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IMPROVEMENT AND IMPLEMENTATION OF TRANSFORMATIVE CULTURAL EDUCATION MANAGEMENT PROGRAMS

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Abstract

This paper use a mixer methodology is employed, incorporating both a literature review and field studies. The central theme focuses on the management of Education Culture, including its historical development, conceptual framework, and the implementation of transformative iseducation. This paper aims to address three fundamental questions: firstly, what is the concept of Cultural Management in regard to Education? Secondly, what is the history and conception of education management, as well as transformative culture, within the context of Indonesia? Lastly, what contributions does education management make to the transformation of culture within the education sphere in Indonesia. Additionally, this document emphasizes the crucial role of teacher supervision as a definitive process. Moreover, it highlights the integration of culture as an inseparable component of the local community, deeply intertwined with the community's language. Culture (often called local wisdom) will be passed down through generations through oral stories. Education based on truth and nobility, distancing oneself from unreal thoughts, even far from the origins of unpleasant behavior or influence. Leadership education is important for moral (character)/ethics is easy), then the soul (emotional realm) is not only a cognitive and psychomotor realm, but synergizes with culture, education, and tourism, and needs to be developed in a coordinated mannerin education with real regional characteristics.

Keywords: Management Education, Culture Transformative, Education

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INTRODUCTION

Culture is part of cultural construction or local culture. Culture has led to the development and growth of cultural diversity within a known, trusted, and recognized community environment, which is an important part of preparation for strengthening social cohesion among community members. When a community applies the principles of management, protection and development of natural resources around it, culture is still dominated by various customary values. Cultural embodiment reflects the knowledge system derived from the cultural values of various regions in Indonesia, and there are cultural values derived from people's memories. However, in some of these communities, although they are no longer complete or adapt to new changes over time. In learning, educators will try to utilize various values of local wisdom or culture as a source of student learning materials. Various wisdom and local values owned by the institution or school and the environment around students are integrated into the learning process. According to Poespowardojo's quote in his book Rahyono (2009: 9), culture (local genius) has the ability to withstand things var ious from the outside world and can develop in the future. The personality of the community depends on the ability of the local genius and the ability to deal with the outside world. If the local genius is destroyed or lost, the individuality of a nation will also be lost. Various factors can make cultural learning and development strategically positioned: 1) Culture can change the identity inherent at birth; 2) Not only the alienation or privilege of the owner; 3) The emotional participation of the community in appreciating and implementing local culture is very strong; 4) Learning the local culture does not require coercion; 5) Can foster self-confidence and self-esteem, 6) can improve the dignity of the nation and state.

Local culture can be part of the culture of the community, which cannot be separated from the language of the community. Culture (local wisdom) is usually passed down from their ancestors from generation to generation, followed by oral stories. Through the experience of integrating and trying to understand the cultural and natural conditions of a place in society, it is found in society as knowledge in proverbs, fairy tales, songs, and folk games. According to Padmanugraha. Local culture can be part of the culture of the community, and it is difficult to distinguish it from the language of the people. It is usually passed down from generation to generation in ancestors.

Weak management of educators in encouraging education reform And the development of the whole person will make the position of the teacher no longer respectable in society. The condition of teachers is weak both professionally and in financial salaries, especially since the new order, teachers have received repression and exploitation from the authorities through various politicization and unfavorable regulations. As a result, teachers do not get the humane and deserved appreciation.

The purpose of educator managers is so that teachers can get the best results effectively and effectively, but with the condition that they are still satisfactory. Related to this, the personnel functions carried out by leaders are: developing, paying, attracting, then motivating employees to achieve system goals, helping members achieve work behavior and standards, adjusting personal and organizational functions, and optimizing the professional development of teachers or educators. Teachers or management personnel include; procurement, planning or development, promotion or transfer, compensation and dismissal, and evaluation. Everything is done well to achieve the desired goal, which is to equip the needed educators or teachers with the appropriate abilities and qualifications and able to carry out their duties with high quality (Fachruddin and Ali Idrus, 2011, p. 145).

