

THE MANAGEMENT OF TRANSFORMATIVE ISLAMIC CULTURAL EDUCATION IN ELEMENTARY SCHOOLS FROM ITS CONCEPTION TO ACTUALIZATION STUDY

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Abstrak

Tujuan dari artikel ini adalah untuk menggunakan metodologi mixer, yang terdiri dari dua bagian: tinjauan literatur dan studi lapangan. Tema tulisan ini adalah Manajemen Kebudayaan Pendidikan Islam, dan membahas sejarah, konsepsi, dan manajemen aktualisasi pendidikan Islam transformatif. Ada tiga pertanyaan kritis yang dibahas dalam makalah ini. Pertama, apa yang dimaksud dengan konsep Manajemen Budaya Pendidikan Islam dalam Islam Kedua, bagaimana sejarah dan konsepsi manajemen pendidikan agama Islam, Islam, dan budaya transformatif di Indonesia. Ketiga, apa kontribusi manajemen pendidikan Islam dalam budaya Islam transformatif di ruang pendidikan Islam di Indonesia, di mana pengawasan guru merupakan proses integral. Selain itu, budaya merupakan bagian penting dari masyarakat setempat dan tidak dapat dipisahkan dari bahasa masyarakat. Transmisi budaya, sering disebut sebagai pengetahuan lokal, umumnya dicapai melalui menceritakan kembali cerita secara lisan lintas generasi. Pendidikan agama Islam didasarkan pada prinsip-prinsip kebenaran dan kemuliaan, menganjurkan penolakan gagasan fiktif dan menghindari perilaku atau pengaruh yang tidak pantas. Pentingnya pendidikan kepemimpinan agama Islam terletak pada kemudahan menanamkan nilai-nilai moral dan etika, sementara juga menangani ranah emosional dan kognitif dari pengalaman manusia. Selain itu, pendidikan ini harus diintegrasikan dengan aspek budaya dan wisata suatu daerah secara kohesif dan sinkron, sambil tetap setia pada karakteristik unik daerah tersebut.

Kata kunci: Manajemen Pendidikan Agama Islam, Kebudayaan, Transformatif di Indonesia

Abstract

The objective of this paper is to utilize a mixer methodology, which consists of two parts: a literature review and field studies. The theme of this paper is Islamic Education Cultural Management, and it discusses the history, conception, and management of transformative Islamic education actualization. There are three critical questions addressed in this paper. First, what does the concept of Cultural Management of Islamic Education in Islam entail Second, what is the history and conception of Islamic religious education management, Islam, and transformative culture in Indonesia. Third, what is the contribution of Islamic education management in a transformative Islamic culture in the Islamic education space in Indonesia, where teacher supervision is an integral process. Additionally, culture is an essential part of the local community and cannot be separated from the community's language. The transmission of culture, often referred to as local knowledge, is commonly achieved through the oral retelling of stories across generations. Islamic religious education is founded on principles of truth and nobility, advocating for the rejection of fictitious notions and the avoidance of inappropriate conduct or influence. The significance of Islamic religious leadership education lies in the ease with which it instills moral values and ethics, while also addressing the emotional and cognitive realms of the human experience. Furthermore, this education must be integrated with the cultural and touristic aspects

of a region in a cohesive and synchronized manner, while staying true to the unique characteristics of the area.

Keywords: *Management of Islamic Religious Education, Culture, Transformative in Indonesia*

INTRODUCTION

Culture is a fundamental aspect of cultural construction and local traditions. It has contributed to the emergence of diverse cultures within a recognized and trustworthy community setting, which is crucial for promoting social cohesion among community members. Even when natural resources are managed, protected, and developed using modern principles, various customary values still dominate cultural practices. The embodiment of culture reflects the knowledge system derived from the cultural values of different regions in Indonesia, including the values derived from people's memories. However, some communities no longer observe certain cultural practices that are no longer feasible or relevant in light of new changes over time. In the field of education, educators often leverage local wisdom and cultural values as a source of learning materials for students. The learning process incorporates different forms of wisdom and local values that are present in the student's institution or school, as well as in their surrounding environment. Poespowardojo, in his book *Rahyono* (2009), states that culture, also known as local genius, has the potential to preserve unique aspects of a community and facilitate future development. The character of a society is influenced by its ability to nurture and utilize this local genius when interacting with the outside world. If this local genius is lost or destroyed, the identity of a nation becomes threatened. Cultural learning and development can be strategically positioned due to several factors: 1) Culture can transform an individual's innate identity; 2) It is not exclusive or limited to certain individuals; 3) The emotional involvement of a community in appreciating and implementing local culture is powerful; 4) Learning about local culture does not require force; 5) It can enhance self-esteem and self-assurance, 6) can improve the dignity of the nation and state (Weinstein et al., 2004).

