Bulletin ini terbit hingga empat edisi pada 2016. Namun sayang, karena sifatnya yang dibiayai, bulletin ini berhenti seiring selesainya pembiayaan dari pihak donatur.

h. Publikasi Face Book

Strategi pemasaran selanjutnya, yang digunakan oleh Pondok Pesantren Qothrotul Falah adalah menyebarkan informasi kegiatan melalui Face Book. Bagi pesantren, media ini penting digunakan karena jutaan orang berkumpul dan aktif setiap harinya di sana. Alamat yang digunakan adalah Ponpes Qothrotul Falah. Secara aktif, FB baru digunakan pada 2017, dua tahun belakangan. FB resmi pesantren ini dikelola langsung oleh Muhammad Eman Sulaiman, penanggungjawab bidang multimedia, yang juga aktivis Arus Informasi Santri (AIS) Banten.

Menurut Eman, melalui FB ini, berbagai informasi tentang pesantren disampaikan, bisa berupa kata-kata maupun gambar/pamlet. "Kata-kata bijak juga kita tampilkan di sana. Agenda kegiatan juga disampaikan. Bahkan melalui FB, agenda-agenda pondok yang layak dikonsumsi publik selalu disiarkan lewat *streaming* (siaran langsung melalui FB), sehingga bisa diakses oleh orang di luar secara luas. Bahkan alumni-alumni yang barangkali kangen dengan kegiatan pesantren, bisa mengakses *streaming* kegiatan pesantren ini. Wisuda, maulidan, simaan al-Qur'an, hafalan kitab

kuning, istighatsah, juga kami siarkan langsung. *al-H{amdulilla>h* respon masyarakat cukup bagus,” ujar Eman.¹⁰⁶

Eman juga menyatakan, dalam seminggu dirinya bisa menampilkan dua atau tiga informasi tentang apa saja yang terkait dengan pesantren. Kadang tergantung even dan momen yang ada. “Harapannya kami bisa memasarkan produk pesantren di media sosial, karena cakupannya luas dan bisa menjangkau ke seluruh penjuru negeri, bahkan dunia. Dampaknya banyak pengguna media sosial yang lebih cepat respon, karena yang membuka wilayah Banten, Jabodetabek, dan di luar itu,” jelasnya.¹⁰⁷

i. Publikasi Instagram

Untuk melengkapi strategi pemasaran di dunia media sosial, maka Pondok Pesantren Qothrotul Falah juga memiliki akun instagram dengan alamat PonpesQothrotulFalah. Akun ini juga dikelola oleh Muhammad Eman Sulaiman. Tak banyak berbeda dengan FB, akun ini juga menampilkan informasi yang kurang lebih sama. Bedanya, akun ini lebih banyak menampilkan foto-foto kegiatan santri.

Jika di FB informasi bisa berupa tulisan yang panjang, maka di instagram tidak bisa dilakukan. Karena hanya foto-foto saja yang bisa ditampilkan. Secara rutin, setiap pekan Eman Sulaiman juga meng-*update* dua sampai tiga foto kegiatan santri, baik Kegiatan Belajar Mengajar (KBM), pengajian kitab kuning, maupun kegiatan ekstra kurikuler. Informasi terkait kegiatan juga biasanya dibikinkan pamletnya untuk

106Wawancara dengan Pembina Multimedia, Muhammad Eman Sulaiman, Ahad, 15 September 2019.

107Wawancara dengan Pembina Multimedia, Muhammad Eman Sulaiman, Ahad, 15 September 2019.

ditampilkan di instagram. Instagram ini karena juga baru dikelola sekitar dua tahunan, pengunjungnya juga belum terlalu banyak, sehingga harus terus dilakukan evaluasi.

j. Publikasi Website

Website Pondok Pesantren Qothrotul Falah diantara media atau alat pemasaran yang konsisten digunakan sejak tahun 2011 hingga sekarang. Website dengan alamat *www.qothrotulfalah.com* (awalnya *www.pondokbacaqifalah.blogspot.com*) ini termasuk aktif dan konsisten memberitakan berbagai kegiatan pesantren. Website ini digagas oleh Nurul H. Maarif, yang memang punya *back ground* pengalaman mengelola beberapa website besar seperti *www.gusdur.net* dan *www.wahidinstitute.org*, di Jakarta. Bagi Nurul H. Maarif yang sejak 2011 menjadi Pimpinan Redaksinya hingga sekarang, website di zaman ini menjadi media yang sangat penting dan tidak mungkin diabaikan. Selain sebagai upaya promosi, juga sebagai media dokumentasi kegiatan pesantren.

“Melalu website ini kami menampilkan seluruh kegiatan pesantren, baik kegiatan formal maupun yang nonformal. Bahkan rapat guru, rapat wali santri, diskusi, semua kami tampilkan. Tujuannya supaya orang di luaran sana bisa mengerti apa saja kegiatan yang dilakukan oleh pesantren dan santri. Dan *al-hamdulillah*, ratusan ribu pengunjung telah membuka website ini dan dampaknya cukup terasa. Banyak santri yang mondok karena orang tuanya mengenali pondok dari website,” ujar Nurul H. Maarif.¹⁰⁸

108Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

Dijelaskan Nurul H. Maarif, website mencakup banyak kanal; tanya jawab agama, artikel kiai, artikel santri, capaian prestasi, resensi buku/kitab, informasi kegiatan santri, tampilan ekstrakurikuler, informasi pendaftaran santri baru, bahkan video-video kegiatan santri juga ditampilkan di sana. Karena itu, informasi terlengkap tentang pesantren sesungguhnya bisa didapatkan di website resmi ini. Bahkan jika ada orang yang tertarik dengan kegiatan pesantren, yang kebetulan dari tempat yang jauh, pesantren senantiasa memintanya untuk merujuk website. Jika ada hal-hal yang belum jelas, bisa dikomunikasikan dengan pihak pesantren, baik melalui email, whatsapp maupun telepon. Semua diniatkan untuk memberikan akses kemudahan bagi pasar atau khalayak ramai.

k. Pelibatan Masyarakat

Secara historis, berdirinya pondok pesantren tidak bisa dipisahkan dari masyarakat. Pada umumnya, lembaga yang sudah berusia tua ini berada di tengah-tengah masyarakat dan membaur dengannya, terutama pesantren dengan latar belakang tradisional. Yang jelas, apapun kondisi dan karakter pesantrennya, pelibatan peran serta masyarakat dalam strategi pemasaran produk pendidikan tidak bisa diabaikan. Meninggalkan mereka sama halnya memangkas potensi pemasaran yang ada. Karena itu, sudah semestinya masyarakat dilibatkan secara aktif dalam proses pemasaran pendidikan untuk lembaga pendidikan di sekitarnya. Hal sama juga dilakukan oleh Pondok Pesantren Qothrotul Falah Cikulur Lebak Banten.

Dijelaskan oleh Kepala Madrasah Diniyah Kitab Kuning, Sufyan Sadeli, pesantren senantiasa melibatkan peran serta masyarakat. "Peran serta masyarakat sekitar membantu mempromosikan lembaga ini kepada sanak

famili bahkan teman sejawat,” katanya.¹⁰⁹ “Dengan cara mendukung setiap kegiatan yang dilaksanakan lembaga, baik kegiatan Peringatan Hari Besar Islam, kegiatan bakti sosial atau kegiatan lain yang melibatkan masyarakat sekitar,” jelas Kepala MTs Qothrotul Falah, Ahmad Turmudzi.¹¹⁰

Ahmad Turmudzi juga menyatakan, pesantren sering melibatkan masyarakat menjelang tahun ajaran baru, kunjungan ke SD/MI, SMP/MTs sekitar menjelang kegiatan akhir. “Termasuk juga komunikasi dengan wali siswa dan alumni dalam penyebaran brosur menjelang Penerimaan Santri Baru (PSB),” ungkapnya.¹¹¹ Bahkan tak jarang, pihak pesantren justru dilibatkan dalam kegiatan yang diselenggarakan oleh masyarakat. “Misalnya, untuk rencana Peringatan Hari Besar Islam Maulid Nabi tahun ini, bahkan Pengasuh Pondok Pesantren Qothrotul Falah, KH. Ahmad Syatibi Hambali, didaulat sebagai ketua panitianya dan beberapa guru sebagai anggotanya. Kegiatan ini mencakup wilayah Kampung Sarian dan sekitarnya. Tugas beliau ini menyatukan antara jamaah masjid dan beberapa mushalla,” ujar Kepala SMA Qothrotul Falah, H. Abdurohman.¹¹²

I. Pelibatan Alumni

Selain melibatkan masyarakat, pemasaran produk pendidikan Pondok Pesantren Qothrotul Falah Cikur Lebak Banten juga melibatkan para alumninya, sejak lulusan yang pertama pada 1993 (MTs), 2000 (SMA), hingga yang sekarang. Bahkan alumni-alumni ini tergabung dalam

109Wawancara dengan Kepala Madrasah Diniyah Kitab Kuning, Sufyan Sadeli, Senin, 9 September 2019.

110Wawancara dengan Kepala MTs Qothrotul Falah, Ahmad Turmudzi, Selasa, 10 September 2019.

111Wawancara dengan Kepala MTs Qothrotul Falah, Ahmad Turmudzi, Selasa, 10 September 2019.

112Wawancara dengan Kepala SMA Qothrotul Falah, H. Abdurohman, Sabtu, 14 September 2019

Ikatan Keluarga Alumni Pondok Pesantren Qothrotul Falah yang saat ini diketuai oleh Ade Bujhaerimi, yang kini menjadi Ketua Komisi Penyiaran Indonesia Daerah (KPID) Propinsi Banten dan Ketua Forum Silaturahmi Pondok Pesantren (FSPP) Kab. Lebak. Dengan keaktifan ketuanya di berbagai organisasi, baik organisasi keagamaan maupun sosial lainnya, ini juga akan berdampak baik bagi Pondok Pesantren Qothrotul Falah.

Diantara kegiatan promosi atau pemasaran yang dilakukan oleh wadah alumni, adalah penyebaran brosur ke masyarakat sekitar tempat tinggal mereka. Juga penyebaran informasi melalui grup-grup WhatsApp. Mereka juga selalu berkoordinasi dengan pihak pesantren jika ada calon santri baru yang berminat mendaftarkan diri ke pesantren. “Kami selalu berkoordinasi dengan para alumni, karena bagaimanapun, besarnya lembaga pendidikan dalam hal ini Pondok Pesantren Qothrotul Falah tergantung juga pada peran dan kiprah alumninya di masyarakat. Untuk itu, peran alumni sangat penting bagi kemajuan lembaga,” ujar Nurul H. Maarif, Koordinator Majelis Pembimbing Santri (MPS).¹¹³ “Pondok Pesantren Qothrotul Falah besar ya karena alumninya,” ujar Ketua Alumni Pondok Pesantren Qothrotul Falah, Ade Bujhaerimi.¹¹⁴

m. WhatsApp

Pondok Pesantren Qothrotul Falah Cikulur Lebak Banten juga tidak mau tertinggal oleh perkembangan dunia modern. Orang menyebut, saat ini adalah zaman dunia digital. Semua serba internet dan media sosial. Karena itu, penyebaran informasi apapun lebih cepat dan *massif* jika

113Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

114www.qothrotulfalah.com, “Temu Alumni 2002: Qothrotul Falah Besar karena Alumninya”, 1 Mei 2017.

dilakukan melalui dunia media sosial, baik melalui FB, internet, twitter, instagram dan WhatsApp.

Dijelaskan oleh Koordinator Majelis Pembimbing Santri (MPS) Nurul H. Maarif, secara resmi pesantren mengelola beberapa grup dan ikut di grup-grup yang lain. Misalnya, ada grup Walisantri QothrotulFalah yang berdiri sejak 3 September 2016, yang khusus untuk menginformasikan segala kegiatan santri, baik yang formal maupun *life skill*. “Di grup ini tergabung 196 peserta wali santri dari berbagai wilayah. Mereka punya keluarga, tetangga, kawan maupun relasi, yang jika diberikan informasi tentang kepondokan, diharapkan informasi itu bisa menyebar ke orang-orang di sekelilingnya. Dan ini cukup dengan waktu yang singkat dan bisa kapan saja, dengan penyebaran yang luas,” jelasnya.¹¹⁵

Selain grup wali santri, juga ada grup Guru MTs-SMA QF yang berdiri sejak 30 Januari 2017 yang berisi 50 guru, baik guru yang tinggal di dalam pesantren maupun yang di luar pesantren. Melalui mereka ini, segala informasi tentang kepesantrenan dan sekolah juga akan segera tersebar. Juga ada grup Guru Qothrotul Falah yang telah berdiri sejak 21 Juli 2016. Grup ini berisi 24 guru pesantren secara khusus. Info yang mereka dapatkan juga seringkali di-*forward* ke grup-grup yang mereka ikuti, sehingga penyebarannya juga bisa lebih *massif* lagi. Dan tiga WAG (WhatsApp Group) ini pendiriannya diinisiasi oleh Nurul H. Maarif, selaku Koordinator Majelis Pembimbing Santri (MPS).

115Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019. Sejarah berdirinya Radio Qi FM, lihat juga “Berawal dari Mimpi, Qi FM Hadir Menebar Ramah”, <https://pondokbacaqifalah.blogspot.com/2012/02/berawal-dari-mimpi-qi-fm-hadir-menebar.html?m=1>. Juga di <http://wahidinstitute.org/v1/Program/Detail/?id=453/hl=id/PesantrenQiFalahLebakMengudara>

Guru-guru Pondok Pesantren Qothrotul Falah juga banyak yang ikut di grup WhatsApp. Di grup-grup yang mereka ikuti, mereka juga sering men-*sharing* informasi terkait kegiatan pesantren, dengan harapan para peserta di grup-grup itu juga mendapatkan informasi tentang kegiatan yang diselenggarakan. Misalnya, Koordinator Majelis Pembimbing Santri (MPS) Nurul H. Maarif ikut di grup GlobalizedNU yang berisi para kiai pimpinan pesantren dari berbagai wilayah Indonesia, FSPP Lebak, MUI Lebak, PCNU Lebak, Halaqah Kiai dan Nyai, Alumni Darus-Sunnah, Alumni Darus-Salam, dan banyak lagi. Kepala SMA H. Abdurohman bergabung di Grup Alumni Lirboyo, Alumni Tebuireng, FSPP Kab. Lebak, MUI Kab. Lebak dan sebagainya. Kepala MTs Qothrotul Falah, Ahmad Turmudzi, tergabung dalam grup Alumni Qothrotul Falah, Pendamping Desa, PC GP Ansor Lebak dan sebagainya. Begitu juga dengan para guru yang lain, yang juga tergabung dalam berbagai grup WhatsApp.

n. Siaran Radio

Koordinator Majelis Pembimbing Santri (MPS) Nurul H. Maarif menceritakan, pada Februari 2012 pihaknya bekerja sama dengan Search for Common Ground (SFCG) Jakarta dan the WAHID Institute (TWI) Jakarta, mendirikan Radio Komunitas (Rakom) yang diberi nama Radio Qi FM. Proses pendirian radio ini atas inisiatif SFCG dan TWI yang disampaikan langsung pada Nurul H. Maarif. Sebelum pendirian, para santri dilatih berbagai teknik siaran maupun pengelolaan program. Diantara penyiarnya adalah Cahyati, Uyun R. Uyuni, DJ Eman, Yessi, Agus Faiz, Atur dan banyak lagi, yang semuanya dari kalangan santri.¹¹⁶

¹¹⁶Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019..

Program yang diselenggarakan beragam. Ada kajian fikih, tanya jawab masalah sosial keagamaan, puisi, cerita, *curcol* (curhat colongan), pemutaran lagu islami, juga informasi berbagai kegiatan pesantren dan masyarakat sekitar. Dampak penyiaran ini cukup baik, karena jangkauan radio komunitas ini hingga 15 km. Pendengar juga berasal dari berbagai wilayah di sekitar Lebak Banten. Sayangnya, pada tahun 2015 radio ini rusak, sehingga tidak bisa digunakan. Hingga saat ini, biaya yang cukup besar untuk perbaikan peralatan radio itu, maka pihak pesantren belum mampu memperbaikinya, kendati beberapa pengelola sesungguhnya ingin tetap memperbaikinya, sehingga bisa digunakan kembali sebagai sarana syiar program pesantren sebagaimana dahulu.

“Sebetulnya promosi atau pemasaran pendidikan pesantren lewat radio ini sangat penting dilakukan, karena tidak banyak pesantren yang memilikinya. Ini bisa menjadi diferensiasi atau perbedaan produk antara Pondok Pesantren Qothrotul Falah dengan pesantren-pesantren lain umumnya di Banten terutama. Sayangnya kami belum mampu menjaga fasilitas yang ada secara konsisten,” ujar Nurul H. Maarif.¹¹⁷

Ke depan, kata Nurul H. Maarif, media pemasaran yang penting dikembangkan adalah radio dan pembuatan video pendek, yang bisa disebarakan melalui grup-grup WhatsApp maupun melalui channel You Tube khusus Pondok Pesantren Qothrotul Falah. Dengan video atau film pendek ini, variasi penyebaran informasi kegiatan pesantren akan kian beragam dan kian diminati oleh masyarakat secara luas. “Saat ini yang penting disiapkan adalah timnya dan *insya Allah* kami terus

117Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

mengupayakannya. Juga konsistensi dan komitmen yang penting dijaga,” kata Nurul H. Maarif.¹¹⁸

G. TINJAUAN PUSTAKA

Beberapa tinjauan pustaka penelitian terdahulu yang dijadikan sebagai referensi, antara lain:

1. Penelitian tesis magister yang dilakukan oleh Eneng Atikoh, berjudul *Peran Kepemimpinan Pesantren Qothrotul Falah dalam Meningkatkan Kualitas Guru*, yang ditujukan untuk memenuhi persyaratan mencapai derajat magister S-2 Program Studi Manajemen Pendidikan Tinggi Sekolah Pascasarjana Universitas Gadjah Mada (UGM) Yogyakarta, tahun 2016. Eneng menyimpulkan efektif atau tidaknya seorang pemimpin tergantung dari bagaimana kemampuan kepemimpinannya dalam mengelola dan menerapkan pola kepemimpinannya sesuai situasi dan kondisi organisasi yang dipimpinnya. Ini menunjukkan betapa pentingnya peran kepemimpinan dalam sebuah organisasi.¹¹⁹
2. Penelitian yang dilakukan oleh Akhmad Muadin, berjudul “Manajemen Pemasaran Pendidikan Pondok Pesantren Tahfidz Qur’an”, yang diterbitkan oleh *TA’ALLUM: Jurnal Pendidikan Islam*, Vol. 05, No. 02, November 2017. Dalam penelitian ini disimpulkan, bahwa memasarkan pendidikan pondok pesantren tahfidz Qur’an bukanlah hal yang mudah. Di era modernisasi seperti sekarang ini sangatlah sedikit dan sangatlah susah mencari kader-kader penghafal al-Qur’an.¹²⁰

118Wawancara dengan Koordinator MPS Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

119Eneng Atikoh, *Peran Kepemimpinan Pesantren Qothrotul Falah dalam Meningkatkan Kualitas Guru* (Yogyakarta: Tesis UGM, 2016).

120Akhmad Muadin, “Manajemen Pemasaran Pendidikan Pondok Pesantren Tahfidz Qur’an”, *TA’ALLUM: Jurnal Pendidikan Islam*, Vol. 05, No. 02, November 2017.

3. Penelitian berjudul Strategi Pemasaran Jasa Pendidikan dalam Meningkatkan Pelayanan Pendidikan di MAN 1 Sragen yang ditulis oleh Kuni Fathonah untuk meraih gelar Magister Pendidikan Islam dari Program Pascasarjana IAIN Surakarta, tahun 2016. Penelitian ini menyimpulkan bahwa MAN 1 Sragen sebelum melaksanakan strategi pemasaran telah menetapkan langkah-langkah dengan mengidentifikasi segmentasi pasar dan menentukan sasaran, yang menjadi sasaran utama oleh MAN 1 Sragen adalah siswa MTs maupun SMP. Membaca persaingan yang ada, dan mengatasinya dengan cara menonjolkan *brand* yang dimiliki oleh MAN 1 Sragen yaitu MANSa CERIA (Ceria, Mandiri dan Agamis), serta mempertahankan kualitas dan prestasi yang dimiliki madrasah.¹²¹
4. Tesis berjudul Manajemen Pemasaran Sekolah Melalui Teknologi Informasi dan Komunikasi di SMP IT Al Ghazali Palangka Raya, yang ditulis oleh M. Hasbi Rahmani, guna meraih gelar Magister Pendidikan Islam (M.Pd.) dari Program Pascasarjana IAIN Palangka Raya, tahun 2017. Penelitian ini menyimpulkan bahwa; pertama, perencanaan pemasaran SMP IT melalui teknologi informasi dan komunikasi dilakukan melalui pendekatan persuasi, yakni sekolah berusaha aktif melakukan pembaruan dari pemasaran tradisional menjadi pemasaran digital (*digimarketing*), dan menarik intelektualitas pelanggan atau perasaan (*fantasi*) mereka dengan menonjolkan diferensiasi dan kepuasan pelanggan (*service satisfaction*). SMP IT melakukan aktifitas pemasaran, yaitu *analysis*, *planning*, dan *organizing*.¹²²

Tentu saja masih banyak penelitian lain yang serupa, yang terkait dengan strategi pemasaran pendidikan. Jika mengacu pada penelitian-

121Kuni Fathonah, *Strategi Pemasaran Jasa Pendidikan dalam Meningkatkan Pelayanan Pendidikan di MAN 1 Sragen* (Surakarta: Tesis IAIN Surakarta, 2016).

122M. Hasbi Rahmani, *Manajemen Pemasaran Sekolah Melalui Teknologi Informasi dan Komunikasi di SMP IT Al Ghazali Palangka Raya* (Kalimantan: Tesis IAIN Palangka Raya, 2017).

penelitian terdahulu di atas, maka kajian ini menitikberatkan pada strategi pemasaran produk-produk pendidikan di Pondok Pesantren Qothrotul Falah. Melalui kajian ini, akan dilihat sejauh mana strategi pengelola (pemimpin dan jajarannya) Pondok Pesantren Qothrotul Falah memainkan peranannya dalam memasarkan produk pendidikan di lembaga yang dikelolanya dan langkah apa saja yang penting dilakukan ke depannya, sehingga akan bisa dilihat strategi mana yang efektif dan strategi mana yang kurang efektif.

H. KESIMPULAN

Dari hasil penelitian yang penulis lakukan terkait strategi pemasaran di Pondok Pesantren Qothrotul Falah Cikur Lebak Banten, maka didapatkan kesimpulan bahwa strategi pemasaran pendidikan yang dilakukan oleh Pondok Pesantren Qothrotul Falah setidaknya ada empat belas; ceramah kiai, penulisan karya, publikasi media massa, pemasangan spanduk, penyebaran brosur, penyebaran kalender, penyebaran bulletin, publikasi face book, publikasi instagram, publikasi website, pelibatan peran serta masyarakat, pelibatan peran serta alumni, informasi melalui WAG (WhatsApp Group), dan Siaran Radio. Sebagian strategi ini sudah tidak lagi digunakan, seperti bulletin dan radio, karena sudah tidak lagi terbit atau tidak lagi bisa digunakan. Prinsipnya, Pondok Pesantren Qothrotul Falah akan menggunakan media pemasaran yang sesuai dengan kebutuhan masyarakat modern, terutama melalui media sosial. Ke depan, pemasaran melalui you tube dengan channel khusus pesantren juga akan dikembangkan.

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Wawancara dengan Ketua Kelompok Santri Tani Millenial (KSTM) Qothrotul Falah, Andri Fauzi, Kamis, 14 September 2019.

Wawancara dengan Koordinator Majelis Pembimbing Santri (MPS) Qothrotul Falah, Nurul H. Maarif, Senin, 24 Juni 2019, di Pondok Pesantren Qothrotul Falah.

Wawancara dengan Koordinator Majelis Pembimbing Santri (MPS) Qothrotul Falah, Nurul H. Maarif, Selasa, 3 September 2019.

Wawancara dengan Pembina Multimedia Qothrotul Falah, Muhammad Eman Sulaiman, Ahad, 15 September 2019.

Wawancara dengan Pengasuh Pondok Pesantren Qothrotul Falah KH. Achmad Syatibi Hambali, Jum'at, 6 September 2019.

Wawancara dengan Pengasuh Pondok Pesantren Qothrotul Falah, KH. Ahmad Syatibi Hambali, 4 Juli 2019.

Wawancara dengan Waka Kurikulum, Agus Faiz Awaluddin, Ahad, 8 September 2019.

PENUTUP

- Peranan Dosen dalam Pelaksanaan Tridarma**
- Peran Pemerintah Daerah dalam Pengembangan Karir Dosen**
- Manajemen Peningkatan Profesionalisme Dosen Di Provinsi Banten**

PERANAN DOSEN DALAM PELAKSANAAN TRIDHARMA PERGURUAN TINGGI

A. Pendahuluan

Perguruan tinggi merupakan lembaga penyedia jasa layanan masyarakat di bidang pendidikan. Jasa layanan ini sering dinyatakan (dalam bentuk janji) kepada masyarakat untuk diterima dan didukung (Ghafur, 2008: 5). Kelangsungan hidup perguruan tinggi tidak bisa lepas dari masyarakat pendukung maupun masyarakat yang berkepentingan dengannya (*stakeholder*). Masyarakatlah yang memberi masukan sumber daya dan dana yang diperlukan bagi penyelenggaraannya, dan masyarakat pula yang nantinya akan menerima atau memanfaatkan hasil pelayanan yang diberikan oleh perguruan tinggi.

Sejalan dengan peran perguruan tinggi yang demikian strategis di masyarakat, akademisi haruslah berdiri di garda depan dalam penegakan moral, khususnya moral akademik. Moral akademik menyangkut seluruh komponen kampus: mahasiswa, dosen, dan tenaga administrasi. Aplikasinya pun menyangkut relasi dan interaksi warga kampus, baik internal maupun eksternal; mahasiswa dengan dosen, mahasiswa dengan mahasiswa, dosen dengan dosen, dan antara warga kampus dengan masyarakat umum (Harahap, 2005: vi).

Di dalam kerangka pengembangan kualitas akademis ini, maka yang memanggul tugas utama adalah para dosen. Menurut Muhammad Nuh, Mendikbud, menyatakan, yang menjadi kunci keberhasilan pendidikan adalah para guru atau para dosen. Makanya, kualifikasi dosen yang memadai adalah kata kunci untuk pengembangan kualitas akademis para mahasiswanya.

Pentingnya kedudukan dosen dalam dunia pendidikan nasional mendapat pengakuan berdasarkan peraturan perundang-undangan. Diantaranya menurut Pasal 1 ayat 2 Undang-Undang Guru dan Dosen tahun 2005, disebutkan bahwa dosen adalah pendidik profesional dan ilmuwan dengan tugas utama mentransformasikan, mengembangkan, dan menyebarkan ilmu pengetahuan, teknologi, dan seni melalui pendidikan, penelitian, dan pengabdian kepada masyarakat.

Upaya peningkatan kualifikasi akademik dan profesionalisme dosen hendaknya relevan dengan mata kuliah yang diampu dosen, sebagai contoh dosen yang mengampu mata kuliah fiqh, maka semestinya yang bersangkutan menulis tesis, disertasi dan karya ilmiah lainnya hendaknya terkait dengan bidang keilmuannya itu, paling tidak fokusnya ke bidang keilmuan lebih besar, bukan menulis tesis dan disertasi di bidang yang lain. Atau kalau seorang dosen memegang mata kuliah Ilmu Pendidikan, maka seharusnya dia menulis tesis dan disertasi tentang Ilmu Pendidikan atau sekurang-kurangnya disiplin ilmu terkait dengan pendidikan. Sehingga dosen tersebut bisa menyumbangkan teori yang relevan dengan mata kuliah yang diampunya.