The research described above is only a small part of the topics that are directly related to the research conducted, and there are many more studies that discuss teachers. The findings of previous studies provide general guidance for research and make an excellent reference. Therefore, substantive conclusions can be drawn from the results of the study, almost all studies mention teacher professionalism, ideal teacher image, behavior, ethics, life values, and some teacher governance, human resource management, and educators and educators. Management. Based on the journal evidence obtained from the results of the above research, a small part discusses exemplary teachers, and all of them discuss education management, alism profession, ethics and personality, as well as previous research. and found that each study addressed its own key points. Different approach: different. From some of the references above, it can be concluded that all previous studies discuss teachers, madrasahs, ethics, role models, management, abilities, professions, ideal teachers, all of which discuss teacher idealism.

METHODS

This research method is qualitative using descriptive methods. Qualitative data obtained from research results can be used as a source of extensive description and can be based on a strong point of view, and can contain explanations of all processes occurring in the local environment. The qualitatively obtained data can understand and track k events chronologically, and measure causality in the opinions of those around them. This type of research is suitable for assessing the objective conditions of the object of research, so that methods and procedures carried out from outside and inside become part of qualitative research that must be carried out. Data collection through observation, interviews, questionnaires and documents. According to Bogdan and Biklen (Moleong, 2007, p. 248), Data analysis is work done through the workings of data, then data is organized, classified, and selected into manageable units to find and find patterns to deal with. Perform synthesis and search. Question important and learned, and decide what content can be applied to others. Briefly, this research data analysis technique includes three stages, namely reducing data, presenting data and ending with drawing conclusions.

RESULTS AND DISCUSSION

Basic concepts of culture and culture in the management of cultural education .

The term culture in Indonesian serig is used as the equivalent of the word culture in English. It is one of those terms that gives birth to so manydfinition, corresponding to the diversity of viewpoints, disciplines and interests. Etymologically, the word culture comes from the Latin cultura (planting/cultivating), and subsequently from the word colere (tilling the land). While the word culture, some have their roots in the Sanskrit word "budhayah", which is the plural form of "buddhi" (a mental tool that is a combination of reason and feeling to weigh good or bad), but there are also those who claim it comes from the word "Budhhi."" And, the "strength" of cultivation, aka character.

As for the mind itself, he defined it as an inner force that combines creativity (mind) that generates knowledge about education , philosophy, a sense of power that generates beauty, nobility, justice and religion, and will (will) that leads to deeds and artificiality. humans such as industry, agriculture, buildings (architecture) and others.

Which in its life can give birth to a good, righteous and beautiful creator and action. In sharing his writings, Ki Hadjar Dewantara exchanged the words culture with cultivation, and also analogized the process of education (culture) as a process of cultivation, that humans are seeds with innate traits, need to fall on fertile soil with sufficient lighting and irrigated fibers for good visibility of farmers. Thus the meaning of culture in the view of Ki Hadjar Dewantara is in line with the etymological meaning of the word culture, in terms of cultivation Ki Hadjar Dewantara defines culture as a verb (cultivation) and a noun (result) at once. What is produced by cultivation is first of all meaningful symbols of money (belief systems, knowledge systems, value systems), which in turn produce normal systems, systems of social relations, systems of socio-political institutions, economic systems, and cultural products of a material nature, one of the definitions of culture that emphasizes meaningful symbols syste m proposed by Clifford Geertz states that culture refers to the pattern of meaning of historical thranism incarnated In symbols, inherited conceptual systems that are expressed in various symbolic forms with which human beings communicate , devote , and develop life.

In short, culture and civilization can be distinguished but cannot be separated. Arnold Toynbee, in his book A Study of History, viewed culture and civilization as a continuous and mutually beneficial process of influence. During the process of cultural change, he proposed the theory of cultural radiation. In his view, civilization is composed of various layers, ranging from the outer layer of the scroll to the innermost layer. External is technology, followed respectively by art, ethics and religion, spiritual vision. A stronger culture will exude a weaker culture. However, its influence is never direct to the whole, but partly corresponds to The easiest layer to penetrate, the deeper, the harder. The religious layer (spiritual vision) is the deepest heart that is most difficult to penetrate, whereas the influence of cultural radiati is inversely proportional to the value of depth. That the higher the technology of a tactician, the easier it is to radiate 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. Thus, the attack on religious views and ethos at the heart of culture is the most dangerous attack, which can cripple the survival of civilization. Smeakin easily exudes a deep layer 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. Thus, the attack on religious views and ethos at the heart of c ulture is the

most dangerous attack, which can cripple the survival of civilization. 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.