The culture of a community is often intertwined with its local culture, which can't be separated from the community's language. Local wisdom, or culture, is often passed down through oral tradition from one generation to the next. This knowledge is then reflected in the community's proverbs, fairy tales, songs, and folk games, which are all informed by their experiences of integrating with and understanding the natural and cultural conditions of their environment. Padmanugraha concurs that local culture is a fundamental aspect of a community's overall culture, making it difficult to distinguish from the language of the

people and passed down through generations (Zuhaeriah et al., 2020).

Lackluster management among educators to promote the improvement of Islamic religious education and holistic personal development will inevitably diminish the social prestige of teachers. The state of teachers is frail, both in terms of their professional standing and financial compensation. Since the new regime, teachers have been subject to repression and exploitation at the hands of those in power, through politicization and unfavorable regulations. Consequently, teachers are not receiving the humane recognition and recognition that they deserve (Banks, 2008).

The primary objective of managing educators is to ensure that teachers can achieve optimal results in a productive and efficient manner, while maintaining satisfactory performance. In order to achieve this goal, leaders must carry out a set of personnel functions, which include but are not limited to: developing strategies to improve performance, providing competitive compensation packages, attracting and retaining talented employees, motivating staff to reach organizational goals, facilitating the development of work behaviors and standards, aligning personal and organizational functions, and optimizing professional growth opportunities for teachers or educators. The roles of educators and management personnel encompass a variety of tasks. These tasks include procurement, planning, development, promotion, transfer, compensation, dismissal, and evaluation (Wijaya et al., 2021). All of these tasks are executed with the goal of equipping teachers with the necessary abilities and qualifications to perform their duties with excellence (Geijsel et al., 2009). This information is derived from a study conducted by Fachruddin and Ali Idrus in 2011, which can be found on page 145 of their work.

The research detailed earlier represents only a fraction of the topics that are closely linked to the research at hand; numerous other studies delve into the subject of teachers. The conclusions of prior research provide a useful framework for further studies and serve as a valuable point of reference. Consequently, the results of this study can yield significant insights. Nearly all studies on the subject touch upon the themes of teacher professionalism, the ideal teacher persona, conduct, ethics, personal values, and some studies even explore Islamic teacher governance, human resource management, and the management of educational personnel (Yamin et al., 2023). After analyzing the journal evidence obtained from the aforementioned research, a portion of the discussion centers around outstanding educators, while the remainder focuses on the administration of

Islamic religious education and the ethics and personality traits associated with the profession. Additionally, prior studies were taken into consideration and each one tackled their own specific topics. The various references indicate that the themes of teachers, madrasah, ethics, role models, management, abilities, professions, and ideal teachers were all explored, ultimately leading to a discussion on the idealization of teachers (Zainal et al., 2022).

RESEARCH METHODS

The method of research being utilized is qualitative, utilizing descriptive techniques. Qualitative data obtained from the research can be utilized as a source of detailed descriptions and may be based on a strong perspective. It can also include explanations of all processes that take place in the immediate environment. Data obtained through qualitative means can allow for the understanding and chronological tracking of events, as well as measuring the causality in the opinions of those involved. This method of research is suitable for assessing the objective conditions of the research object, making both external and internal methods and procedures an integral part of qualitative research. Data is collected through observation, interviews, questionnaires, and documents. According to Bogdan and Biklen (Moleong, 2007), data analysis is conducted through the manipulation and organization of data, categorizing and selecting manageable units to identify patterns for analysis and synthesis. Challenge what is important and what you have learned, and decide what can be applied to others. In a nutshell, this technique of analyzing research data involves three stages: reducing data, presenting data, and finally drawing conclusions (Aydin & Tonbuloglu, 2014).

RESULTS AND DISCUSSION

The Management Of Islamic Religious Education Revolves Around Fundamental Cultural Concepts And The Islamic Religious Culture.

