

THE ETHNOGRAPHY STUDY OF EDUCATIONAL SUPERVISION IN THE REALM OF JAVANESE CULTURE

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ABSTRACT

The objective of this study is to describe the Javanese culture influence of teacher profession supervision, the knowledge about teaching and learning process, and work motivation with the implementation of instruction supervision. The study was carried out at the office of “UPTD Dinas Pendidikan dan Kebudayaan Kecamatan Andong Kabupaten Boyolali, Central Java”. It appears from the research that the objective of behavior educational supervisory that the form of supervision activity in local culture is supported by the recommendation of the ethnography study. However, the intensity of educational supervision activity do not represent those which is suggested by the study. It seems that the values of Javanese culture are supposed to affect them.

Keyword: Instructional supervision, Javanese culture, Ethnography

INTRODUCTION

In general, coaching teachers is based on the assumption that the quality of education is highly depended on the teachers. It can be understood from the statement that the school is helpless without teachers. Today, teacher coaching are still focused on their professional ability and lasted continuously. Coaching is ongoing since it is not only conceptually justified, but also empirically has very wide benefit. It can be seen in the publication of “Guidelines for Teacher Development” as a tool in the implementation of the guidance curriculum and teacher training.

Teacher coaching is important in the effort to improve the quality of education from the nature of teachers that have been used as programmatic assumptions of teacher education. The programmatic assumption that teachers are: a) an agent of renewal, b) as a facilitator for learners, c) being responsible for the achievement of students studying the subject, d) being professionally responsible to upgrade the ability, and e) highly upholding professional ethical code. However, the role of the teacher is getting more complex in redefining and restructuring. It is to diagnose the learning activities required of learners, learning program planners, teachers, assessor’s learner progress, and as a manager at the forefront of the learning activities in the classroom.

In the 21st century, teachers are even required to: 1) have a mature personality and developed, 2) have a strong science base, 3) have the skills to arise the interest of students to science and technology, and 4) develop the profession continuously (Sergiovani, Th., and Starratt, R.J., 1993:113)

The good internal coaching will be helpless if they return to their work environment since they return to the original stance. It is likely that they can develop themselves (inner development). The educator at the elementary school level (SD) such as teachers, principals, and school supervisors in Karesidenan Surakarta, including Boyolali, in general, is still strongly bound by tradition and style of Javanese culture slang feudalistic. The feudalistic is the mental attitude, in which mental attitude towards each other is held by holding a special

attitude, because of the differences in age and rank or position. They (the Javanese) mentally are burdened by tradition and style of slang inherited which they are not able and do not dare to free themselves.

On the other hand, there are the mental attitude of the Javanese such as *nrima* and *pasrah*. People who are *nrima* means that they are not greedy and *ngangsa* (expects too much for their rights which is not until the time). *Nrima*, means not wanting other people's property, and not envy the happiness of others. People who are *nrima* are the people who always thank to God. Meanwhile, *pasrah* means to devote ourselves to God, leader, ruler, and his superiors about what they have received (fatalistic). Another Javanese character is the strong attitude of feudalism, in which the ruler hates to hear criticism, and others (the subordinates) are reluctant to criticize or make correction to his superiors.

The description above is quite clear that the socio-cultural situation of Javanese society influences their attitudes and behavior in communication, both vertically and horizontally. In turn, the question arises: is the Javanese culture giving influence on the supervisors' behavior in elementary school teacher professional coaching (SD), particularly in the area of Andong district, Boyolali?

Therefore, in this study, the researcher wishes to observe the professional coaching pattern of elementary school teachers (elementary school in Andong Boyolali with Javanese culture background). The compatibility is measured primarily on pattern formation (how they communicate) to each other. The criteria are based on the postulate: (1) that the elementary school teachers' professional coaching is conducted by the superiors, both school principal and supervisor, (2) that professional coaching of elementary school teachers can be done among teachers themselves, and (3) that the process of professional coaching of elementary school teachers is conducted formally and informally.

RESEACH METODOLOGY

The research is a qualitative research in the form of ethnography. Ethnography is a research, aiming to understand the point of view of the subject, its relation to life and to get views on its world (Spradley, 1997: 5-6). World intended in this study is the environment or background and place of the professional coaching of elementary school teachers as it is and without any modification from the researcher. In this study, behavior aimed is the process of school supervisor activity in the professional teacher coaching. Ethnography is essentially a study of society, in the sense of understanding the subject's action. The subjects action in this study is interaction among elementary school's supervisor – the principle - elementary school teacher. The research expects to generate descriptive data in the form of words written or spoken from the observed behavior of the subjects (Moleong, 1991: 3).