Dimensi linearitas ini dipandang penting sebab yang diinginkan adalah dosen yang memiliki kualifikasi unggul dalam bidang keilmuannya. Contoh Prof. Ahmad Tafsir dan Prof. Zakiah Daradjat menjadi ahli dalam bidang Ilmu Pendidikan Islam (IPI) karena keduanya memang mengkaji karya akademik

yang relevan dengan keahliannya. Hampir seluruh tulisan keduanya terkait dengan dunia pendidikan dan ragam dan variannya. Yang lebih ekstrim, Dr. Zamakhsyari Dhofier juga sangat dikenal dengan antropologi pesantrennya karena hampir seluruh tulisannya bercerita tentang pesantren.

Kenyataan seperti itulah yang seharusnya menjadi contoh yang sangat baik bagi para dosen. Seorang dosen akan selalu gelisah dengan pengembangan bidang kajiannya. Dia selalu menjadi pencari ilmu melalui riset-riset yang sangat brilian. Jadi tidak hanya mengajar dengan diktat lama atau teori-teori lama yang sudah ketinggalan zaman. Semestinya dosen harus menjadi teladan di dalam proses pencarian akademis bagi para mahasiswanya.

Keberhasilan mutu akademik, selain factor kualifikasi dosen jika terkait dengan kualitas pelayanan akademik, baik terkait pelayanan prima dalam administrasi maupun fasilitas lain seperti perpustakaan, laboratorium, kebersihan kampus, serta penataan kampus yang membuat para dosen dan mahasiswa senang melakukan aktivitas keilmuan. Oleh karena itu, maka kebutuhan mendasar bagi lembaga pendidikan tinggi ke depan adalah memacu para dosennya agar yang bersangkutan memiliki kepedulian yang sangat tinggi dalam pengembangan ilmu pengetahuan sesuai dengan bidang ilmu yang ditekuninya.

Fakultas Tarbiyah dan Keguruan IAIN "Sultan Maulana Hasanuddin" Banten sebagai lembaga pendidikan tinggi tentu memiliki perencanaan dan implementasi program yang fokus pada penembangan kualitas akademik, sehingga ke depan mampu menghasilkan kompetensi lulusan yang produktif, inovatif, kreatif dan kompetitif. Dalam kerangka pencapaian kualitas akademik yang diharapkan tentu variable-variabel penguat harus dipersiapkan dengan matang. Kenyataan, berdasarkan kajian sementara yang terjadi di Fakultas

tersebut, baik dilihat dari sisi kualifikasi akademik, karya ilmiah yang dihasilkan, serta fasilitas pendukung masih kurang memberikan dukungan optimal untuk tercapainya mutu akademik. Hal ini tentu perlu kajian yang mendalam melalui penelitian dosen.

Berdasarkan identifikasi masalah di atas, ternyata banyak variable yang harus dikaji tentang peningkatan mutu akademik di Fakultas Tarbiyah dan Keguruan IAIN “ Sultan Maulana Hasanuddin” Banten. Karena dari sisi waktu penelitian ini terbatas, maka fokus penelitian pada variable-variabel yang diduga sangat kuat berhubungan dengan peningkatan mutu akademik, yaitu variable kualifikasi dosen, pelayanan akademik dan fasilitas pendukung. Dengan demikian, perumusan masalahnya sebagai berikut :

1. Bagaimana standar mutu akademik yang dikembangkan di Fakultas Tarbiyah dan Keguruan?.
2. Bagaimana kualifikasi akademik dan karya ilmiah yang dihasilkan dosen Fakultas Tarbiyah dan Keguruan?.
3. Bagaimanakah pelayanan akademik pada fakultas Tarbiyah dan keguruan?.
4. Bagaimanakah kondisi sarana dan prasarana pendukung peningkatan mutu akademik pada Fakultas Tarbiyah dan Keguruan?.
5. Apakah terdapat hubungan antar kualifikasi dosen, pelayanan, sarana dan prasarana dengan peningkatan mutu akademik pada Fakultas Tarbiyah dan Keguruan, baik sendiri-sendiri maupun secara bersama-sama?.
6. Bagaimana strategi peningkatan mutu akademik pada Fakultas Tarbiyah dan Keguruan ke depan?.

B. Kajian Pustaka

Berikut ini beberapa hasil penelitian yang relevan dengan penelitisn ini, yang dapat menambah khazanah dalam perumusan masalah yang dimunculkan. Hasil penelitian yang relevan tersebut antara lain:

1. Penelitian yang dilakukan oleh Cahya Syaodih Tahun 2009 yang meneliti tentang “ Sistem Penjaminan Mutu Program Pembelajaran di Perguruan Tinggi Manajemen Informatika dan Komputer” yang mengkaji tentang perbedaan program pembelajaran antar program studi yang nilai akreditasinya berbeda pada perguruan tinggi yang mengajarkan manajemen informatika dan komputer. Penelitian ini menyimpulkan bahwa: Pertama, seluruh perguruan tinggi atau program studi yang diteliti telah memiliki dokumen evaluasi diri yang relatif lengkap, meliputi komponen: jati diri, visi-misi, sasaran dan tujuan, kemahasiswaan, dosen dan tenaga pendukung, kurikulum, sarana dan prasarana, pendanaan, tata pamong, pengelolaan program, proses pembelajaran, suasana akademik, sistem informasi, sistem jaminan mutu, lulusan, penelitian, publikasi, skripsi, pengabdian kepada masyarakat dan hasil lainnya; dan Kedua, tidak ada perbedaan yang berarti dalam variabel-variabel perencanaan perkuliahan, pelaksanaan perkuliahan, penilaian hasil belajar, pembimbingan mahasiswa, kepemimpinan program studi, dosen, staf tata usaha, pengelolaan dana, kerjasama, mutu mahasiswa dan alumni antara program studi sejenis yang memiliki akreditasi yang sama; sebaliknya tidak ada perbedaan yang berarti dalam variabel-variabel tersebut antara program-program studi yang sejenis yang memiliki akreditasi yang berbeda, yaitu yang akreditasinya B dengan C.
2. Penelitian yang dilakukan oleh Bambang Widhyatomo Tahun 2010 tentang “Manajemen Perguruan Tinggi Agama Islam Swasta Unggulan di Provinsi DKI Jakarta” mengkaji tentang dampak pelaksanaan manajemen mutu terpadu terhadap kepuasan *internal customer* dan *external customer*

STAIS Lan Taboer Jakarta. Penelitian ini menyimpulkan bahwa: Pertama, Implikasi fungsi perencanaan, kebijakan, dan manajemen proses, awalnya dilakukan melalui analisis SWOT yang dijabarkan dalam Balanced Score Card (BSC) dengan melibatkan seluruh unsur pimpinan; Kedua, Fungsi manajemen dan prosedur tercermin dalam penyusunan struktur organisasi yang mengacu kepada ketentuan Undang-Undang Perguruan Tinggi; Ketiga, visi dan misi lembaga serta kebutuhan organisasi STAIS Lan Taboer yang relatif masih baru; Keempat, peningkatan mutu dilakukan oleh unsur pimpinan STAIS melalui kegiatan rapat, peninjauan pelaksanaan program di lapangan pada masing-masing unit pelaksana teknis organisasi, perumusan prosedur kerja, pengawasan internal secara berkesinambungan; dan Kelima, pimpinan STAIS Lan Taboer memegang peranan strategis dalam penerapan manajemen mutu terpadu.

3. Penelitian yang dilakukan oleh Beni Kurniawan Tahun 2009 tentang “Pengembangan Program Pelatihan untuk Meningkatkan Kompetensi Pedagogik Dosen” mengkaji tentang implementasi program pelatihan dan efektifitasnya yang dikembangkan dalam meningkatkan kompetensi pedagogik dosen. Penelitian ini menyimpulkan bahwa: Pertama, Setiap tahun, seorang dosen akan dinilai prestasi kerjanya oleh Ketua Program Studi berdasarkan kriteria-kriteria tertentu, prestasi seorang dosen akan dilihat terutama dari hasil umpan balik mahasiswa dan komitmennya terhadap institusi; Kedua, Keberhasilan dari program pelatihan dosen terletak pada meningkatnya kemampuan peserta dalam mengembangkan kompetensi pedagogik melalui proses keterlibatan peserta dalam setiap aktivitas di pelatihan; Ketiga, Setelah selesai mengikuti pelatihan, para peserta mampu diberdayakan dalam kelompok kerja untuk mengembangkan kemampuan potensi pedagogik dosen, setelah selesai pelatihan, para peserta dapat mengidentifikasi sumber daya yang ada untuk dikembangkan.

Beberapa hasil penelitian tentang peningkatan mutu akademik, menyimpulkan bahwa kualifikasi dan profesionalisme dosen sangat besar perannya dalam keberhasilan peningkatan mutu akademik. Semakin baik tingkat kualifikasi dan profesionalisme dosen semakin besar kontribusinya dalam pengembangan dan peningkatan mutu akademik. Namun demikian, dosen membutuhkan dukungan kebijakan dalam menjalankan tugas dan kewajiban pekerjaannya, seperti pelayanan akademik, perpustakaan, laboratorium, serta penciptaan lingkungan yang dapat menumbuhkan budaya belajar tinggi bagi civitas akademika.

C. Pembahasan

Berdasarkan fokus masalah, tujuan, subjek penelitian, dan karakteristik data, maka peneliti menggunakan metode studi deskriptif yang ditujukan untuk mendeskripsikan atau menggambarkan fenomena-fenomena yang ada, baik fenomena yang bersifat alamiah ataupun rekayasa manusia. Pendekatan ini dilakukan karena studi ini ingin mendeskripsikan Analisis Kebutuhan Peningkatan Mutu Akademik Fakultas Tarbiyah dan Keguruan “Sultan Maulana Hasanuddin” Banten yaitu tentang motivasi, kepemimpinan, dan kinerja dosen.

Berdasarkan fokus masalah yang telah dikemukakan sebelumnya, maka yang menjadi objek penelitian ini adalah Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten. Pemilihan obyek penelitian tersebut dilakukan untuk memfokuskan pada perguruan tinggi yang sedang melakukan peningkatan kinerja dosen. Dengan demikian yang menjadi nara sumber dalam penelitian ini adalah dosen Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten.

Penelitian pada Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten ini dilakukan mulai awal September sampai dengan akhir Oktober 2013. dengan tahapan sebagai berikut:

Tahap awal merupakan kegiatan awal sebelum melakukan penelitian di obyek penelitian yaitu Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten dimana peneliti melakukan studi peninjauan atau kelayakan awal ke arah fokus permasalahan penelitian yang dilakukan mulai awal Agustus 2013.

Tahap kedua merupakan awal penelitian di obyek penelitian yaitu di Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten, dimana peneliti memperoleh gambaran permasalahan yang lebih lengkap dan akurat sesuai dengan fokus penelitian yang telah ditetapkan sebelumnya..

Tahap ketiga dilakukan dengan tujuan untuk mengidentifikasi masalah lingkungan internal dan eksternal Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten yang dilaksanakan melalui penelitian lapangan pada obyek penelitian dengan cara wawancara, observasi dan studi dokumentasi untuk mendapatkan gambaran umum dan khusus penelitian ini.

Tahap keempat merupakan tahap pelaksanaan penelitian, dimana Tim Peneliti melakukan penelitian di Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten dengan menginterpretasikan, menganalisis, dan memprediksi data dan informasi yang sedang atau telah diperoleh selama melakukan penelitian. Tim Peneliti berusaha untuk melempgkapi dan memperbaharui data, serta mengadakan

triangulasi dan member check sampai berakhirnya penelitian pada akhir Oktober 2013.

Tahap kelima merupakan tahap akhir penelitian yaitu untuk mengecek keabsahan atau kebenaran data serta memverifikasi data dan informasi yang telah dilakukan oleh Tim Peneliti. Kegiatan ini bertujuan untuk mengetahui kualitas penelitian seperti data-data yang diperoleh dari Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten melalui observasi, wawancara dan studi dokumentasi, serta triangulasi kepada para nara sumber maupun sumber data lain yang kompeten. Member check dilakukan oleh Tim Peneliti guna pembuatan laporan hasil penelitian.

Penelitian kualitatif ini dilakukan di Fakultas Tarbiyah dan Keguruan Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten. Sumber data penelitian diambil dari informasi-informasi tenaga struktural, mahasiswa, alumni, dan birokrat kampus pada level Fakultas Tarbiyah dan Adab. Birokrat kampus yang dimaksud adalah Dekan, Wakil Dekan Bidang Akademik, Ketua Laboratorim Pendidikan, Kabag Tata Usaha, dan Ketua Jurusan ditambah dengan beberapa perwakilan dosen serta *stakeholder*.

Pengumpulan data dilakukan dalam penelitian kualitatif ini untuk menjadikan penelitian yang obyektif. yang menurut **Moleong** (1990) ada tiga tahapan, yaitu (1) pra lapangan; (2) kegiatan lapangan; dan (3) analisis intensif. Prosedur ini dilakukan oleh peneliti dalam rangka mendapatkan data yang akurat.

Analisis dan penafsiran data dalam penelitian kualitatif merupakan proses penyederhanaan data ke dalam bentuk yang lebih mudah diinterpretasikan dan dipahami serta dibaca, karena data sebagai produk dari proses interpretasi dalam penelitian yang didalamnya terdapat nilai-nilai yang bermakna. Dengan kata lain analisis data dalam penelitian kualitatif

merupakan upaya mencari dan menata secara sistematis catatan hasil observasi, hasil dokumentasi dan hasil wawancara yang dilakukan oleh peneliti.

Dalam melakukan keabsahan data, maka peneliti mengecek ulang informasi-informasi dari responden dengan triangulasi, yaitu mengecek kembali kebenaran data dengan cara membandingkannya dengan data dari sumber data lain. Pengecekan kembali ini dilakukan secara vertikal dan horisontal. Upaya triangulasi, misalnya membandingkan hasil wawancara dengan hasil pengamatan di lapangan, dan memperbanyak subyek sumber data untuk setiap fokus penelitian.