The Indonesian term "serig" employs the word "culture" in the same vein as its English counterpart. However, the term "culture" has been defined in many ways, catering to diverse perspectives, interests, and disciplines. The word culture is derived from the Latin term "cultura," which means to plant or cultivate, and later from "colere," which refers to the cultivation of land. Some argue that the word originated from the Sanskrit term "Budhayah," which is the plural form of "budhi" - a psychological tool that combines

reason and emotion to measure good and evil. Others claim that it comes from the word "bodhi." In any case, the idea behind the term is to cultivate and strengthen one's character (Weinstein et al., 2004).

As per his definition, the mind is an internal force that combines creativity, generating knowledge on Islamic education and philosophy, along with a sense of power that results in the creation of beauty, nobility, justice, and faith. The force of willpower also encompasses the ability to create human-made objects, including but not limited to industry, architecture, and agriculture (Zainal et al., 2022). This force not only inspires virtuous actions but also gives rise to aesthetically pleasing creations throughout its lifetime. Ki Hadjar Dewantara, in his written works, opts to use the term "cultivation" in place of "culture." He draws a parallel between the process of Islamic education and the cultivation of seeds, where humans are the seeds with inherent characteristics and require fertile soil, adequate illumination, and irrigation to garner the attention of a skilled farmer. Therefore, Ki Hadjar Dewantara's interpretation of culture is in line with the etymological meaning of the term, regarding cultivation as both a verb and a noun simultaneously. Through cultivation, various symbolic systems of money are created such as belief systems, knowledge systems, and value systems. These systems, in turn, give rise to socio-economic and cultural systems including systems of social relations, institutions, and economic structures. Clifford Geertz's definition of culture highlights the importance of meaningful symbols that are inherited from historical traditions and are expressed through various forms of communication, devotion, and life development (Elihami, 2021).

Culture and civilization, while distinct, are also inherently interconnected. Arnold Toynbee, in his work "A Study of History" (1947), asserted that culture and civilization have a continuous and mutually beneficial relationship. Toynbee introduced the idea of "cultural radiation" or "cultural rays" to describe the process of cultural change. He believed that civilization is structured in layers, with technology being the outermost layer, followed by art, ethics, religion, and finally, spiritual vision at the core. When a stronger culture encounters a weaker one, it will naturally radiate its influence onto the weaker culture. However, this influence is not uniform across all layers, but rather, it is more pronounced in the most permeable layers and less so in the deeper, more entrenched layers. The core of spirituality, also known as the religious layer, is the most difficult to comprehend, while the impact of cultural radiations is inversely proportional to its depth. This means that the more advanced a tactician's technology is, the more capable they are of

transmitting deeper layers of culture to other societies. The weakening of spiritual vision is a key factor in the decline of around twenty civilizations, and it is through attacking religious views and ethos at the heart of culture that the survival of civilization is most endangered. Smeakin can easily convey a profound cultural layer to other societies. Smeakin easily radiated deeper layers of culture to other civilizations. In tracing the factors of the rise and fall of about twenty civilizations by the process of weakening the spiritual vision of these civilizations.

The most perilous attack on civilization is undoubtedly the attack on religious beliefs and ethos at the core of culture. Regarding the definition of culture, there is a fundamental similarity that views culture as a collective property, which includes shared beliefs, knowledge, values, symbols, and behavior, among others, that can be passed down through generations. However, culture is not a monolithic entity, but rather a pluralistic one, as Pierre Bourdieu pointed out. According to him, our culture's conceptual model is diverse and dispersed, subject to contestation and different interpretations. Therefore, cultural meaning patterns tend to vary along societal intersections, much like dancing. Additionally, while culture can be quantifiable, it is ultimately dynamic, not static. In diachronic continuity, there is always synchronous change.

The process of Islamic religious education as a means of empowerment encompasses not only individual development, but also the betterment of society as a whole. It is well understood that each person is both influenced by and influential in their social relationships. The cultivation of personal virtues is most effective when supported by a healthy collective environment. A virtuous individual tends to become a responsible citizen when raised in a society that upholds values such as equality, progress, and welfare. A crucial factor in creating a healthy national community is the realization of these ideals, which in turn requires equitable distribution of wealth, conformity, responsibility, and social privilege. As John Rawls (1971) aptly observes, a shared understanding of justice is the foundation of unity and national commitment in a multicultural society. While a country may have differing opinions and a diverse population, a shared belief in social and political justice promotes unity and strengthens relationships between citizens. Indonesia's liberation was celebrated with a focus on liberty, equality, and fraternity. The end of colonialism brought hope for the eradication of social divisions and discrimination enforced by the previous rulers. The vision of equality is closely tied to the aspiration of the Commonwealth, as a just and prosperous society has long been the desire of the

