
The Role of Islamic Religious Education Supervisors in A Successful Curriculum 2013

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Keywords

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Abstract

The purpose of this article is to discuss the important role of Islamic Religious Education supervisors in the successful implementation of the 2013 curriculum. The important roles of Islamic Religious Education supervisors in the successful implementation of the 2013 curriculum include: 1) managing change management, Islamic Religious Education supervisors as managers and leaders of Islamic Education must be able to lead and influence the citizens of Islamic Religious Education to implement changes in Islamic Religious Education from KTSP to Islamic Religious Education with the 2013 curriculum; 2) being able to develop a culture of Islamic Religious Education, Islamic Religious Education as an agent of cultural change needs to formulate plans, development strategies, and monitor and evaluate the development of Islamic Religious Education culture; 3) carrying out academic supervision, helping teachers develop their abilities in managing the learning process to achieve learning objectives; 4) implementing learning management, Islamic Religious Education supervisors are able to lead effective learning that communicates high expectations for their students

INTRODUCTION

Efforts to improve the quality of education have been carried out continuously, both conventionally and innovatively. The government has also made many efforts to improve the quality of education. One of the efforts that have been implemented is developing a curriculum. Curriculum development is carried out because the curriculum is not only a part that determines the realization of a future society as aspired to by the nation, but also must always follow the demands of change. On the basis of this, a new curriculum was born, namely the 2013 curriculum.

The 2013 curriculum is also a form of refinement of the previous curricula (Nisa et al., 2021); (Hasan et al., 2021). Government policy by implementing the 2013 curriculum will not run well and achieve success if it is not supported by all parties. The parties who support the success of the 2013 curriculum include the role of the community, educators and education staff, supervisors, supervisors of Islamic Religious Education and even the Islamic Religious Education committee.

METHODS

The study of this research uses a literature review where the literature is taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in the study. Literature taken from books, journal articles both nationally and internationally and other literature (Phillippi & Lauderdale, 2018; Marshall et al., 2013; Bengtsson, 2016).

RESULTS AND DISCUSSIONS

Duties and Functions of Islamic Religious Education Supervisors

Islamic Religious Education Supervisor is a teacher who is given additional duties as a leader in an educational institution, while the duties and functions of Islamic Religious Education supervisors are as follows: 1) Islamic Religious Education Supervisor as a supervisor; 2) Islamic Religious Education Supervisor as a director; 3) Islamic Religious Education Supervisor as motivation; 4) Islamic Religious Education Supervisor has the task of monitoring (Monitor); 5) Islamic Religious Education Supervisor has the task of supervising (Supervisor); 6) Islamic Religious Education Supervisor as an Evaluator.

Competency of Islamic Religious Education Supervisors

To manage and make the 2013 curriculum a success cannot be separated from the support of competencies that must be possessed by Islamic Religious Education supervisors in accordance with Ministerial Regulation No. 13 of 2007 concerning Competency Standards for Islamic Religious Education Supervisors which contain various competencies

that must be possessed by Islamic Religious Education supervisors in carrying out their roles as managers and educational leaders in educational units. The competencies include: 1) Supervisor Competencies which consist of Preparing plans for Islamic Religious Education for various levels of planning, Managing the relationship between Islamic Religious Education and the community, Managing students, administration, special service units, Islamic Education information systems, Utilizing progress information technology for improvement and monitoring, evaluation, reporting on the implementation of Islamic Religious Education program activities. Second, Supervision Competencies include planning academic supervision programs, planning academic supervision programs for teachers and following up on supervision results. Third, Competency Evaluation consists of working with other parties for the benefit of Islamic religious education, participating in social activities and having assessment sensitivity.

The Role of Islamic Religious Education Supervisors In A Successful 2013 Curriculum

The first key to success that determines the success of implementing the 2013 curriculum is the leadership of the Islamic Religious Education supervisor, especially in coordinating, mobilizing, and aligning all available educational resources. The leadership of Islamic Religious Education supervisors is one of the determining factors that can mobilize all Islamic Religious Education resources to be able to realize the vision, mission, goals and objectives of Islamic Religious Education through programs that are implemented in a planned and gradual manner.

In order to successfully implement the 2013 curriculum, an independent and professional Islamic Religious Education supervisor is needed with strong management and leadership skills, so that they are able to take decisions and take initiatives to improve the quality of Islamic Religious Education. relation to planning and evaluation of Islamic Religious Education programs, learning, management of personnel, learning facilities and resources, finance, student services, and the relationship of Islamic Religious Education with the community.