Dalam perkembangan yang kompetitif dan mengglobal, setiap lembaga, termasuk lembaga pendidikan seperti FAKULTAS TARBIYAH DAN KEGURUAN (FTK) IAIN "SMH" BANTEN membutuhkan personil, terutama tenaga dosen yang berprestasi tinggi. Pada saat yang sama setiap personil memerlukan umpan balik atas kinerja mereka sebagai pedoman bagi tindakan-tindakan mereka pada masa yang akan datang oleh karena itu penilaian yang dilakukan seharusnya menggambarkan kinerja personil. Hasil penilaian kinerja dapat menunjukkan apakah SDM yang ada telah memenuhi tuntutan yang dikehendaki lembaga, baik dilihat dari kualitas maupun kuantitas. Informasi dalam penilaian kinerja personil merupakan refleksi dari berkembang tidaknya lembaga.

Penilaian kinerja mengacu pada suatu system formal dan terstruktur yang digunakan untuk mengukur, menilai dan mempengaruhi sifat-sifat yang berkaitan dengan pekerjaan, perilaku dan hasil. Dengan demikian, penilaian prestasi adalah merupakan hasil kerja personil dalam lingkup tanggung jawabnya.

Kinerja dosen pada suatu perguruan tinggi merupakan perilaku nyata yang ditampilkan setiap dosen sebagai prestasi kerja yang dihasilkan oleh

dosen tersebut sesuai dengan peranannya. Untuk dapat menentukan kualitas kinerja dosen perlu adanya criteria yang jelas. Mitchell (1978) menyatakan bahwa kinerja meliputi beberapa aspek, yaitu: aspek kualitas pekerjaan, ketepatan waktu, prakarsa, kemampuan dan komunikasi.

Kinerja dosen merupakan suatu hal yang sangat penting dalam upaya lembaga perguruan tinggi untuk mencapai tujuannya. Di dalam dunia yang kompetitif dan mengglobal, setiap perguruan tinggi, seperti FAKULTAS TARBIYAH DAN KEGURUAN (FTK) IAIN "SMH" BANTEN memerlukan kinerja dosen yang tinggi. Pada saat yang bersamaan, dosen sebagai ujung tombak suatu perguruan tinggi memerlukan umpan balik dari lembaga atas hasil kerja mereka sebagai panduan bagi perilaku mereka di masa yang akan datang. Umpan balik terhadap kinerja dosen dapat dilakukan melalui evaluasi kinerja.

Penilaian kinerja dosen merupakan suatu proses dimana lembaga melakukan evaluasi atau menilai kinerja dosen atau mengevaluasi hasil pekerjaan dosen. Penilaian yang dilakukan terhadap dosen di FAKULTAS TARBIYAH DAN KEGURUAN (FTK) IAIN "SMH" BANTEN dilaksanakan dengan berbasis pada pengawasan, artinya penilaian yang dilakukan terhadap dosen tidak saja ditujukan untuk menilai kinerja, juga sekaligus berfungsi untuk mengawasi dosen dalam melaksanakan tugas pokoknya, yaitu kegiatan pendidikan dan pengajaran, oleh karena itu criteria yang dijadikan untuk mengevaluasi, sekaligus berfungsi sebagai alat untuk mengawasi kinerja dosen. Evaluasi kinerja dosen yang berbasis pengawasan ini bisa dilaksanakan oleh pimpinan jurusan, mahasiswa maupun tenaga yang ditetapkan oleh fakultas.

Evaluasi terhadap kinerja dilakukan dengan tujuan untuk;

1. Untuk mengetahui tingkat prestasi kerja dosen FTK IAIN "SMH" Banten

2. Pemberian penghargaan yang serasi, misalnya: tunjangan prestasi, insentif, kenaikan gaji, pengembangan karier, kesempatan mengikuti pendidikan tambahan, dsb.
3. Mendorong pertanggungjawaban atau akuntabilitas kinerja dosen FTK IAIN "SMH" Banten.
4. Meningkatkan motivasi dan etos kerja dosen FTK IAIN "SMH" Banten.
5. Meningkatkan komunikasi antara dosen dengan pimpinan universitas melalui diskusi yang terkait dengan peningkatan kinerja dosen FTK IAIN "SMH" Banten
6. Sebagai alat untuk memperoleh umpan balik dari dosen untuk memperbaiki lingkungan kerja, system pembinaan, sarana pendukung, dsb.
7. Sebagai salah satu sumber informasi dalam perencanaan pelatihan dan pengembangan dosen FTK IAIN "SMH" Banten
8. Membantu dalam penetapan tugas mengajar atau dalam mengampu suatu mata kuliah.
9. Sebagai sumber informasi untuk pengambilan keputusan yang berkaitan dengan gaji, insentif, upah, kompensasi dan berbagai imbalan lainnya.
10. Sebagai alat untuk menjaga tingkat kinerja dosen FTK IAIN "SMH" Banten.
11. Sebagai alat untuk membantu dosen dan mendorong dosen untuk mengambil inisiatif dalam upaya memperbaiki kinerja.
12. Untuk mengetahui efektivitas kebijakan yang berkaitan dengan SDM,
13. seperti seleksi, rekrutment serta pelatihan dan pengembangan.
14. Mengidentifikasi dan menghilangkan hambatan-hambatan agar kinerja dosen FTK IAIN "SMH" Banten menjadi lebih baik.
15. Kepentingan pemberhentian, pemberian sanksi atau penghargaan.
16. Menginformasikan kepada Perguruan Tinggi tentang perlunya mengadakan penilaian kinerja untuk dosen, selain dapat memotivasi

dosen untuk lebih berprestasi, dapat juga meningkatkan nilai akreditasi Perguruan Tinggi.

17. Menginformasikan kepada dosen tentang perlunya melaksanakan Tri Dharma Perguruan Tinggi dalam rangka meningkatkan citra institusi dan sekaligus juga memberikan manfaat pribadi, karena hasil-hasil pengajaran, penelitian dan pengabdian masyarakat dapat dipakai untuk mengurus kepangkatan akademik.

D. Gambaran variabel Penelitian

1. Analisis Univariat

a. Usia

Tabel 1. Distribusi Frekuensi Responden Berdasarkan Kategori Usia Dosen di Fakultas Tarbiyah dan Keguruan saja di Lingkungan Institut Agama Islam Negeri Sultan Maulana Hasanuddin Banten 2013

Usia	F	%
Tua	23	46,4
Muda	25	53,6
Total	48	100

Berdasarkan data di atas menunjukkan bahwa frekuensi responden berdasarkan kategori usia muda sebanyak 25 orang (53,6 %) lebih banyak dari usia tua 23 orang (46,4%). Usia responden termuda 28-39 tahun, tertua 40-58 tahun dan rata-rata 38-45 tahun.

b. Kinerja Dosen

Tabel 2. Distribusi Frekuensi Responden Berdasarkan Kategori Kinerja Dosen Fakultas Tarbiyah dan Keguruan Lingkungan Institut Agama Islam Negeri Sultan Maulana Hasanuddin Banten Tahun 2013

Usia	F	%
Tinggi	21	32,4
Rendah	27	67,6
Total	48	100

Berdasarkan data di atas menunjukkan bahwa responden yang mempunyai kinerja tinggi yaitu 21 orang (32,4 %) sama banyaknya dengan responden yang mempunyai kinerja rendah 27 orang (67,6 %). Hal ini menunjukkan proporsi kinerja dosen dalam melaksanakan proses belajar mengajar di Fakultas Tarbiyah dan Keguruan Lingkungan Institut Agama Islam Negeri Sultan Maulana Hasanuddin Banten 2013, sehingga tidak seimbang antara responden yang mempunyai kinerja tinggi dengan kinerja rendah.

E. Penutup

Berdasarkan hasil analisis dan pembahasan, dapat ditarik kesimpulan sebagai berikut:

Pertama, standar kinerja dosen di Fakultas Tarbiyah dan Keguruan didasarkan atas: kehadiran memberi kuliah minimal 75 %, membuat karya tulis ilmiah minimal satu karya dalam satu tahun, dan melakukan kegiatan pengabdian pada masyarakat minimal satu kali dalam satu semester.

Kedua, sebagian besar kualifikasi akademik dosen Fakultas Tarbiyah dan Keguruan telah menyelesaikan studi pascasarjana (S-2) di bidang kependidikan maupun di bidang keagamaan, dan sebagian dosen aktif menulis artikel ilmiah di jurnal ilmiah terakreditasi maupun tidak terakreditasi.

Ketiga, pelayanan akademik di lingkungan Fakultas Tarbiyah dan Keguruan, berjalan relatif lancar. Prosedur yang dikembangkan dengan mengoptimalkan Tenaga Kerja Kontrak (TKK) untuk membantu pekerjaan teknis administrasi di lingkungan Fakultas Tarbiyah dan Keguruan Setiap jurusan/program studi di lingkungan Fakultas Tarbiyah dan Keguruan memiliki satu orang TenagaKerja Kontrak yang potensial.

Keempat, pada umumnya kondisi sarana dan prasarana di lingkungan Fakultas Tarbiyah dan Adab sudah memadai, tinggal melengkapi sarana dan prasarana pendukung lainnya serta perlunya pemeliharaan atas sarana dan prasarana yang sudah ada.

Kelima, setelah dilakukan analisis deskriptif ternyata terdapat hubungan antara kualifikasi dosen, pelayanan, sarana dan prasarana dengan peningkatan kinerja dosendi lingkungan Fakultas Tarbiyah dan Keguruan, baik sendiri-sendiri maupun secara bersama-sama. Hal ini dibuktikan dengan terselenggaranya berbagai kegiatan internal dan eksternal Fakultas Tarbiyah dan Keguruan dalam bentuk: Pendidikan dan Latihan Profesi Guru (PLPG) selama Empat gelombang, sejak awal Oktober hingga pertengahan November 2013.

Keenam, strategi peningkatan kinerja dosen pada Fakultas Tarbiyah dan Keguruan ke depan dalam bentuk: mendorong dosen untuk menempuh studi lanjut, dari kualifikasi S-2 ke kualifikasi akademik S-3 dalam bidang ilmu kependidikan maupun ilmu keagamaan; mendorong dosen untuk aktif

melakukan penelitian individual maupun penelitian kelompok di lingkungan internal maupun eksternal IAIN Sultan Maulana Hasanuddin Banten.

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PERAN PEMERINTAH DAERAH DALAM PENGEMBANGAN KARIR DOSEN

A. Pendahuluan

Perlu diketahui bahwa seorang dosen yang memiliki jabatan akademik Asisten Ahli, akan mendapat tunjangan jabatan fungsional sebesar 500 ribu perbulan. Dosen dengan jabatan akademik Lektor akan memperoleh tunjangan jabatan sebesar 700 ribu perbulan. Dosen dengan jabatan akademik Lektor Kepala akan mendapatkan tunjangan jabatan sebesar 900 ribu perbulan. Sedangkan dosen yang memiliki jabatan akademik Guru Besar atau lebih akrab disebut Profesor akan mendapat tunjangan jabatan fungsional sebesar 1,5 juta perbulan plus tunjangan kehormatan sebesar tiga kali gaji pokok.

Berdasarkan deskripsi di atas ada data kuantitatif yang mencolok yaitu tunjangan jabatan akademik Lektor Kepala dengan tunjangan dosen bergelar akademik Profesor atau Guru Besar selisihnya jauh sekali, yakni 900 ribu (Lektor Kepala) berbanding 1,5 juta plus tunjangan kehormatan sebesar tiga kali gaji pokok (Profesor). Perbandingan ini sangat rasional mengingat posisi jabatan akademik Guru Besar diatas jenjang jabatan akademik Lektor Kepala. Inti permasalahannya adalah ketika seorang dosen dengan jabatan akademik Guru Besar diberikan tunjangan kehormatan sebesar tiga kali gaji pokok, sekitar 3 x 5 juta yakni 15 juta. Padahal perbedaan jabatan akademik Lektor Kepala dengan jabatan akademik Guru Besar hanya selisih 150 KUM. Dalam konteks ini penulis berasumsi bahwa apabila pemerintah berkehendak untuk

“meningkatkan” kesejahteraan tenaga fungsional dosen dengan jabatan akademik Lektor Kepala, maka bisa dirujuk adanya sebutan jabatan akademik baru yakni “Associate Profesor”.

Associate Profesor adalah jenjang jabatan dalam sistem kenaikan pangkat pada profesi dosen, dengan posisi diantara Lektor Kepala dan Guru Besar atau Profesor. Seorang dosen berhak dan layak memperoleh gelar akademik “Associate Profesor” apabila ia telah memiliki nilai KUM minimal 850, memiliki ijazah S-3, memiliki dua karya tulis ilmiah yang terbit di jurnal nasional terakreditasi dan jurnal internasional terindex, memiliki golongan IV/d dengan pangkat Pembina Utama Madya dengan jabatan akademik sebelumnya Lektor Kepala.

B. Pembahasan

Sejak pemerintah melalui Kemenristekdikti memberlakukan aturan persyaratan usulan kenaikan jabatan dosen dari Lektor Kepala ke Guru Besar atau Profesor harus memiliki minimal satu artikel ilmiah yang ditulis di jurnal internasional bereputasi terindex Scopus atau Thomson, sekitar tahun 2015, sejak itulah dunia perguruan tinggi di Indonesia mengalami krisis Guru Besar atau Profesor. Padahal peraturan pemerintah sebelumnya, dalam hal yang sama, seorang dosen dengan jabatan akademik Lektor Kepala hanya diwajibkan memiliki ijazah Doktor dan memiliki minimal satu karya tulis ilmiah yang terbit di jurnal nasional terakreditasi oleh Kemendikbud (Kemenristekdikti belum lahir). Data Kemenristekdikti (Pikiran Rakyat, Rabu, 20 Februari 2019) menunjukkan, jumlah dosen mencapai 236.255 orang. Namun hanya 5.576 yang memiliki jabatan fungsional Profesor atau hanya 2,3 persen saja. Sebanyak 83.881 (35,5 persen) dosen tidak punya jabatan fungsional. Sebagian besar dosen merupakan lulusan S2, yaitu sebanyak 174.830 atau sekira 74 persen. Hanya 38.642 dosen atau sekira 16,3

persen yang bergelar doktor (S3). Berdasarkan data tersebut, bisa ditelaah bahwa jumlah Profesor yang hanya 2,3 persen itu tentu akan semakin berkurang karena sebagian dari mereka telah memasuki usia pensiun dan sebagian lagi telah meninggal dunia karena sakit. Padahal jumlah Profesor yang baru promosi masih sangat terbatas.