Indonesian people. This yearning is represented in the phrase "Gemah Ripah Loh Jinawi, Tentrem Kerta Raharja system". In order to enhance the overall welfare of the population, Indonesia has made sacrifices to progress in various areas, beginning with the development of Islamic religious education to improve the capabilities of its citizens., especially in mastery of science and technology, which can provide value to the gift of potential resources. The Dayua we have (Zainuddin, 2019).

In drafting the preamble to the 1945 Constitution, the founding fathers recognized the significance of Islamic religious education in the attainment of the nation's ideals of progress, equality, and welfare. Through historical reflection, they acknowledged the role of Islamic religious education in promoting the dignity, welfare, and empowerment of the nation. This awareness is evident in the fourth paragraph of the Constitution's preamble, wherein the nation's education is deemed a fundamental component of the Indonesian welfare state's legitimacy. This section highlights the link between Islamic religious education and social transformation in realizing the nation's vision of progress, equality, and welfare.. Achieving the principles of progress and equality is a challenge for any nation that lacks a strong sense of civic unity. It is particularly challenging when we consider the fact that humans are 90% "chimpanzees" and 10% bees, socio-biologically speaking. This is because, as social primates, humans share genetic similarities with chimpanzees. This includes innate inclinations towards the development of hierarchical social structures, submission to authority, and the establishment of dominant relationships. In primate communities, these relational inequalities are natural and necessary for the propagation of offspring through genetic relationships (Azizah et al., 2020).

The notion of commonwealth, rooted in self-interest and detachment from communal groups, has found a sturdy foundation among the people, particularly in pluralistic societies such as Indonesia. Furnival (1980) defines a plural society as one where two or more social orders or elements coexist without merging into a unified political entity. In such a society, there is no collective will, except in rare cases of external aggression. This lack of a shared will makes nation-building a formidable challenge in such a society. The journey of transitioning individuals from piety and group membership to citizenship in a nation state, as seen in the context of Indonesia's pluralistic society, is a long and complex process. Each person undergoes multiple selection processes along this path. The principles of evolution are applicable here, meaning that groups with less social cohesion will struggle. As the Indonesian proverb goes, "United we stand, divided we

fall." Consequently, these groups may see the necessity to expand their collective network due to shared interests. It is important to note that the laws of evolution apply, as groups with weaker social bonds will inevitably encounter difficulties. As stated in the Indonesian proverb, "United we stand, divided we fall," groups must remain united to avoid failure and may need to expand their network to achieve common goals.

The Management Of Education Within Islamic Culture Is A Topic That Explores The Intersection Of Culture And Education

Wisdom, as a concept, has two primary meanings. Firstly, it means to have knowledge or awareness. Secondly, it refers to intelligence, sagacity, and good judgment. When the word "arif" is combined with the prefix "to" and the suffix "an", it becomes "tarifan", meaning wisdom that is necessary for communication and interaction. When paired with the term "local", which connotes a specific place or region, it can refer to customs that may differ from those found elsewhere, or to practices that are valuable only in specific contexts. Broadly speaking, wisdom can be seen as a form of traditional culture that is directed towards the betterment of the nation. This culture is not limited to traditional norms and values, but also encompasses all forms of knowledge, including those related to technology, medicine, and aesthetics. The translation of such cultural knowledge is the outcome of various forms of action and local material culture. The concept of cultural significance encompasses both tangible and intangible cultural heritage. The discussion surrounding culture is frequently associated with revolution, change, modernization, and relevance. Concurrently, cultural expression must adapt to the evolving values of society. All forms of cultural heritage, both tangible and intangible, are considered part of the broad cultural significance. The discourse around culture often coincides with that of revolution, change, modernization, and relevance. At the same time, cultural expression must be responsive to shifts in societal values.