The success of the 2013 curriculum demands a democratic supervisor of Islamic Religious Education. Professional, so as to be able to foster a democratic climate in Islamic Religious Education, which will encourage the creation of a conducive climate for the creation of an optimal quality of education and learning in the classroom to develop all the potential of students.

Supervisors of Islamic Religious Education who are independent, democratic, and professional must try to instill, promote and improve at least four kinds of values, namely mental, moral, physical, and artistic development.

The implementation of the 2013 curriculum that has been running demands and requires the figure of a supervisor of Islamic Religious Education who is able to create a cool climate with a democratic atmosphere in Islamic Religious Education which will

ultimately be able to encourage the creation of a constructive, conducive climate that results in the creation of maximum quality education and learning for develop the potential of students. In implementing the 2013 curriculum, an Islamic Religious Education supervisor must be able to instill, and advance all the potentials of Islamic Religious Education.

Managing Change Management

Change management of Islamic Religious Education is the process of managing Islamic Religious Education resources to bring the current state of Islamic Religious Education (Islamic Education with KTSP) to the desired state of Islamic Education (Islamic Education with 2013 curriculum).

Change management is often referred to as transition management and innovation management. It is called transitional management, because it manages a state of transition from the old condition to the new condition. It is called innovation management, because the purpose of change is to update, from the old to the new to be better.

Based on this understanding, the Islamic Religious Education supervisor as a manager and leader of Islamic Religious Education, must be able to lead and influence Islamic Religious Education residents to carry out changes in Islamic Religious Education from KTSP to Islamic Religious Education with the 2013 curriculum. The leadership of Ki Hajar Dewantara were: Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, and Tut Wuri Handayani. Ing ggarso sung tulodo (in front of setting an example) means that in making this change a leader sets an example and role model in implementing change. Ing Madyo Mangun Karso (in the midst of building enthusiasm), means that a leader in the midst of members who are implementing changes must be able to provide encouragement and motivation. Furthermore, tut wuri handayani (at the back gives strength), meaning that when the leadership is behind the members who are making changes, they must be able to provide reinforcement to move forward, if wrong is corrected.

Transformational leadership is leadership that has a far-sighted vision and is able to identify environmental changes and is able to transform these changes into the organization; pioneering change and providing motivation and inspiration to individual employees to be creative and innovative, as well as to build a solid team work; bring updates in work ethic and performance management; courageous and responsible for leading and controlling the organization (Bass, 1985). The essence of transformational leadership is the sharing of power by involving subordinates together to make changes. In formulating change, a humane transformational approach is usually used, in which a participatory work environment with a collegial management model is fully open and decisions are taken together. Thus, transformational leadership is leadership that is able to

create fundamental changes and is based on religious values, systems and culture to create innovation and creativity of its followers in order to achieve the vision that has been set.

In responding to change, change agents are needed, namely individuals/groups who are involved in planning change and implementing it. In a change process, these change agents act as role models. Usually change agents are those who "can" be used as examples, both in their work performance and in their behavior. Change agents consist of organizational leaders (a must) and employees who are "chosen" based on certain criteria, according to the demands of the role of change agents.

Change Management Control

Changes that have been implemented must be controlled, so that the change plans that have been set can be implemented and the results achieved. Hussey (2000) states that there are at least 10 (ten) causes of failure in implementing changes, including; Implementation takes longer than expected Many problems are not identified in advance Change activities are not sufficiently organized Competition activities and crises solve attention so decisions and plans are not implemented as they should Managers lack the capability to make changes Instructions and training provided to subordinates is not enough, Uncontrolled external factors have a serious impact on the implementation of changes, Managers of work units are not sufficient in providing direction and are weak in leadership and The main tasks of implementation are not defined in detail.

Developing A Culture of Islamic Religious Education

The development of Islamic religious education culture cannot be separated from the culture of the surrounding community. Therefore, cultural development should be based on the needs of Islamic Religious Education in which there are Islamic Religious Education supervisors, teachers, and students who are integrated into the culture that develops in their environment. In addition to the culture of Islamic Religious Education which is part of the culture of the surrounding environment, Islamic Religious Education must be able to function as an agent for developing environmental culture.

Islamic Religious Education in its function as an agent of cultural change needs to formulate plans, development strategies, and monitoring and evaluation of the cultural development of Islamic Religious Education using the development model below.