Pada bagian berikutnya, Direktur Karier dan Kompetensi SDM Kemenristekdikti Bunyamin Maftuh mengatakan, jumlah profesor di perguruan tinggi ditargetkan setidaknya 10 persen dari jumlah dosennya. Hal tersebut diutarakannya usai menjadi pembicara di Seminar Nasional Pengembangan Sumber Daya Insani Perguruan Tinggi yang digelar di Hotel Grand Mercure Bandung. Target jumlah Profesor di perguruan tinggi minimal 10 persen sangat sulit tercapai, apalagi bila kita melihat kondisi objektif perguruan tinggi di Provinsi Banten. Jumlah Profesor di kampus sebesar Universitas Negeri Sultan Ageng Tirtayasa Serang maupun Universitas Islam Negeri Sultan Maulana Hasanuddin Banten bisa dihitung dengan jari tangan kita, masih jauh dari ketentuan 10 persen dari jumlah dosen. Bagaimana dengan kondisi objektif dosen di perguruan tinggi swasta yang ada di Provinsi Banten, sangat jauh dari ketentuan.

Fenomena krisis guru besar ini ditandai dengan sangat minimnya pengangkatan dosen menjadi Guru Besar di sebagian besar kampus di bumi pertiwi. Padahal dalam waktu hampir bersamaan, pemerintah telah memberlakukan peraturan bahwa dosen yang diperbolehkan mengajukan usulan kenaikan pangkat dari jenjang Lektor Kepala ke jenjang Guru Besar atau Profesor haruslah: (1) memiliki ijazas S-3 dan bergelar Doktor; (2) Seorang dosen bergelar Doktor atau berijazah S-3, hanya boleh mengajukan kenaikan pangkat ke jenjang Guru Besar apabila telah memenuhi syarat bahwa yang bersangkutan telah tiga tahun menyandang gelar Doktor.

Dampak dari kebijakan tersebut banyak dosen “terpaksa atau memaksakan diri” menempuh studi lanjut ke jenjang S-3 dan berhasil melaraih gelar akademik “Doktor”. Namun setelah meraih gelar akademik Doktor, mereka kaget ketika akan mengajukan jabatan akademik ke Guru Besar, masih harus menunggu tiga tahun sebagaimana ditetapkan oleh peraturan pemerintah. Selain itu, dalam tempo tiga tahun tersebut, setiap dosen yang akan mengajukan kenaikan pangkat ke jenjang Guru Besar atau Profesor diharuskan membuat karya tulis ilmiah sesuai dengan bidang keilmuannya, yang harus terbit di jurnal internasional bereputasi.

C. Sebuah Alternatif

Bila Pemerintah daerah memiliki kemauan yang sungguh-sungguh agar kualitas pendidikan di Provinsi Banten bisa ditingkatkan, minimal selangkah lebih maju daripada Provinsi lainnya, maka perlu dipertimbangkan pentingnya pemberian insentif khusus kepadadosen-dosen yang telah meraih gelar akademik “Associate Profesor”. Semua dosen tetap yang memiliki *homebase* kerja pada perguruan tinggi negeri maupun swasta di Provinsi Banten dan memperoleh jabatan akademik “Associate Profesor” berhak mendapatkan insentif khusus sebesar dua kali gaji pokok atau sekitar 10 juta. Sumber pendanaan pemberian insentif khusus berasal dari APBD Provinsi Banten.

Dengan cara demikian, maka akan terjadi hubungan timbal balik yang saling menguntungkan antara dosen dan birokrat Pemerintah Daerah Provinsi Banten. Kelak, keduanya akan menemukan sesuatu yang “indah pada waktunya”.

MANAJEMEN PENINGKATAN PROFESIONALISME DOSEN DI PROVINSI BANTEN

Tulisan ini telah terbit pada Jurnal al-Qolaam Institut Agama Islam Negei Sultan Maulana Hasanuddin Banten pada Volume 30, No.1 (Januari-April) tahun 2013, hal.135-157.

ABSTRACT

This article discusses the management of the improvement of lecturers' professionalism in Banten. There are some important research questions studied in this article: (1) what are the aspects in management of the improvement of lecturers' professionalism in Banten?; (2) How is the implementation of the improvement of lecturer's professionalism in Banten?; (3) What are the problems and weaknessess faced by the management of the improvement of lecturers' professionalism in Banten; and (4) What are the steps that will be done by the management university in improving the lecturers' professionalism in Banten in the future?

This research uses qualitative method. The descriptive study is used in analyzing the data. The data of this research are obtained from lecturer's from lecturers and university bureaucrats in The State Institute for Islamic Studies of IAIN "SMH" Banten, Islamic University of Syekh Yusuf Tangerang, and University of Sultan Ageng Tirtayasa Serang.

Keywords: *Banten, Lecturers, Professionalism, and Management.*

ABSTRAK

Artikel ini membahas tentang manajemen peningkatan profesionalisme dosen di Provinsi Banten. Beberapa masalah penting yang akan dikaji dalam kajian ini adalah: (1) Mencakup apa saja Manajemen Peningkatan Profesionalisme Dosen di Provinsi Banten, (2) Bagaimana penerapan dan hasil Manajemen Peningkatan Profesionalisme Dosen di Provinsi Banten, (3) Masalah-masalah dan kelemahan apa yang dihadapi oleh Manajemen Peningkatan Profesionalisme Dosen di Provinsi Banten, dan (4) Langkah-langkah apa saja yang dilakukan oleh Manajemen Peningkatan Profesionalisme Dosen di masa yang akan datang?

Metode penelitian yang digunakan adalah metode penelitian kualitatif. Analisis data yang digunakan adalah studi deskriptif. Adapun sumber data utama dalam tulisan ini diperoleh dari unsur dosen dan birokrat kampus di Institut Agama Islam Negeri (IAIN) "Sultan Maulana Hasanuddin" Banten, Universitas Islam Syekh Yusuf Tangerang, dan Universitas Negeri Sultan Ageng Tirtayasa Serang.

Kata Kunci: *Banten, dosen, profesionalisme, dan manajemen.*

A. Pendahuluan

Perguruan tinggi merupakan lembaga penyedia jasa layanan masyarakat di bidang pendidikan. Jasa layanan ini sering dinyatakan (dalam bentuk janji) kepada masyarakat untuk diterima dan didukung. Kelangsungan hidup perguruan tinggi tidak bisa lepas dari masyarakat pendukung maupun masyarakat yang berkepentingan dengannya (*stakeholder*). Masyarakatlah yang memberi masukan sumber daya dan dana yang diperlukan bagi

penyelenggaraannya, dan masyarakat pula yang nantinya akan menerima atau memanfaatkan hasil pelayanan yang diberikan oleh perguruan tinggi.

Sejalan dengan perguruan tinggi yang demikian strategis di masyarakat, akademisi haruslah berdiri di garda depan dalam penegakan moral, khususnya moral akademik. Moral akademik menyangkut seluruh komponen kampus: mahasiswa, dosen, dan tenaga administrasi. Aplikasinya pun menyangkut relasi dan interaksi warga kampus, baik internal maupun eksternal; mahasiswa dengan dosen, mahasiswa dengan mahasiswa, dosen dengan dosen, dan antara warga kampus dengan masyarakat umum.

Salah satu faktor terpenting dalam manajemen perguruan tinggi adalah faktor dosen. Pentingnya kedudukan dosen dalam dunia pendidikan nasional mendapat pengakuan berdasarkan peraturan perundang-undangan. Di antaranya menurut Pasal 1 ayat 2 Undang-Undang Guru dan Dosen tahun 2005, disebutkan bahwa dosen adalah pendidik profesional dan ilmuwan dengan tugas utama mentransformasikan, mengembangkan, dan menyebarkan ilmu pengetahuan, teknologi, dan seni melalui pendidikan, penelitian, dan pengabdian kepada masyarakat.

Berdasarkan Pasal 72 Undang-Undang Guru dan Dosen Tahun 2005, disebutkan bahwa beban kerja dosen mencakup kegiatan pokok yaitu merencanakan pembelajaran, melaksanakan proses pembelajaran, melakukan evaluasi pembelajaran, membimbing dan melatih, melakukan penelitian, melakukan tugas tambahan, serta melakukan pengabdian kepada masyarakat. Beban kerja dosen sekurang-kurangnya sepadan dengan 12 (dua belas) satuan kredit semester dan sebanyak-banyaknya 16 (enam belas) satuan kredit semester.

Berdasarkan Permendiknas Tahun 2010 tentang Beban Kerja Dosen, diperoleh keterangan sebagai berikut: Tugas pendidikan dan penelitian paling

sedikit sepadan dengan 9 sks yang dilaksanakan di perguruan tinggi yang bersangkutan. Tugas pengabdian kepada masyarakat dapat dilaksanakan melalui kegiatan pengabdian kepada masyarakat yang diselenggarakan oleh perguruan tinggi yang bersangkutan atau melalui lembaga lain sesuai dengan peraturan perundang-undangan. Tugas melakukan pengabdian kepada masyarakat dan tugas penunjang paling sedikit sepadan dengan 3 (tiga) sks.

Dosen yang menduduki jabatan struktural, beban tugasnya diatur oleh pemimpin perguruan tinggi. Pengaturan tugas ini harus memenuhi syarat: (1) Berdasarkan surat keputusan pemimpin perguruan tinggi; (2) Dilaporkan kepada Direktur Jenderal Pendidikan Tinggi; (3) Berlaku selama dosen yang bersangkutan menjabat; serta (4) Tidak menimbulkan gejolak pada perguruan tinggi yang bersangkutan.

Pemimpin perguruan tinggi berkewajiban memberikan kesempatan kepada dosen untuk melaksanakan tridharma perguruan tinggi. Dosen yang mendapat penugasan sebagai pemimpin perguruan tinggi diwajibkan melaksanakan dharma pendidikan paling sedikit sepadan dengan 3 (tiga) SKS. Pemimpin perguruan tinggi bertugas mengevaluasi beban kerja dosen dan pelaksanaan tridharma perguruan tinggi secara berkelanjutan di perguruan tinggi yang menjadi tanggungjawab dan kewenangannya.

Provinsi Banten terbentuk pada tanggal 4 Oktober 2000, berdasarkan Undang-Undang Nomor 32 Tahun 2000 tentang Pembentukan Provinsi Banten. Sebelum menjadi sebuah Provinsi, Banten merupakan bagian Barat dari Wilayah Pembangunan Provinsi Jawa Barat, sekaligus berstatus sebagai Karesidenan, yang membina pemerintah daerah Kabupaten Serang, Kabupaten Pandeglang, Kabupaten Lebak, Kabupaten Tangerang, Kota Tangerang dan Kota Cilegon. Setelah terbentuknya Provinsi Banten, wilayah binaan terdiri atas daerah otonomi: Kabupaten Serang, Kabupaten

Pandeglang, Kabupaten Lebak, Kabupaten Tangerang, Kota Tangerang, Kota Cilegon, Kota Serang, dan Kota Tangerang Selatan.

Persyaratan beban kerja dosen sekurang-kurangnya 12 SKS dan sebanyak-banyaknya 16 SKS sulit terlaksana pada perguruan tinggi di Banten. Mengingat banyaknya dosen di perguruan tinggi swasta yang berstatus sebagai dosen tidak tetap, dengan beban kerja rata-rata sekitar 6 SKS. Bagi dosen di perguruan tinggi negeri, beban kerja mereka bisa mencapai lebih dari 16 SKS, karena kelasnya parallel (ada kelas A, B, C, D, dan E), dan membina sekitar 3 mata kuliah. Dengan demikian muncul masalah: bagi dosen di perguruan tinggi swasta akan kekurangan jam mengajar; Bagi dosen di perguruan tinggi negeri justru kelebihan jam mengajar. Kedua fenomena tersebut menimbulkan masalah pada beban kerja dosen.

Permasalahan yang perlu mendapat perhatian serius, khususnya bidang pendidikan perguruan tinggi adalah upaya untuk dapat meningkatkan mutu *input* (rekrutment dosen), *proses* (perkuliahan), dan *output* (dosen professional) pendidikan di lingkungan perguruan tinggi di Provinsi Banten.

Akar masalahnya adalah beban kerja dosen bervariasi, ada yang hanya mencapai 4-6 sks, ada yang mencapai 10-12 sks, dan ada pula yang mencapai 14-16 sks. Padahal, idealnya seorang dosen memiliki beban kerja sebanyak 12 sks dalam satu semester.

Di wilayah Provinsi Banten terdapat tiga perguruan tinggi yang sedang giat melaksanakan tridharma perguruan tingginya yaitu Institut Agama Islam Negeri (IAIN) "Sultan Maulana Hasanuddin" Banten, Universitas Islam Syekh Yusuf (UNIS) Tangerang, dan Universitas Negerin Sultan Ageng Tirtayasa (UNTIRTA) Serang.

Perkembangan dosen pada tiga perguruan tinggi tersebut mendapat perhatian dari penulis. Adapun aspek kajian yang akan dikembangkan lebih

jauh dalam tulisan ini adalah mengenai aspek Manajemen Peningkatan Profesionalisme Dosen.

Dalam sejumlah aspek, banyak disoroti kelemahan perguruan tinggi di Provinsi Banten yang belum mampu menunjukkan kualitas pelaksanaan tridharma perguruan tinggi secara seimbang dalam bidang pendidikan dan pengajaran, penelitian, dan pengabdian kepada masyarakat, sehingga perguruan tinggi di Provinsi Banten ke depan diperlukan peningkatan kualitas sumber daya manusia yang lebih kreatif dan inovatif serta mampu mempercepat pembangunan daerah, khususnya dalam faktor dosen.

Berdasarkan latar belakang masalah tersebut, maka penulis tertarik untuk mengkaji tentang: MANAJEMEN PENINGKATAN PROFESIONALISME DOSEN DI PROVINSI BANTEN. Pengkajian ini dilakukan pada tiga perguruan tinggi di Provinsi Banten, yaitu Institut Agama Islam Negeri (IAIN) "Sultan Maulana Hasanuddin" Banten, Universitas Islam Syekh Yusuf (UNIS) Tangerang, dan Universitas Negeri Sultan Ageng Tirtayasa (UNTIRTA) Serang.