In order to preserve a society's cultural identity and values, they are often viewed as noble or wise aspects of local customs and traditions. These can take the form of ideas, slogans for life, and other cultural riches. However, there are two opposing perspectives on culture. The first is extreme acculturation, which involves imitating other cultures without any evolutionary process, ultimately leading to the destruction of traditional culture. The second perspective is less extreme and involves adapting to external cultural elements while retaining local genius and traditional characteristics. Cultural values are expected to guide cultural development and embody the society's inherent personality. It is important

to strike a balance between adapting to external influences and preserving one's cultural heritage. This means that a person's identity is reflected in behavioral patterns and attitudes towards life, reflected in the way of life, reflected in the value system, daily behavior and way of life. In the context of the cultural existence of members or groups of people, the position of native genius is very important. It is a force that can withstand various external factors and develop for the future. The decline or even disappearance of local tyrants means the loss and decline of social personality while the local tyrants survive.

One aspect of the decentralization of Islamic religious education is the decentralization of the curriculum itself. The Ministry of Religious Affairs and National Islamic Education has established minimum standards that must be met by the Islamic religious education sector, particularly at the district or regional level. These minimum standards include graduate competency standards, content, evaluation, and infrastructure standards. Each region is responsible for further developing these standards to suit their specific circumstances and conditions, which can contribute to the potential superiority of the region. One potential approach is to base the school curriculum on the local culture or excellence, as culture is an integral part of society, and it can be difficult to distinguish between the two.

In an article entitled "Highlighting the Digital Generation" published by Dahana on Kompas on November 28th, 2013, it is noted that a new generation has emerged in contemporary society - the digital generation. This generation, known as Generation Z, comprises individuals born after 1995. They are not only capable of adapting to the rapidly accelerating pace of critical thinking, but they also have the potential to transform all aspects of life. Their unique perspective is not limited to their observation or paradigm of life, way of thinking, or cosmology; it also encompasses the way they view past and future ideals. This generation is a direct result of the influence of globalization, which has eliminated geographical barriers. The flow of technology and information has transcended cultural boundaries, which has weakened national identity. Despite this, an individual's identity is still an integral part of society and cannot be altered without significant cause. Changes that cause turmoil in soul and character are the result of changes in local culture. The New World provides a contemporary civilization that will temporarily succeed in teaching practicality or temporary, fast and practical life.

Local intelligence, also known as local cognition, refers to the ability to comprehend human actions by optimizing cognitive processes. This enables humans to respond to

specific objects or events within a given environment. The term "wisdom" is derived from this definition, and is used to describe an individual's ability to use their intellect to interpret events or things. Wisdom is also considered a form of knowledge. Culture is developed through a dialectical relationship between humans and their understanding of life. This knowledge is then reflected upon and used to help people understand the meaning of life. Culture serves as a guide for societal behavior, providing clear guidelines for all areas of human interaction. Personal ideas are not excluded from the cultural process, and social interaction is necessary for its development. When discussing cultural value, we are referring to a highly abstract concept that involves the prioritization of things that are deemed most valuable in life. Cultural value systems are typically comprised of a set of ideas that shape people's understanding of what is important. As such, these value systems are often the foundation upon which people's behavior is based. However, more tangible systems of behavior, such as laws and norms, also draw from these cultural values. Ultimately, the existing cultural values within a society will dictate how its members interact with one another, whether it be through encouragement of personal development, endurance through difficult times, tolerance of differing attitudes and beliefs, or a willingness to help and cooperate.

The role of cultural educators is to instruct students on how to maintain a close connection with certain aspects of their lives. Freire (Wagiran, 2010) notes that when faced with particular challenges and circumstances, students are presented with increased difficulties and obstacles, necessitating a critical and comprehensive response. This aligns with Suwito's (2008) explanation of the core tenets of culture-based Islamic education, which include the following: firstly, the development of individuals with Islamic education grounded in an understanding of human existence from birth. Secondly, Islamic religious education founded on the values of honesty and dignity while avoiding shameful or careless thoughts or negligence. Islamic religious education extends beyond cognitive knowledge to encompass a moral and spiritual aspect. Finally, the fourth area of focus is the intersection of harmony, movement psychology, culture, Islamic religious education, and tourism, which all complement each other. Morality education, cultural education, Islamic education and tourism should develop in a coordinated manner.