The first step is External and Internal Environmental Analysis. At this stage when viewed from the environmental analysis model is to identify opportunities and threats that come from the culture around Islamic Religious Education. In addition, environmental analysis is needed to identify strengths and weaknesses from within. From the environmental analysis, a number of problems will be obtained that Islamic Religious Education needs to solve.

The second step is to formulate a strategy which includes the determination of the vision and mission as the direction of development, development objectives, development strategy, and policy determination. The direction of development can be translated from the vision and mission into indicators for achieving goals. An example of developing confidence will be evidenced by a high number of targets on each achievement indicator. This example can be further elaborated on the operational model of strengthening cooperative and competitive values. For example, Islamic Religious Education divides work groups with the spirit of togetherness, but between groups is conditioned to always compete to achieve the best target. Therefore, Islamic Religious Education internally does not develop a model of individual competition because it can reduce the meaning of developing the value of togetherness and cohesiveness. The collaboration-based work program in this model can be confirmed through the establishment of a working group set out in a letter of assignment from the Islamic Religious Education supervisor as a policy maker.

Furthermore, Islamic Religious Education can develop other models that are considered more innovative and in accordance with the needs of Islamic Religious Education.

Third step; Strategy implementation; This step must be able to answer how Islamic Religious Education implements the program. If in the first model Islamic Religious Education plans to develop the value of togetherness through the implementation of collaborative and competitive activities, then Islamic Religious Education should develop a strategy on which activities can be collaborated and competed.

Islamic Religious Education can choose the field to collaborate with which is competitive from various fields of activity as has been studied in the diagram in chapter 2. For example, Islamic Religious Education plans to develop a comfortable physical environment for Islamic Religious Education. In this activity, the values of togetherness, the spirit of collaboration, the spirit of participation from all stakeholders in Islamic Religious Education are enforced. Value development must be realized in compliance with the agreements outlined in the regulation. Therefore, the development of school culture is closely related to the regulations and compliance of all citizens of Islamic Religious Education in the implementation of daily activities in Islamic Religious Education.

In the third step, the important roles of Islamic Religious Education supervisors are; establish policies based on mutual agreement; Realizing strategies, Implementing process improvements based on data obtained from monitoring and Conducting evaluations of activities based on monitoring data.

Paying attention to the five important activity steps in implementing the strategy suggests that Islamic Religious Education supervisors need to properly understand (1) the need for cultural development (2) implementation objectives (3) indicators and targets for

success (4) ensure that plans can be implemented (5) ensure that the implementation process and the results of the cultural development of Islamic Religious Education are as expected.

The fourth step is monitoring and evaluation. This step is part of the quality assurance system. The Islamic Religious Education Supervisor through monitoring fulfills the obligation to ensure that the process of implementing activities is in accordance with the plan. The implementation schedule meets the target time. The implementation stage is as planned. More than that the expected results are in accordance with the target. If in the implementation process and the results achieved miss the target, the Islamic Religious Education supervisor immediately makes process improvements so that the final results achieved are as expected.

Carrying out Academic Supervision

Academic supervision is a series of activities to help teachers develop their ability to manage the learning process to achieve learning objectives.

The objectives of academic supervision are; Helping teachers develop their competencies, developing curriculum and developing teacher working groups, and guiding classroom action research (CAR).

Implementing Learning Management

The five basic ways in which learning leaders effectively communicate high expectations for their students in ISLAMIC RELIGIOUS EDUCATION are through: 1) Establishing inclusive classrooms that send the message that all students can learn; 2) Provide extended learning opportunities for students who need them; 3) Observing and reinforcing positive teacher behavior in the classroom ensuring a demanding academic climate and orderly, well-managed classrooms; 4) Send messages to students in the various ways that they can be successful and Establish policies on student progress relative to homework, grading, progress monitoring, improvement, progress reports, and retention/promotion How you can use the Instructional Leadership checklist.

CONCLUSION

The role of the supervisor of Islamic Religious Education in the context of the success of the 2013 curriculum is as follows:

1. Able to manage change management

Islamic Religious Education Supervisor as a manager and leader of Islamic Religious Education, must be able to lead and influence Islamic Religious Education residents to implement changes in Islamic Religious Education from KTSP to Islamic Religious Education with the 2013 curriculum

2. Able to develop Islamic religious education culture

Islamic Religious Education as an agent of cultural change needs to formulate plans, development strategies, and monitor and evaluate the cultural development of Islamic Religious Education.

3. Carry out academic supervision

Helping teachers develop their abilities in managing the learning process to achieve learning objectives

4. Implement learning management

Islamic Religious Education Supervisors are able to lead effective learning that communicates high expectations for their students.

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