B. Pembahasan

1. Analisis Teori Manajemen

Manajemen merupakan serangkaian kegiatan sistematis, logis, obyektif dan rasional yang harus dilakukan oleh pemimpin untuk mengadakan pendekatan terhadap masalah-masalah manajemen secara terpadu, menelaah kemudian memecahkannya secepat mungkin. Adapun yang dianalisisnya menyangkut segi konseptual maupun segi teknisnya.

Selanjutnya manajemen diperlukan untuk pekerjaan pimpinan secara fungsional atas pelaksanaan fungsi-fungsi manajemen yang terdiri atas *Planning, Organizing, Coordinating, Commanding, dan Controlling*.

Perencanaan (*planning*) berarti penentuan sasaran sebagai pedoman kinerja organisasi di masa depan dan penetapan tugas-tugas serta alokasi sumber daya yang diperlukan untuk mencapai sasaran organisasi. Dalam perencanaan untuk mencapai tujuan, tidak hanya merencanakan sumber daya manusia saja, melainkan juga merencanakan sarana dan prasarana dalam proses belajar mengajar untuk menghasilkan manusia yang berkualitas. Peraturan Pemerintah Nomor 17 Tahun 2010 menyatakan bahwa pendidikan tinggi bertujuan membentuk insan yang: 1) beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, dan berkepribadian luhur; 2) sehat, berilmu dan cakap; 3) kritis, kreatif, inovatif, mandiri, percaya diri, dan berjiwa wirausaha; 4) toleran, peka sosial dan lingkungan, demokratis, dan bertanggung jawab, serta 5) menghasilkan produk-produk ilmu pengetahuan, teknologi dan seni, atau olahraga yang memberi kemaslahatan bagi masyarakat, bangsa, negara, umat manusia dan lingkungan.

Perencanaan kinerja merupakan antisipasi dalam melakukan kegiatan organisasi untuk merealisasikan visi perguruan tinggi. Dalam perencanaan perlu dipertimbangkan faktor lingkungan sekitar mengingat situasi kehidupan saat ini sangat dipengaruhi oleh kondisi lingkungan. Sehingga yang perlu diperhatikan oleh pimpinan perguruan tinggi dalam upaya meningkatkan profesionalisme dosen adalah rekrutmen tenaga dosen yang bidang keahliannya sesuai dengan kebutuhan perguruan tinggi dalam rangka melaksanakan visi dan misi perguruan tinggi tersebut.

Pengorganisasian (*organizing*) merupakan cerminan dari penyelesaian rencana yang melibatkan penetapan tugas, pengelompokan tugas dalam unit-unit. Pelaksanaan manajemen di perguruan tinggi harus bisa meningkatkan kualitas perkuliahan dan kualitas sarana prasarana yang dilaksanakan oleh masing-masing bidangnya ditambah dengan pemimpin yang visioner.

Mengingat pada masa mendatang tidak hanya mengandalkan visi kuantitas saja, tetapi sudah waktunya untuk berorientasi pada kualitas, baik kualitas dosen, kualitas perkuliahan maupun kualitas pengelolaan sarana prasarana. Dengan demikian, diperlukan kepemimpinan perguruan tinggi yang visioner menjadi penting mengingat kepemimpinan bisa menggunakan pengaruh dalam memotivasi karyawan untuk mencapai tujuan. Memimpin berarti menciptakan suatu budaya dan nilai bersama, mengkomunikasikan sasaran kepada karyawan melalui organisasi.

Pelaksanaan peningkatan kualitas dosen tersebut melalui (1) studi lanjut ke jenjang S-2 maupun ke jenjang S-3; (2) peningkatan kepangkatan akademik, dari Asisten Ahli ke Lektor, dari Lektor ke Lektor Kepala, serta dari Lektor Kepala ke Guru Besar; (3) Melaksanakan pelatihan, pembinaan, dan seminar-seminar.

Setelah rencana ditetapkan dengan cermat dan siap pula untuk dilaksanakan, maka tugas pemimpin mengatur dan memimpin pelaksanaannya (*coordinating*) adalah kegiatan dan fungsi manajemen yang dilakukan dengan jalan menghubungkan-hubungkan, menyelaraskan orang-orang dan pekerjaannya, sehingga semuanya berlangsung tertib.

Commanding merupakan kegiatan dalam manajemen tentang bagaimana memberi motivasi dan mengarahkan sumber daya manusia, khususnya dosen, agar berkeinginan dan bergerak untuk mencapai tujuan perguruan tinggi yang telah ditentukan sebelumnya.

Selanjutnya pengendalian (*controlling*) merupakan fungsi manajemen yang mengusahakan agar kegiatan terlaksana sesuai dengan rencana, instruksi, pedoman, patokan, peraturan atau hasil yang telah ditetapkan sebelumnya. Dalam proses manajemen untuk meningkatkan kinerja dosen,

kualitas perkuliahan dan kualitas pengelolaan sarana prasarana dalam rangka peningkatan profesionalisme dosen.

2. Analisis Teori Motivasi

Dalam menganalisis manajemen peningkatan profesionalisme dosen di Provinsi Banten, penulis menggunakan teori motivasi yang dikemukakan oleh Maslow yang menyatakan bahwa manusia akan selalu berupaya untuk memenuhi dulu kebutuhan dasar (fisik), seperti makan, minum, dan seks; untuk selanjutnya secara bertahap memenuhi kebutuhan lainnya. Tingkatan kebutuhan tersebut secara bertahap dilalui manusia dan tidak mungkin meloncat-loncat. Orang tidak akan termotivasi untuk memenuhi tuntutan harga diri, bila kebutuhan untuk makan, minum, seks, perumahan, dan cinta belum terpenuhi.

Hierarki kebutuhan manusia menurut Maslow terdiri dari lima tingkatan. Tingkatan paling dasar adalah kebutuhan fisiologi manusia, seperti makan, minum, dan seks. Tingkatan kebutuhan kedua adalah keamanan, seperti perlunya manusia punya tempat berlindung seperti rumah. Tingkatan kebutuhan ketiga adalah cinta atau kasih sayang. Tingkatan kebutuhan keempat adalah harga diri; dan Tingkatan kebutuhan kelima adalah aktualisasi diri.

Kebutuhan pertama adalah kebutuhan fisiologi manusia, seperti makan, minum, dan seks. Analisis ini diperlukan untuk memahami prakondisi dosen dalam melaksanakan tridharma perguruan tinggi. Bahwa seorang dosen akan mampu melaksanakan kegiatan perkuliahan dengan baik apabila telah terpenuhi secara minimal kebutuhan makan dan minum. Oleh karena itu, pimpinan perguruan tinggi harus membuat kantin di dalam lingkungan kampus. Dengan cara demikian, dosen, karyawan maupun mahasiswa bisa

sarapan terlebih dahulu sebelum melakukan aktivitas kesehariannya, seperti mengajar dan melayani mahasiswa ataupun mengikuti kegiatan perkuliahan.

Tingkatan kebutuhan kedua adalah kebutuhan keamanan, seperti perlunya manusia punya tempat untuk berlindung seperti rumah. Analisis ini diperlukan untuk memahami kehidupan rumah tangga setiap dosen, bahwa dosen yang sudah memiliki rumah sendiri berbeda karakternya dengan dosen yang hidup di rumah kontrakan atau rumah kost. Sebaiknya seorang dosen mempunyai rumah sendiri secara resmi.

Tingkatan kebutuhan ketiga adalah cinta atau kasih sayang. Analisis ini digunakan untuk memahami rasa kasih sayang seorang dosen kepada mahasiswa maupun kepada sesama dosen, termasuk di dalamnya kasih sayang kepada anak dan istri atau suami. Seorang dosen perlu memiliki jiwa kasih sayang terhadap mahasiswa agar terjadi komunikasi yang jelas dan terarah terutama selama perkuliahan berlangsung. Kasih sayang seorang dosen perlu pula ditunjukkan terhadap rekan dosen lainnya agar sesama dosen tidak saling menyalahkan tentang pemahaman suatu konsep keilmuan tertentu. Kasih sayang seorang dosen kepada anggota keluarganya juga perlu diupayakan agar tercipta kehidupan rumah tangga yang harmonis.

Tingkatan kebutuhan keempat adalah harga diri. Analisis ini digunakan untuk memahami tingkat harga diri seorang dosen, terutama menyangkut penguasaan dosen terhadap konsep, teori, dan implementasi ilmu pengetahuan yang menjadi bidang keahliannya. Kalau penguasaan keilmuan tersebut masih terbatas, maka seorang dosen harus mampu meningkatkan wawasan ilmu pengetahuan dan teknologinya melalui pelatihan, workshop dan seminar.

Tingkatan kebutuhan kelima adalah aktualisasi diri. Analisis ini digunakan untuk memahami tingkat penguasaan ilmu pengetahuan, teknologi

dan seni yang dimiliki oleh seorang dosen sesuai dengan bidang ilmu yang ditekuninya. Dosen yang menekuni sebuah bidang ilmu akan membentuk kepribadian tertentu sebagaimana pengaruh bidang ilmu tersebut.

Selanjutnya teori motivasi yang dikemukakan oleh David C. Mc Clelland (1961) yang menyatakan bahwa terdapat hubungan yang positif antara motivasi berprestasi dengan pencapaian prestasi. Artinya, manajer ataupun dosen yang mempunyai motivasi berprestasi tinggi cenderung memiliki prestasi kerja tinggi, dan sebaliknya mereka yang prestasi kerjanya rendah dimungkinkan karena motivasi berprestasinya juga rendah. Ternyata motivasi berprestasi seseorang sangat berhubungan dengan dua faktor, yaitu tingkat kecerdasan (IQ) dan kepribadian. Artinya, orang akan mempunyai motivasi berprestasi tinggi bila memiliki kecerdasan yang memadai dan kepribadian yang dewasa.

Menurut Mc Clelland, seseorang dianggap memiliki motivasi untuk berprestasi jika ia mempunyai keinginan untuk melakukan suatu karya berprestasi lebih baik dari prestasi karya orang lain. Menurut Mc Clelland, ada tiga jenis kebutuhan manusia, yaitu kebutuhan untuk berprestasi, kebutuhan untuk kekuasaan, dan kebutuhan untuk berafiliasi.

Kebutuhan akan prestasi (*need for Achievement*) merupakan dorongan untuk mengungguli atau untuk berprestasi sehubungan dengan seperangkat standar untuk meraih kesuksesan. Kebutuhan ini, pada hierarki Maslow, terletak antara kebutuhan akan penghargaan dan kebutuhan akan aktualisasi diri. Ciri-ciri individu yang menunjukkan orientasi tinggi antara lain bersedia menerima resiko yang relatif tinggi, keinginan untuk mendapatkan umpan balik tentang hasil kerja mereka, dan keinginan mendapatkan tanggungjawab atas pemecahan masalah.

n-Ach adalah motivasi untuk berprestasi. Karena itu seorang dosen akan berusaha mencapai prestasi tingginya. Pencapaian tujuan tersebut bersifat realistis, tetapi menantang kemajuan dalam pekerjaan. Dosen perlu mendapat umpan balik dari lingkungannya sebagai bentuk pengakuan terhadap prestasinya tersebut.

Kebutuhan akan kekuasaan (*need for power*) adalah kebutuhan untuk membuat orang lain berperilaku dalam suatu cara di mana orang-orang itu tanpa dipaksa tidak akan berperilaku demikian atau suatu bentuk ekspresi dari individu untuk mengendalikan dan mempengaruhi orang lain. Kebutuhan ini pada teori Maslow terletak antara kebutuhan akan penghargaan dan kebutuhan aktualisasi diri. Mc Chelland menyatakan bahwa kebutuhan akan kekuasaan sangat berhubungan dengan kebutuhan untuk mencapai suatu posisi kepemimpinan.

n-Pow adalah motivasi terhadap kekuasaan. Dosen memiliki motivasi untuk berpengaruh terhadap lingkungannya, memiliki karakter kuat untuk memimpin dan memiliki ide-ide untuk menang. Ada juga motivasi untuk peningkatan status dan prestise pribadi.

Kebutuhan akan afiliasi (*need for Afiliation*) adalah hasrat untuk berhubungan antar pribadi yang ramah dan akrab. Individu merefleksikan keinginan untuk mempunyai hubungan yang erat, kooperatif dan penuh sikap persahabatan dengan pihak lain. Individu yang mempunyai kebutuhan afiliasi yang tinggi umumnya berhasil dalam pekerjaan yang memerlukan interaksi sosial yang tinggi.

n-Alfi adalah kebutuhan untuk bersahabat. Seorang dosen butuh mitra kerja dalam menghasilkan pokok-pokok pikiran tertentu maupun mewujudkan beberapa hasil pemikirannya. Oleh karena itu, sangat dimungkinkan seorang dosen membangun kemitraan dengan cara menjadi

anggota organisasi profesi tertentu, seperti Ikatan Sarjana Pendidikan Indonesia (ISPI) maupun Persatuan Guru Republik Indonesia (PGRI). Kedua organisasi tersebut memiliki kesamaan dalam memberdayakan tenaga pendidik untuk membangun dan mengembangkan dunia pendidikan menuju pencapaian cita-cita pembangunan nasional. Perbedaan keduanya terletak pada personal keanggotaannya, mayoritas anggota PGRI adalah guru dan birokrat pendidikan pada level pendidikan dasar dan menengah. Selanjutnya mayoritas anggota ISPI adalah dosen sebagai pendidik dan ilmuwan serta birokrat pendidikan pada level pendidikan menengah dan pendidikan tinggi.

Mc Clelland mengatakan bahwa kebanyakan orang memiliki kombinasi karakteristik tersebut. Akibatnya akan mempengaruhi perilaku dirinya dalam bekerja atau mengelola organisasi. Karakteristik dan sikap motivasi berprestasi ala Mc Clelland antara lain: Pencapaian lebih penting dari pada materi. Mencapai tujuan atau tugas memberikan kepuasan pribadi yang lebih besar daripada menerima pujian atau pengakuan.

Kebutuhan manusia yang pertama adalah kebutuhan untuk berprestasi, analisis ini digunakan untuk memahami tentang seberapa besar motif berprestasi di kalangan dosen di Provinsi Banten dalam hal melaksanakan kegiatan perkuliahan di dalam kelas serta mengembangkan bahan ajar dan konsep-konsep keilmuan tertentu, melakukan penelitian mandiri maupun kelompok, menghasilkan karya tulis hasil pemikiran ilmiah, serta kemampuan melakukan tindakan sosial untuk kepentingan pengabdian kepada masyarakat.