The cultivation of a noble character and the development of high moral principles are deeply rooted in cultural practices. A person with a nationalistic spirit values self-awareness, self-esteem, and introspection. The importance of culture is reflected in its

ability to elevate the moral order of a region. Improving Islamic religious education through local wisdom requires the participation of the entire community. The involvement of all societal levels in the decision-making and implementation of Islamic educational programs is a vital component. The ability of the community to develop and implement Islamic religious education is contingent upon various cultural factors. These factors include written regulations on compulsory education and the fostering of harmonious relationships between community members and those living in the vicinity of local wisdom. Ultimately, culture is intertwined with the arts.

Culture becomes a system of inviting or suggesting expectations (not in written form), but this is determined in a meeting attended by various levels of society to increase the wisdom of citizens. To beautify mankind forever. Mastering culture can always make people's souls more noble. Vagiland (2010) Cultural expressions are as follows:

Local wisdom or local genius is knowledge obtained by local communities through the accumulation of integrated experience and trials with an understanding of culture and the surrounding nature. It is dynamic with the function of local wisdom connected and with global conditions and situations.

This summary encapsulates several fundamental concepts regarding culture. Firstly, it is a long-term experience that serves as a guiding principle for human behavior. Secondly, it is inextricably tied to the environment of its owner. Lastly, culture is characterized by dynamism, openness, adaptability, and vitality. This notion further implies that culture is often intertwined with an individual's life and surroundings, and acts as a filter or protector that influences human existence. The acquisition and application of wisdom is a byproduct and process of human culture, which in turn sustains life. This idea is reminiscent of Geertz's viewpoint in 1973:

Local traditions are part of the traditional, and basic culture with which it is deeply rooted in communities that are linked and human life with human resources, economic, cultural, legal, and security resources. Some can be seen as traditions related through farming programs, building houses, livestock, etc.

The following is a more in-depth description of the characteristics of Local Wisdom, which include but are not limited to: 1) local wisdom may appear simple, but it often encompasses a wide range of knowledge and is more intricate and varied than meets the eye, 2) it is adapted to the specific local environment and cultural context, 3) it is flexible and

dynamic, able to adapt to changing circumstances, 4) it is attuned to the needs and activities of the local community, 5) it is in accordance with the available resources, whether in terms of quantity or quality, and 6) it is able to assimilate and accommodate changes with ease. Based on this definition, it can be concluded that culture is a contextual phenomenon that constantly evolves in response to human life. As life changes, so too does culture, indefinitely.

The concept of culture-based Islamic religious education originated from Jhon Naisbit's proposal in 1990. Social experts then responded with the idea of "think globally, act locally" -- the notion that one can acquire knowledge and experiences from any race or country, but must conform to the values and culture of the place they are in. By having a global perspective, individuals can easily identify and solve problems while respecting local norms and values. This requires one to arm themselves with extensive knowledge, so that they may navigate the world with greater freedom and understanding.

Islamic religious education that is based on culture is a manifestation of the 2005 Government Regulation on National Standards of Islamic Education, specifically Articles 17 and 19. These articles dictate that the curriculum for Islamic religious education in junior high schools must align with Islamic educational institutions, regional capabilities, socio-cultural factors, and student levels. Culture encompasses various aspects, such as clothing, home industry, food, medicine, and production technology (Sahin, 2018). While this categorical system may not be entirely accurate due to the potential significance of other cultural aspects, it is important to note that culture cannot be confined or separated. Wagiran (2010) presents a more intricate categorization of cultural elements, which includes handicrafts, agriculture, management of natural resources, herbal knowledge, environmental practices, traditional cuisine, commerce, art, religion, language, and regional philosophy (Zainuddin, 2019). The scope of cultural practices can be further subdivided into eight distinct categories. The first category encompasses the locally accepted norms of behavior, such as Javanese wisdom, simplicity, and customs. The second category is comprised of communal traditions, rituals, and their associated meanings. The third category includes myths, legends, songs, and public figures, which often contain moral or doctrinal messages that are only fully understood by members of the local community. These stories are often ingrained in the knowledge and data of traditional community elders and spiritual leaders, and are regarded as authentic scriptures or manuscripts by the local populace. Associated with the scope of culture are also the physical dimensions of culture in the form of:

traditional rituals, nature tourism, cultural heritage, national transport. Cultural infrastructure is also provided. Games, cultural heritage, traditional costumes, museums, arts, cultural institutions, cultural villages, crafts and arts, folklore, children's games and puppets. Other cultural sources can also be Javanese life circles, including: Tingkeban rituals, Ngapati. Similarly, cultural domains at the material level of culture include: traditional ceremonies, nature tourism, cultural heritage, traditional means of transportation, cultural infrastructure, cultural villages, and handicrafts. , folklore, children's games and puppets.