The research was conducted at the Department of National Education of Andong, Boyolali, Central Java in the academic year 2002/2003. The research data are in the form of information about the behavior of supervisors in the professional coaching of elementary teachers, explored from three data sources: events, informants and documents. The events are referring to the behavior of elementary schools' supervisor in the professional coaching activities of the elementary school principals and teachers. The informants are including the Head Office of Andong's National Education Department, supervisors, principals and elementary school teachers. Meanwhile, the document is Government's Regulation No. 16, 1994 on Civil Servants Functional Occupation, and KEPMENPAN No. 18, 1996 on School Supervisors' Functional Occupation and Credit Numbers, which is then updated with Kepmendiknas RI No.12/2007: The Supervisors' Standard of School / Madrasah.

Along with the data source, data collection techniques used is observation, interviews, and document analysis. Observations are carried out 8 times. Observation techniques used are observation of passive participation. Interviews are conducted with the head office of Department of National Education Andong as 2 times, 4 supervisors of elementary schools as 1 time, 4 elementary school's principals, and 4 elementary school teachers in Andong, Boyolali. Document analysis is conducted as mentioned above.

Collected data are analyzed using Spradley's technique of qualitative data analysis (1980: 87-88), which consists of three steps: domain analysis, taxonomic analysis, and theme analysis. In practice, the three-step analyses are not conducted in a linear sequence once the data collected. It is carried out simultaneously during and after the data is collected. Thus, the interactions happen between the processes of data collection and data analysis, and other elements such as data recording, temporary report, and submission of the research question. Interaction of the various elements form cyclical pattern (Spradley, 1980: 29).

RESEARCH RESULT

The Supervision Activity Done By Supervisor At The Elementary Schools In Andong Boyolali

A strict writing culture seems to be unusual thing for the principals if it is recognized by subordinates, particularly in the planning and preparation of an official work program. Moreover, the working plan prepared by employees (including school supervisors) is usually oriented upwards, which is to meet the administrative demands of superior officers. Supervisors rather arrange the plan as responsibility of their duties (a formality-written) to the superior than do nothing. Thus, in Javanese cultural background, supervisors rolling as a superior culturally arranged the working program is only for the sake of superior's behalf. It is influenced by a paternalistic relationship (in the working relationship with the superior, the supervisor plays as client).

The supervision focus of supervisors is emphasized only on administrative work. It means that the supervisor of education doers tend to perceive learning supervision are equal to assessment and inspection. The school supervisors have duty areas into a whole school activity, i.e. supervision, teaching, public administration, and special services (Soetjipto and Raflis Kosasi, 1999: 234). In addition, the school supervisor duty is to improve the effectiveness of teaching and school, and a strong leadership of the principals (Sergiovanni and Starratt, 1993: 3-4).

The process of educational supervision applied is similar to the examination. It also cannot be released from the supervision categories developed, namely general administrative supervision. But, it is actually perceived negatively by teachers and principals as a gesture of supervisors' "authoritarian", or, are understood as an attempt to ensure uniformity in the implementation of activities to the smallest detail. It is a logical consequence of the Indonesian educational system in order to create national unity and integrity. Therefore, teacher training is still being controlled centrally and slightly authoritarian. It appears in the rules which are "conditioning" the school supervisors' behavior which seems to be the power safeguard. Communication is still running in the same direction since it corresponds to the previous findings. Supervision conducted by school supervisor does not seem to provide wide latitude for the two-way communication, as the inspection activities. They should be more democratic, which means to listen and respect the opinions of teachers and principals, and willing to accept criticism and suggestions. Supervisors are also human who also had done mistake and realized it is all "*nglenggana*" or to understand to each other.

Supervision programs are not evaluated. It starts from not having any goal. It appears in the performance that the plan or supervision program is not informed to teachers and principals. Any supervision activities suppose to help teachers who are less able to meet labor standards in learning. The activities should be communicated in advance, so that the teachers are more easily express problems they have (Sergiovanni and Starratt, 1993: 220). From the supervisors' superior point, the demand of supervisors' working report is limited to the form of formal administrative reports. Targets imposed to supervisors are only measured quantitatively, which are: the number of visits to the school, teachers' supervising process, and so on. A supervision activity performed by the principals contains service information and administrative coaching. Principal have double roles in their structure, both administrators as well as supervisors. It is emphasized by the rules and statements of the head office branch of National Education Department. However, the delegations of the principal supervisors' responsibility have no skills of supervision and group dynamics. For this reason, principals perceive that regular supervision meetings are agenda meetings to provide information and guidance.