Kebutuhan manusia yang kedua adalah kebutuhan untuk kekuasaan. Analisis ini digunakan untuk memahami tentang kesiapan seorang dosen untuk menerima dan melaksanakan tugas tambahan tertentu, selain sebagai dosen, misalnya sebagai ketua jurusan ataupun sekretaris jurusan, sebagai dekan ataupun pembantu dekan bidang akademik, bidang keuangan,

kepegawaian serta sarana dan prasarana atau bidang kemahasiswaan dan alumni.

Kebutuhan manusia yang ketiga adalah kebutuhan untuk berafiliasi, analisis ini digunakan untuk memahami tentang kemampuan dosen dalam membangun jaringan kerja di dalam kampus maupun di luar kampus. Jaringan kerja di dalam kampus menyangkut tentang hubungan dosen dengan dosen lainnya yang membina mata kuliah yang sama, hubungan dosen dengan dosen lainnya dalam satu jurusan dan satu fakultas, serta hubungan dosen dengan birokrat kampus yang ada. Jaringan kerja di luar kampus menyangkut tentang kemampuan melaksanakan kerjasama dengan pemerintah daerah kabupaten dan kota di wilayah Provinsi Banten, termasuk dengan pemerintah daerah Provinsi Banten.

3. Analisis Teori Manajemen Sumber Daya Manusia

Manajemen Sumber Daya Manusia (MSDM) adalah suatu bidang manajemen yang khusus mempelajari hubungan dan peranan manusia dalam organisasi perusahaan. Fokus yang dipelajari MSDM hanyalah masalah yang berhubungan dengan tenaga kerja manusia. Adapun langkah-langkah manajemen MSDM tersebut adalah sebagai berikut:

a. Recruitment

Recrutment (rekrutmen) adalah kegiatan mencari dan mempengaruhi tenaga kerja agar mau melamar lowongan pekerjaan yang masih kosong di perguruan tinggi. Sumber karyawan berasal dari sumber internal dan juga sumber eksternal. Sumber internal yakni karyawan yang akan mengisi jabatan yang lowong, ditarik dari karyawan yang telah ada di dalam perguruan tinggi.

Dalam penelitian ini, sumber internal tenaga dosen diambil dari tenaga administrasi yang sudah memenuhi persyaratan untuk diangkat menjadi dosen, di antaranya kualifikasi ijazah minimal lulusan S-2 dan bidang keilmuannya sesuai dengan formasi yang dibutuhkan. Selain itu, sumber internal yang bersifat horizontal adalah adanya beberapa tenaga pengawas di sekolah atau di madrasah yang telah memenuhi persyaratan serta mengajukan permohonan mutasi untuk menjadi tenaga dosen. Selanjutnya, sumber eksternal tenaga dosen berasal dari pelamar yang berminat menjadi dosen, yang harus mengikuti proses seleksi administrasi, tes tertulis, dan tes lisan atau wawancara, serta pegawai dari instansi lain yang mengajukan mutasi, berminat dan memenuhi syarat untuk diangkat sebagai tenaga dosen. Pada umumnya prasyarat menjadi tenaga calon dosen adalah: memiliki kualifikasi ijazah minimal S-2, memiliki pengalaman sebagai tenaga pengajar di perguruan tinggi minimal dua tahun, dan memenuhi formasi bidang ilmu yang dibutuhkan. Selanjutnya syarat umum penerimaan tenaga dosen melalui jalur mutasi adalah: memiliki kualifikasi akademik minimal S-2, memiliki golongan kepegawaian minimal golongan III/c, memiliki kepangkatan edukatif minimal Lektor, serta memenuhi formasi bidang keahlian yang dibutuhkan oleh perguruan tinggi.

b. Selection

Selection (seleksi) adalah usaha pertama yang harus dilakukan perguruan tinggi untuk memperoleh karyawan yang *qualified* dan kompeten yang akan menjabat serta mengerjakan semua pekerjaan pada perguruan tinggi. Pelaksanaan seleksi harus dilakukan secara jujur, cermat dan objektif supaya karyawan yang diterima benar-benar *qualified* untuk menjabat dan melakukan pekerjaan sebagai tenaga dosen.

Dalam penelitian ini, proses seleksi penerimaan dosen dilakukan secara ilmiah yakni didasarkan kepada *job specification* (ilmu pengetahuan) dan kebutuhan nyata, serta berpedoman kepada kriteria dan standar-standar tertentu. Pada umumnya seleksi penerimaan dosen baru dilakukan melalui tahap-tahap sebagai berikut: pemberitahuan melalui media masa, seleksi administrasi surat-surat lamaran, pembagian nomor tes, pelaksanaan tes tertulis, pelaksanaan tes lisan/wawancara, dan pelaksanaan tes kemampuan mengajar, serta penentuan keputusan diterima atau tidak diterima sebagai tenaga dosen. Pada umumnya tes tertulis calon tenaga dosen mencakup: Tes Potensi Akademik, Bahasa Inggris, serta tes substansi bidang keilmuan yang dibutuhkan.

c. **Maintenance**

Maintenance (perawatan) berkaitan dengan upaya untuk memelihara dan mempertahankan personil yang produktif, agar mereka tetap setia terhadap organisasi. Fungsi perawatan dapat dilakukan melalui berbagai program, misalnya perlindungan K3 (Kesehatan dan Keselamatan Kerja), pembagian kerja dan pemberdayaan kompetensi yang adil, perencanaan karier yang dikomunikasikan secara jelas untuk merangsang peningkatan kinerja.

Dalam penelitian ini, perawatan tenaga dosen dilakukan melalui sejumlah kegiatan yang sudah terprogram, seperti pelatihan metodologi penelitian, penelitian karya tulis ilmiah, workshop pengelolaan jurnal ilmiah, workshop pengembangan kurikulum tingkat jurusan/program studi, seminar nasional dan regional, serta diskusi dosen secara periodik.

d. Placement

Placement (penempatan) adalah kegiatan untuk menempatkan orang-orang yang telah lulus seleksi pada jabatan-jabatan tertentu sesuai dengan uraian pekerjaan dan klasifikasi pekerjaannya. Penempatan ini sangat penting, karena aktivitas-aktivitas organisasi baru dapat dilakukan, jika semua pekerjaan ada pekerjanya.

Dalam penelitian ini, penempatan seorang pegawai menjadi tenaga dosen dilakukan secara bertahap, yakni diberikan tugas sebagai tenaga pengajar terlebih dahulu selama satu hingga dua tahun, kemudian mengajukan usulan kepangkatan edukatif pada jenjang Asisten Ahli pada mata kuliah tertentu. Proses pengajuan menjadi tenaga dosen dengan jabatan akademik tertentu, harus melalui proses pembinaan dan pengembangan oleh dosen senior yang bidang keahliannya sejenis. Setelah ditetapkan menjadi tenaga dosen dengan pangkat edukatif tertentu, tenaga kerja yang bersangkutan masih harus bekerja dengan pembinaan khusus oleh dosen seniornya serta pengembangan karier oleh pimpinan jurusan atau program studi yang terkait.

e. Development

Development (pengembangan) adalah proses peningkatan keterampilan teknis, teoritis, konseptual dan moral karyawan melalui pendidikan dan pelatihan. Pendidikan dan pelatihan yang diberikan harus sesuai dengan kebutuhan pekerjaan masa kini maupun masa depan.

Dalam penelitian ini, pengembangan kemampuan teknis tenaga dosen pada umumnya dilakukan melalui program kerja pimpinan jurusan atau program studi, program kerja pimpinan fakultas, program kerja lembaga jaminan mutu, dan program kerja pimpinan institut atau

universitas. Pada umumnya program kerja tingkat jurusan atau program studi tentang pengembangan tenaga dosen adalah: mendorong studi lanjut ke jenjang S-2 dan S-3 sesuai dengan bidang keilmuan dosen, mengikuti program penelitian tingkat universitas, regional dan nasional. Program kerja tingkat fakultas, pada umumnya berkaitan dengan peningkatan kemampuan berbahasa asing dan kemampuan penguasaan metodologi pembelajaran di perguruan tinggi, bagi dosen di luar fakultas kependidikan dan tarbiyah. Selanjutnya program kerja tingkat universitas pada umumnya berupa pengiriman tenaga dosen ke luar negeri dalam rangka pendidikan *post* doktor dan pertukaran dosen dengan perguruan tinggi tertentu melalui program kerja sama antar dua negara maupun antar dua perguruan tinggi tersebut.

f. Separation

Separation (pemberhentian) adalah putusya hubungan kerja seorang karyawan dengan suatu perguruan tinggi. Pemberhentian (PHK) disebabkan oleh keinginan perguruan tinggi, keinginan karyawan, kontrak kerja habis, peraturan perburuhan, pensiun, atau meninggal dunia.

Dalam penelitian ini, seorang dosen akan menghadapi masa pensiun apabila usianya sudah mencapai 65 tahun. Beberapa orang dosen bisa mencapai masa pensiun pada usia 70 tahun, apabila dirinya menjadi staf pengajar di program pascasarjana pada perguruan tinggi induknya. Selain itu, ada pula beberapa dosen yang bisa mencapai masa pensiun dalam umur di atas 70 tahun, apabila yang bersangkutan masih dianggap mampu memberikan pendidikan dan pengajaran, pelatihan dan penelitian, serta rangkaian program kerja pengabdian pada masyarakat dengan sebutan Guru Besar Emiritus.

4. Analisis SWOT

Analisis *SWOT* adalah salah satu tahap dalam manajemen strategis yang merupakan pendekatan analisis lingkungan. Proses penilaian kekuatan, kelemahan, peluang dan hambatan secara umum menunjuk pada dunia bisnis sebagai analisis *SWOT*. Analisis *SWOT* menyediakan para pengambil keputusan organisasi akan informasi yang dapat menyiapkan dasar dan pertimbangan dalam pengambilan keputusan dan tindakan.

Pada umumnya, penerapan manajemen strategis dengan cara mengembangkan pendekatan *SWOT* (*strengths* = segala kekuatan, *weaknesses* = segala kelemahan, *opportunities* = sejumlah peluang, dan *threats* = sejumlah ancaman). Dalam kaitannya dengan penelitian ini, manajemen strategis dengan pendekatan *SWOT* digunakan untuk memahami perkembangan kinerja dosen dari seluruh jenjang kepangkatan akademik, seluruh kualifikasi akademik, dan semua dosen yang sudah mengikuti sertifikasi maupun yang belum mengikuti sertifikasi dosen.

Analisis *SWOT* merupakan salah satu analisis pilihan yang sudah sangat populer. Di dalam analisis *SWOT*, faktor-faktor kekuatan, kelemahan, peluang dan tantangan disusun sesuai dengan urutan rangkingnya.

Selanjutnya fokus peningkatan profesionalisme dosen di Provinsi Banten adalah manajemen kinerja, kualitas perkuliahan dan kualitas sarana dan prasarana dalam menunjang dan mendukung manajemen peningkatan Profesionalisme Dosen. Fokus strategi tersebut dilaksanakan melalui *in put*, *process*, *out put* dan *out come*. Dengan melalui mekanisme tersebut diharapkan akan mendapatkan hasil yang optimal dan mempunyai dampak yang berguna bagi perguruan tinggi di Provinsi Banten maupun bagi pengguna lulusannya.

5. Pengendalian Mutu Total

Fokus utama dari pengendalian mutu total adalah masalah mengapa. Kemudian masalah bagaimana, tetapi tidak melepaskan masalah mengapa. Kegiatan untuk mengidentifikasi sebab-sebab adanya kekurangan atau kelemahan terus dilakukan untuk kemudian mencari cara-cara memperbaikinya.

Dengan menerapkan sistem mutu total, semua personalia akan mengetahui dan menyadari tugas serta peranannya dalam menghasilkan lulusan yang bermutu. Mereka akan mengetahui bahwa lulusan yang bermutu dihasilkan oleh proses pendidikan yang bermutu pula. Proses pendidikan yang bermutu bukan hanya berupa pelaksanaan proses belajar mengajar, melainkan juga sistem manajemen pendidikan yang bermutu, baik manajemen personalia, sarana pendidikan, biaya pendidikan maupun kerjasama dengan pihak luar. Proses pendidikan yang bermutu membutuhkan *diagnosis* dan penyempurnaan terus menerus.

Total quality Management (TQM) adalah suatu keinginan untuk selalu mencoba mengerjakan segala sesuatu dengan sebaik-baiknya sejak awal. *TQM* menegaskan bahwa setiap orang yang berada di dalam organisasi harus terlibat dalam upaya melakukan peningkatan secara terus menerus. Program-program *TQM* tidak harus menggunakan nama *TQM*. Beberapa organisasi memasukan filosofi *TQM* dengan menggunakan nama-nama yang mereka pilih.

6. Analisis Teori Pemberdayaan

Selanjutnya teori pemberdayaan dari Barnes menjelaskan bahwa manusia memiliki perbedaan kemampuan, dan pemberdayaan hanya dapat dilakukan apabila manusia telah mencapai kondisi tertentu. Untuk mencapai

kondisi tertentu tersebut Barnes menyebutnya dengan “Persamaan Pemampuan”.

Persamaan Pemampuan tersebut berbunyi sebagai berikut:

- a) Kalau seorang karyawan tidak tahu apa yang harus dikerjakan..... komunikasikan.
- b) Kalau seorang karyawan tidak tahu cara mengerjakannya ... beri latihan.
- c) Kalau seorang karyawan tidak ingin mengerjakannya beri motivasi.
- d) Kalau seorang karyawan tahu apa yang harus dikerjakan, berkompetensi dan memiliki motivasi untuk mengerjakan berdayakan.
- e) Kalau seorang karyawan sudah mengerjakan dan memenuhi standar... beri penghargaan.