The potential for cultural values to enhance both Islamic religious education and region-specific teaching methods is vast, and can be elaborated on in great detail as it pertains to various aspects of life. Thus, it is imperative within the realm of Islamic religious education to promptly design and establish an appropriate model for the implementation of local wisdom, and to elucidate the humanistic approach to Islamic education. The objective of culture-based Islamic religious education is consistent with the tenets outlined in Article 3 of Law Number 20 of 2003, which mandates that national Islamic religious education is responsible for shaping and nurturing the character, abilities, and intellectual integrity of the nation in the context of civilization. The objective of culture-based Islamic religious education is twofold: to foster democratic citizenship and to enhance the potential of students, instilling in them piety, faith in God, noble character, sound health, capability, knowledge, creativity, independence, and responsibility. The benefits of such education are numerous. Firstly, it promotes the development of capable and well-rounded individuals. Secondly, it serves to reinforce and propagate various cultural values, contributing to the cultivation of a strong national character. Thirdly, it helps to create a sense of national identity among the populace. Lastly, it bolsters the country's cultural strength, acting as a valuable asset. The primary benefits of culture-based Islamic religious education are multifaceted. Firstly, it instills in students the ability to create offspring who are dignified and capable. Secondly, it reflects various cultural values and actively contributes to the cultivation of the nation's character. Additionally, this form of education plays a vital role in creating bonds of national identity and ultimately fortifies the country's cultural strength (Arifin & Maunah, 2020).

The Javanese region, in particular, is rich in culture, so much so that the ethical principles of this region are widely acknowledged as encompassing a diverse range of cultural traditions. The moral code of Javanese society includes Javanese values such as ethical codes, norms, customs, beliefs, ideas, and various symbols that are integral to daily life, as well as the many languages that serve as the foundation of life for those in Java. Among the principles of life in Java are respect and harmony, which guide individuals in their daily lives and help them become productive members of society. These two principles are especially effective in shaping Javanese life, promoting a state of inner calm

and peace that is free from emotional tension and which maximizes human, religious, cultural, and natural potential. The process of perfecting the infrastructure and facilities required for specific activities depends on the selection of individual tasks and their respective functions. In this context, functions refer to the main tasks that must be completed to achieve the desired outcome. In management, these functions are considered as separate tasks that need to be solved individually. By selecting specific tasks and matching them with their corresponding functions and roles, the overall process of completing an activity is made more efficient and streamlined. The ultimate goal is to ensure that the infrastructure and facilities necessary for the activity are optimized for their intended purpose (Famularsih et al., 2022).

In his work, Pidarta (2011) outlines the multifaceted nature of management, which includes planning, organizing, directing, personnel structuring, coordinating and controlling, reporting through records, and preparing budget plans and reports. Over time, these functions have been simplified to planning, organizing, coordinating, issuing orders, and controlling. Handoko (2012) highlights the five most essential functions of management as planning, organizing, staffing, leadership, and control. Similarly, Winardi (2000, p. 63) underscores the fundamental functions of management as planning, organizing, implementing, and controlling. George R. Terry (Manullang, 2005) outlines the form of management functions as planning, organizing, implementing, and controlling. To summarize, the author presents the theory and organization of management functions as follows.:

1. The process of educator planning is an integral aspect of any educational activity. It involves defining goals and devising strategies to achieve them. The role of planning in education is to identify and select possible scenarios and determine the necessary steps required to attain the desired outcomes. As a tool for future action, educator planning concentrates on what the educator aims to accomplish. Plans are often regarded as a blueprint for achieving goals within a specified timeframe. However, it is important to note that plans can only be achieved through the efforts of individuals who have committed themselves to the task, and with a clear understanding of why these goals must be attained. Additionally, educator planning entails a comprehensive approach to determining and carefully evaluating multiple objectives to be accomplished in the future, in order to establish the goals that educators have set for themselves. An educator's plan is an activity that is achieved

through processes and methods, future direction, decision making, and then formal and clear questioning of various issues. Therefore, the educator's plan is to select activities and determine what will be achieved. Good planning can be achieved by considering future conditions and conditions. From this understanding it can be explained that planning is the process of preparing a set of alternative plans for future plans designed to achieve goals through the best or best efforts by taking into account various social, economic and cultural aspects of educators Real results.