Principals' supervision through regular meetings (meetings) has mostly been entrenched. The work of principals', at least has similarity in design and activities through group supervision teachers' gathering (meetings), which are, (1) the timing of the meeting was held after school activities and the teachers were tired, (2) the meeting is mostly filled with giving information and dominated by the principal, (3) teacher has less opportunity to participate, (4) few substantial issues in the teaching-learning activities could be discussed because of the limited time. Associated with the principal activity and according to the research's language informants, supervision carried out by principals often by *njawil* (poking). It should not follow the schedule but the implementation can be hold in a sudden time.

Supervision Orientation Applied by Supervisors

The findings have a relation to the norms, values, attitudes and human behavior (in this case, education supervisor). On the findings of the first study, supervisor has more direct orientation (direct) in facing functional-professional problems. The supervisors immediately make corrections when teachers make mistakes in preparing the class/school administration or errors in learning. In the contrary, supervisors have indirect orientation (indirect) when it deals with personal-individual issues, for example: facing lazy teachers, undisciplined principals, or even principals with distortion behavior. Supervisors feel *pekewuh*¹ to give warning to their subordinates. It shows the dualism attitude of supervisors in performing their duties. The dualism come from supervisors' status and function (self-concept). In the functional-professional relations, supervisor has a view of the role and function as "official". In the Javanese historical background, officials in government called *Pangreh Praja*, means "who ruled a region" (Sujamto, 2000: 69-71). While it had been refined into the *Pamong Praja*, the nature of awareness and treatment in interaction between superiors and subordinates is still strong as *pangreh*² which has the authority to rule. The authority to give orders for an officer seems to be absolute. The absolutism still exists in Javanese leadership with strong feudalism background. Thus, it shows that the Javanese thought absolutism as the only thing in leadership issues (Antlov Hans and Sven Cederroth, 2000: 47-48). Kingdom becomes a political power experience in Javanese historical culture. The king has unlimited authority and cannot be tampered with since he is head of the state.

In completing personal-individual problem, supervisors use *innuendo* and through a third person. The supervisors have reasons to ask the third person to admonish the problematic

1 being reluctant in order to keep the relationship among others.

2 local authorities in the Dutch colonial administration to handle colony. It is usually named Pangreh Praja.

teachers. They use one of the basic principles of the Java community interaction, namely harmony. Principles are aimed at maintaining harmony in a state of harmonious society, harmonious, calm and serene, without any strife and conflict (Franz Magnis Suseno, 1996: 61). Harmony refers also to the action, which eliminates the signs of tension in the community or among individuals, in order to keep the harmonious and good relationships. The principal of elementary school (SD) is *pekewuh* to make a visit to the classroom during the learning process. There is a finding about this feeling, showing that the principals do not execute this action, though they have an authority to have a classroom visits. Waiting teachers during the learning process in the classroom raise the feeling of *pekewuh*. The feeling of *pekewuh* is quite reasonable since: (a) the assumption is that a teacher who has been formally appointed is considered to be “competent” and “able to” carry out his/her duties as a teacher. Teacher has a full authority in the classroom to teach. Classroom is the most private place like a room at home that other people should not enter, though they have firstly asked for permission. Javanese people can not separate the sphere of life (life-space) and the scope of work (work-space) as two different things. It means that other people should not enter other’s living and work space, (b) the principals’ sense of *pekewuh* to conduct classroom visits can be described as the implementation and the “principle of respect”, which are *pekewuh* and *reluctant*. *Pekewuh* and *reluctant* are pudency in a positive sense. *Reluctant* is respect for superiors or others (in this case, the head teacher at the school considers a parallel position), as subtle restraint against its own personality for the sake of respect for the other person (Niels Mulder, 1985:58)

The Attitude and Responses of Teacher toward Supervisors’ Supervision Program

Their attitudes and reactions are influenced by Javanese cultural values and norms. There are two findings in this third focus.