Selanjutnya Clutterbuck memberikan definisi tentang pemberdayaan, antara lain:

- a) Upaya menemukan cara-cara baru untuk memusatkan kekuasaan di tangan orang-orang yang sedang membutuhkannya untuk melaksanakan pekerjaan.
- b) Memberikan kewenangan, tanggung jawab, sumber-sumber dan hak-hak di tingkat yang paling tepat untuk masing-masing tugas.
- c) Pendelegasian tanggungjawab atas perbuatan keputusan sampai sejauh mungkin di bawah lini manajemen.
- d) Peralihan kekuasaan secara terkendali dari manajemen ke karyawan untuk mencapai tujuan jangka panjang perusahaan secara keseluruhan.
- e) Upaya menciptakan situasi dan kondisi di mana orang-orang bisa menggunakan kualitas-kualitas dan kemampuan-kemampuan

mereka di tingkat maksimum untuk mewujudkan tujuan-tujuan bersama, baik tujuan kemanusiaan maupun tujuan yang berorientasi pada laba.

f) Energi psikologis yang mengaktifkan kita.

Clutterbuck menyimpulkan bahwa pemberdayaan adalah suatu istilah dalam memotivasi dan membiarkan masing-masing individu untuk mengambil tanggung jawab dalam memperbaiki cara melaksanakan pekerjaannya untuk mencapai tujuan sebuah organisasi.

7. Keunggulan, Permasalahan, dan Langkah Antisipatif

Keunggulan civitas akademika IAIN “Sultan Maulana Hasanuddin” Banten adalah memiliki sejarah perkembangan yang panjang, berdiri sejak tahun 1961. Kemudian mengalami tahap-tahap perkembangan yang semakin lama semakin bagus: tahun 1961-1963 menjadi cabang dari IAIN Sunan Kalijaga Yogyakarta; tahun 1963-1967 menjadi cabang IAIN Syarif Hidayatullah Jakarta; tahun 1967-1997 menjadi cabang IAIN Sunan Gunung Djati Bandung; tahun 1997 menjadi STAIN “Sultan Maulana Hasanuddin Banten” Serang; dan tahun 2004 menjadi IAIN “Sultan Maulana Hasanuddin” Banten (*Tahun 2016 IAIN “Sultan Maulana Hasanuddin” Banten alih status menjadi Universitas Islam Negeri Sultan Maulana Hasanuddin Banten*); serta tahun 2011 memiliki Program Pascasarjana (S-2) Program Studi Pendidikan Agama Islam dan Hukum Keluarga Islam. Selanjutnya kekuatan IAIN “Sultan Maulana Hasanuddin” Banten adalah memiliki delapan orang guru besar, yang tersebar di bidang Hukum Islam (MA Tihami, E. Syibly Syarjaya, dan Yunus Gozali), di bidang Pemikiran Islam (Utang Ranuwijaya, Fauzul Iman, dan Udi Mufrodi), serta di bidang Pendidikan Islam (Encep Syarifuddin dan Ilzamudin Ma’mur). Selain itu, IAIN “SMH” Banten juga memiliki jumlah mahasiswa yang

banyak terutama pada jurusan Pendidikan Agama Islam, Jurusan Tadris Bahasa Inggris, dan Jurusan Ekonomi Islam.

Keunggulan civitas akademika UNIS Tangerang adalah sudah memiliki Program Pascasarjana sejak tahun 2000, dengan membuka Program Studi Ilmu Administrasi. Selain itu, UNIS Tangerang juga memiliki 30 Guru Besar Tidak Tetap yang khusus mengajar di level pascasarjana (S-2). Selanjutnya kekuatan UNIS Tangerang adalah memiliki banyak mahasiswa yang sebagian besar juga bekerja sebagai pegawai Pemerintah Daerah Kota Tangerang. Selain itu, UNIS Tangerang juga memiliki Dosen Tidak Tetap yang bekerja di kantor Pemerintahan Daerah Kota Tangerang.

Keunggulan civitas akademika UNTIRTA Serang adalah memiliki penawaran fakultas, jurusan, program studi, program vokasional, dan program pascasarjana yang variatif; Civitas akademika UNTIRTA juga telah memiliki lahan pengembangan yang sangat luas (serataus hektar) di kawasan Kecamatan Pabuaran Kabupaten Serang untuk kepentingan kampus ke depan. Selanjutnya kekuatan UNTIRTA Serang terletak pada peminat calon mahasiswa yang membludak, baik dari kalangan lulusan SLTA (untuk kelas regular) maupun dari kalangan karyawan (non regular).

Permasalahan yang dihadapi oleh civitas akademika IAIN "SMH" Banten adalah: lahan yang dimiliki hanya sekitar 5000 meter atau setengah hektar, terlalu sempit untuk pengembangan perguruan tinggi dengan status institute (apalagi sekarang sudah menjadi universitas). Selanjutnya kelemahan umum dari civitas akademika IAIN "SMH" Banten adalah para alumninya banyak yang bekerja sebagai guru, terutama guru agama. Kelemahan lainnya para alumni IAIN "SMH" Banten sangat menginginkan menjadi pegawai negeri sipil di lingkungan Kementerian Agama maupun Kementerian Pendidikan dan Kebudayaan.

Masalah utama yang dihadapi civitas akademika UNIS Tangerang adalah Jumlah Dosen Tidak Tetap lebih banyak daripada jumlah Dosen Tetap, sehingga proses penjadwalan maupun proses perkuliahannya banyak dipengaruhi oleh agenda kerja dosen di tempat kerja utamanya, yakni di Pemerintahan Daerah Kota Tangerang. Masalah pokok lainnya adalah motivasi melakukan penelitian dan membuat karya tulis ilmiah di kalangan dosen masih terbatas. Selanjutnya kelemahan utama civitas akademika UNIS Tangerang adalah belum ada program kerja yang jelas menyangkut studi lanjut bagi dosen dan karyawan, sehingga sebagian dosen dan karyawan belum tertarik untuk melanjutkan studi ke jenjang S-2 maupun S-3.

Masalah utama yang dihadapi oleh civitas akademika UNTIRTA Serang adalah: Pertama, masih banyaknya dosen yang berijazah S-1 atau belum menyelesaikan program studi S-2; Kedua, jumlah dosen yang memiliki kualifikasi S-3 masih terbatas; serta Ketiga, jenjang kepangkatan dosen masih terkonsentrasi pada jenjang Lektor. Selanjutnya kelemahan umum civitas akademika UNTIRTA Serang adalah: Pertama, lebih menyukai melaksanakan dharma pendidikan dan pengajaran daripada dharma penelitian maupun dharma pengabdian kepada masyarakat; Kedua, masih memiliki pejabat kampus yang kualifikasi ijazahnya tidak cocok dengan prasyarat jabatan yang dimilikinya; serta Ketiga, motif berprestasi akademik yang tinggi di kalangan mahasiswa masih terbatas dibandingkan dengan motif berprestasi di luar bidang akademik, seperti bidang seni dan bidang olahraga.

Sehubungan dengan adanya beberapa keunggulan, kekuatan, masalah, dan kelemahan di atas, maka *langkah antisipatif* yang perlu dilakukan oleh civitas akademika IAIN "SMH" Banten adalah: Pertama, memperbanyak jumlah dosen yang mempunyai kepangkatan akademik Guru Besar, dengan bidang ilmu yang variatif; Kedua, mempertahankan dominasi dan daya tarik masyarakat Banten terhadap tiga jurusan/program studi yang utama, yaitu

Pendidikan Agama Islam, Tadris Bahasa Inggris, dan Ekonomi Islam; dan Ketiga, segera menyediakan lahan yang lebih luas untuk pengembangan kampus ke depan (telah tersedia lahan seluas 60 hektar di Kawasan KP3B Kecamatan Curug Kota Serang).

Sehubungan dengan adanya beberapa keunggulan, kekuatan, masalah, dan kelemahan di atas, maka *langkah antisipatif* yang perlu dilakukan oleh civitas akademika UNIS Tangerang adalah: Pertama, membuka program kelas reguler dan kelas karyawan dengan biaya, prosedur dan waktu perkuliahan yang berbeda; Kedua, perlu segera dibuat aturan yang jelas tentang studi lanjut bagi dosen dan karyawan UNIS Tangerang, terutama mengenai faktor biaya, lokasi studi lanjut, dan kewajiban setelah selesai studi lanjut; serta Ketiga; perlu penambahan jumlah Dosen Tetap dan juga pengurangan jumlah Dosen Tidak Tetap, sehingga terjadi persaingan sehat antar kedua kelompok dosen tersebut.

Sehubungan dengan adanya beberapa keunggulan, kekuatan, masalah, dan kelemahan di atas, maka *langkah antisipatif* yang perlu dilakukan oleh civitas akademika UNTIRTA Serang adalah: Pertama, perlu diselenggarakan berbagai lomba kreativitas mahasiswa di bidang keilmuan, bidang olah raga dan bidang kesenian, dalam rangka menyambut hari Sumpah Pemuda/Bulan Bahasa; Kedua, pada jurusan manajemen perlu dipertimbangkan untuk membuka kelas internasional, setelah mendapatkan sertifikat ISO; Ketiga, dosen-dosen muda perlu dipacu untuk mempercepat penyelesaian studinya, baik jenjang S-2 maupun jenjang S-3; serta Keempat, perlu motivasi khusus kepada dosen yang sudah memiliki ijazah S-3 untuk mengajukan usulan kepangkatan akademik menuju Guru Besar pada bidang ilmu tertentu.

Baik bagi civitas akademika Institut Agama Islam Negeri “Sultan Maulana Hasanuddin” Banten, Universitas Islam Syekh Yusuf Tangerang

maupun Universitas Negeri Sultan Ageng Tirtayasa Serang, Peningkatan Profesionalisme Dosen dapat pula dilakukan dengan cara sebagai berikut:

- a. Secara formal, melanjutkan studi ke jenjang yang lebih tinggi, baik ke jenjang S-2 maupun ke jenjang S-3, serta mengikuti pendidikan dan pelatihan-pelatihan.
- b. Secara informal, menjadi petugas acara *ceremonial* di masyarakat, seperti prosesi akad nikah, tasyakuran, tahlilan, dan Peringatan Hari Besar Islam.
- c. Secara pribadi, setiap dosen perlu menambah wawasan pengetahuan sesuai dengan bidang keahliannya dengan cara membaca buku referensi terbaru, mengunduh artikel terbaru yang ditemukan di internet pada program *google*, menghadiri acara seminar, diskusi dan lokakarya.
- d. Secara kelompok, membentuk rumpun dosen, konsorsium dosen, dan asosiasi dosen, serta mengembangkannya lebih lanjut.
- e. Secara institusi, melaksanakan tugas berdasarkan surat perintah dari pimpinan, mulai dari rektor, pembantu rektor, dekan, pembantu dekan sampai dengan ketua jurusan atau program studi.
- f. Secara peraturan perundang-undangan, setiap dosen harus melaksanakan tugas memberi perkuliahan minimal 12 sks per semester dan maksimal 16 sks per semester, melakukan penelitian mandiri minimal sekali dalam dua tahun, dan melakukan pengabdian kepada masyarakat dalam berbagai bentuk kegiatan yang terstruktur.
- g. Menciptakan peluang, seperti melanjutkan studi dengan biaya penuh dari pemerintah melalui program beasiswa BPPS, melanjutkan studi ke luar negeri melalui sponsor tertentu, dan melakukan pendidikan *shoot course* serta *post doctor* di luar negeri dengan biaya *sponsorship*.

- h. Membuat ancaman, seperti prasyarat menjadi pimpinan perguruan tinggi (rektor, pembantu rektor, dekan, dan pembantu dekan) harus memiliki kualifikasi akademik S-3, prasyarat proses sertifikasi dosen harus berpendidikan minimal S-2 dan usia kerja maksimal 65 tahun bagi dosen yang tidak memiliki ijazah S-3 dan tidak memiliki kepangkatan akademik Guru Besar.

C. Penutup

Berdasarkan hasil penelitian dan pembahasan tentang Manajemen Peningkatan Profesionalisme Dosen di Provinsi Banten, dapat disimpulkan sebagai berikut: *Pertama*, Manajemen Peningkatan Profesionalisme Dosen di Provinsi Banten (IAIN “Sultan Maulana Hasanuddin” Banten, UNIS Tangerang, dan UNTIRTA Serang) mencakup aspek peningkatan kinerja (dosen), aspek peningkatan kualitas perkuliahan serta aspek peningkatan kualitas pengelolaan sarana prasarana.

Kedua, perguruan tinggi di Provinsi Banten (IAIN “SMH” Banten, UNIS Tangerang, dan UNTIRTA Serang) telah melaksanakan program peningkatan profesionalisme dosen dalam bentuk: pembagian jadwal mengajar sesuai dengan bidang keilmuan dosen, menciptakan suasana perkuliahan yang mendorong kreativitas dan inovasi belajar mahasiswa, mengelola pelayanan sarana prasarana yang baik, yang merupakan bagian penting dari manajemen peningkatan profesionalisme dosen;

Ketiga, faktor pendukung peningkatan profesionalisme dosen adalah sebagian besar dosen sudah memiliki kualifikasi akademik S-2, sebagian besar sudah memiliki kepangkatan akademik Lektor, dan sebagian dosen sedang melanjutkan studi ke jenjang S-2 maupun S-3. Permasalahan yang dihadapi terutama dalam hal penguasaan bahasa asing yang masih terbatas, baik lisan maupun tertulis, kualitas perkuliahan yang belum optimal, serta pelayanan

sarana dan prasarana yang masih terbatas. Selanjutnya kelemahan yang dihadapi mencakup: keterbatasan anggaran untuk kegiatan penelitian, minat dosen dalam melakukan penelitian masih rendah, dan kemampuan dosen untuk menulis karya tulis ilmiah di jurnal ilmiah masih terbatas;

Keempat, langkah-langkah perbaikan strategis yang dilakukan IAIN “SMH” Banten, UNIS Tangerang, dan UNTIRTA Serang) dalam peningkatan profesionalisme dosen meliputi: peningkatan studi lanjut ke jenjang magister dan doktor di perguruan tinggi yang terakreditasi, kerjasama dengan pemerintah daerah maupun daerah otonomi di wilayah Provinsi Banten, peningkatan mutu layanan perpustakaan dan laboratorium, pembinaan kader kepemimpinan kampus, serta penerapan fungsi-fungsi manajemen sumber daya manusia.

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