2. The management of Islamic religious education has recognized the necessity of organizing educators as a crucial function. Through the process of grouping together individuals, tasks, tools, authorities, and responsibilities, a cohesive team of educators can be created. This team, acting as a unified whole, can effectively achieve the desired goals. To comprehend the nature of educators, it is imperative to understand the organization of Islamic religious education. Organization involves the allocation of resources and delegation of tasks among members or workers of an organization, with the ultimate aim of achieving the goals of Islamic religious education units or organizations (James Stoner, 1996). Furthermore, exercise entails seeking out productive relationships between individuals, allowing them to work together harmoniously and gain personal satisfaction in executing specific tasks under particular environmental conditions.

The goals mentioned can be attained by an educational institution through acting as a mediator for educators, resulting in the institution gaining two crucial attributes. The first attribute relates to the institution operating as a collective entity instead of a group of individuals. The second attribute involves dividing individuals into efficient units to complete tasks. Essentially, organization refers to a procedure in which work is divided into multiple parts that can be processed, and activities are carried out to coordinate different outcomes to achieve precise objectives. Another source suggests that managing educators is similar to managing a business, necessitating careful consideration of the organizational structure, as well as the distribution of duties, responsibilities, and other related aspects. If implemented with care, it will lead to effective utilization of educators' capabilities.

3. The success of an individual in achieving their objectives is heavily reliant on their self-discipline. Leaders who succeed are those who comprehend and recognize the most relevant forces governing their actions in any situation. They understand that

they are both an individual and a part of a group, as well as the social environment that surrounds them. The effectiveness of their performance is determined by their capacity to motivate, encourage, guide, influence, communicate and interact with themselves or their subordinates. Motivation is the foundation of organizational development and mentoring since leaders must be willing and motivated to follow their objectives before they can act on them (Admodiwiro, 2000). Terry (2013) explained that the management function involves planning, organizing, motivating, and controlling. Motivation is the drive that moves participants or group members towards the desired business goal they strive to achieve. To put it simply, planning can be likened to the starting line and movement that drives a car towards its ultimate destination, the finish line. Without the proper structure, much like a sports car, achieving that end goal would be impossible. The study of sports can be broken down into three distinct methods; psychological, sociological, and behavioral. Akin to the sports car analogy, without a solid foundation in these three areas, reaching the finish line would be out of reach..

4. Educator control, also known as educator guidance, involves several management functions that aim to direct work towards achieving predetermined objectives (Manullang 2005). Stoner (in Admodiwiro, 2000) explains that supervision is a process of ensuring that work aligns with planned activities. The term control, as used in management, refers to checking if the implementation progress is in line with the plan, rather than giving specific instructions or commands. Ultimately, the goal is to ensure that the achiever has the necessary resources to meet the objectives and continuously improve performance.

It can be deduced that the supervision of teachers is an established procedure that involves obtaining reports beforehand, choosing criteria, monitoring progression, enforcing action, and ensuring that objectives are attained. Conversely, the supervision of Islamic religious education is an observational procedure that centers on overseeing the execution of Islamic religious education programs. Constant data collection is required to keep track of developments and undertakings from commencement to conclusion. Consequently, if necessary, pertinent resources can be acquired to realize improvement goals and form a basis for evaluation..

CONCLUSION

The implementation of the monitoring system will yield a wealth of valuable

information regarding the execution of the monitoring process and the establishment of a monitoring system. This information will serve as a guide and aid in addressing any shortcomings or errors within the Islamic education culture of elementary schools. Culture is comprised of the fundamental wisdom of traditional customs within all ethnic groups. However, this wisdom alone does not constitute a cultural value or norm. It is through the assimilation of culture into the local community that it becomes an inseparable part of the community's language. The transfer of culture, often referred to as local wisdom, occurs through oral storytelling and is perpetuated for generations through local folk games, proverbs, songs, and stories. Educators who incorporate culture into their teachings facilitate a deeper understanding of the unique circumstances faced by students. The foundations of cultural education encompass several key aspects, including creating an educated society based on an understanding of human survival, instilling Islamic religious teachings that prioritize truth and nobility while distancing oneself from negative thoughts or influences, developing strong ethical and moral leadership skills, and integrating culture, Islamic religious education, and tourism in a coordinated manner that reflects the regional characteristics of elementary schools.

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