First, the teachers do not say directly about the dissatisfaction of supervision conducted by the school supervisors. The teachers realize that the nature of supervision is not only administrative supervision, but also involving the whole process of learning improvement. However, supervision given by supervisor is too monotonous, and even tend to convey wrong things or information which is already expired. The most essential response appeared in teacher's behavior is “the principle of respect”. This principle says that every person in a manner of speaking and carrying oneself should always show respect towards others in accordance with the degree and position (Franz Magnis Suseno, 1996: 30). Those in high places (school supervisors, principals) must be respected, and the inferior should be *di-emong*³. It means that the people who have to put themselves lower. They (subordinates) respect the officials (supervisor) in compliance with the mandate or the message. It results the development of paternalistic attitudes. The bad impact is the rise of ABS, *asal bapak senang*⁴ (Mochtar Lubis, 1978: 28). In addition, conveying teachers’ unsatisfied feeling is not controlled by fear (*ajrih*) and reluctant (*pekewuh*). The sense of *ajrih* occurs in teachers’ life since supervisors structurally have great authority. It is not only to inspect the teacher, but also recommend promotion (fate). While the sense of *pekewuh* is influenced by the realities of seniority, experience, age and so on. It makes teacher feel reluctant to tell their problems.

Second, most teachers choose to be passive and do not heed supervisors’ advices. This passive attitude is along with an attitude (action) of *inggih-inggih, ananging mboten kepanggih*. It means that in disagreement or dissatisfaction of teachers to supervisor, teachers take affirmative action in front of the supervisor, but do not carry out what they have agreed.

3 Be cared

4 As father’s happy

Ajrih is as mental decline base. People can agree or say yes (for a while), and then determine the negative or positive feelings toward that person after dissecting the case. This important concept of Javanese culture is called as *manut*⁵, which is complying or agreeing to the will of others as well (Koentjaraningrat, 1984).

Harmony in Java community excludes the mental side. The mental of Javanese people remains free to agree or disagree, *manut* or rebellious. Thoughts and feelings become personal problem. Society demands that a person can bring themselves in harmony, but the public do not demand that a person feel guilty if his heart disagree.

CLOSING

In accordance to the focus and purpose of the study, the findings of this study are summarized into:

The implementation of teaching supervision in Javanese cultural background is less effective to improve the ability and quality of teachers in managing the learning process. It is caused by: (1) Supervisors do not communicate the supervision plan / program to teachers since they are as the subject of supervision. Supervisors is not involving teachers in arranging the program, thus, the plan is not based on the needs of teachers, (2) Supervision is only focused on administration and less attention in developing teachers' ability to manage the learning process. Supervisors do not seriously implement classroom visits, (3) In the supervision meetings, supervisors dominate the conversation that teachers have less opportunities to bring up their issues, and (4) there is no assessment as feedback on supervision activities which has been implemented by supervisors, both from subordinates and superiors. Supervisors are never asking about comment and assessment of supervision which has been implemented to the teachers.

The Javanese cultural background is really influencing the events since it upholds the principles of harmony and respect in social interaction as well as the absolute and paternalistic Javanese tradition of leadership. The supervisors do not involve teachers in preparing supervision program since in supervisors consideration, they have absolute right and there should be no interference from the teachers. There is no assessment of teachers, since it is uncommon thing that subordinates judge their superiors. It is considered as *saru* (unethical). In Javanese culture, it is called the “*ora empan papan*” or “*ora bisa nyelehake bokonge dhewe*” (the teachers are considered for not being able to position themselves as subordinate).

The general system of education bureaucracy in Indonesia requires the supervision focus which is emphasized more on administration. Any liability on the employer duties are administrative in nature. Thus, it affects the behavior of supervisors. There are two things underlying the non-performed class visits. *First*, teachers who have been officially appointed are considered to be competent and able to carry out their duties as a teacher, so that they have full authority to manage the class. Teachers are not happy when others “enter” their jurisdiction. It is motivated by the Javanese culture that personal life autonomy has high value in the Java community. It is difficult for Javanese to distinguish the scope of life and work, so that they do not like people interfere those areas. And *secondly*, the implementation of respecting is embodied in the feeling of being reluctant / *pekewuh* (in the positive sense of shame). Being *reluctant* is respect for superiors or others (in this case principals assume teachers in a parallel position), as subtle restraint against oneself to respect others. Meanwhile, the orientation of supervision used by the supervisors in dealing with and solving

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problems arised depends on the nature of the problem. Supervisors use direct orientation if the problem is functional-professional, and indirect orientation for personal-individual problems.

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