Thus, the attack on religious views and ethos at the heart of culture is the most dangerous attack , which can cripple the survival of civilization. As for the definition of culture, there is a point of similarity in viewing culture as collective property (collective beliefs, collective knowledge, collective values, collective symbols , collective behavior and so on), which can be transmitted between generations. However, as a collective property, culture is plural, not monolithic, as Pierre Boirdieu said, who said that the conceptual model of our culture is plural and distributed. It assumes that culture does not belong to a whole society without distinction but is subject to contestation and different interpretations. Therefore, rather than being homogeneous, patterns of cultural meaning tend to vary along societal crossroads by way of dancing. Secondly, although it can be it does not mean that culture is statistical, but dynamic. In diachronic continuity, there is always synchronous change.

Education as a process of empowerment is not only oriented towards good personal development, but also good society. Everyone shapes and is shaped by a network of social relationships. Individual virtues achieve only optimal growth in a good collectivity. A good person tends to be a good citizen when he or she grows up in a good collective environment. One of the prerequisites for the realization of a healthy national collectivity is the availability of a conception and realization of the ideals of equality, welfare and progress, which demands justice in the distribution of welfare and progress, which demands justice in the distribution of wealth, conformity, responsibility and social privilege. As John Rawls (1971) points out, the source of unity and national commitment of a multicultural state is a shared conception of justice. Although a nation is divided and pluralistic, public agreement on issues of social and political justice supports civil fraternity and guarantees association bonds. Indonesia's independence was celebrated in the spirit of freedom, equality and fraternity. The end of colonialism raised strong hopes among the people that the social boundaries and discrimination imposed by the colonial government would disappear. The ideal of equality is linked to the dream of the Commonwealth. A just and prosperous society is a dream of happiness that has burned for hundreds of years in the hearts of the Indonesian people. The dream of

happiness is written in the sentence "Gemah Ripah Loh Jinawi, Tentrem Kerta Raharja system". In order to improve the general welfare, the call to advance in various fields has also been sacrificed, starting with progress in the field of education in order to improve the ability of Indonesian people, especially in the mastery of science and technology, which can provide value to the gift of potential resources. The Dayua we have.

The founding fathers fully realized the importance of education for the realization of the ideals of equality, welfare, and progress of the nation on the basis of historical reflection on the importance of education as a means of emas, welfare and dignity of the nation, in drafting the preamble to the 1945 Constitution, representing this awareness clearly showing efforts to educate the nation's life as one of the bases of legitimacy of the Indonesian welfare state. As the name suggests, it is stated in the fourth paragraph of the preamble to the Constitution of the Republic of Indonesia in 1945. This section will describe the relationship between education and social transformation in a vision of equality, well-being and national progress. The ideals of equality and progress are difficult to realize in the life of a nation with a weak sense of civic solidarity. Especially when we realize that socio-biologically, humans are 90% "chimpanzees" and 10% are bees. As social primates, humans are genetically similar to chimpanzees. In it harbors the same instinctive tendencies in the drive to develop dominative relationships, hierarchical social structures, and submission to superiors. In primate communities, all these relational inequalities are accepted naturally to ensure the continuity of offspring from genetic relationships.

With ten dency to be selfish and from their communal groups, the ideal of commonwealth with the people found a solid foundation. Especially if it happens in a pluralistic society like Indonesia. Furnival (1980) seeks plural society as a society consisting of two or more social elements or orders that coexist, but without merging into a single political whole. In such a society, according to him there is no Common will except, perhaps, in particularly urgent cases, for example against external aggression. This absence of common will makes nation-building efforts in such a society a very difficult task. In the context of Indonesia as a pluralistic society, elevating humans from within piety, becoming members of communal groups, to finally becoming citizens of superorganisms as nation states, it is indeed a long and winding journey. Along this trajectory, each individual undergoes a process of multiple selection. Starting from

competence between individuals, then competence between communal groups, and finally feeling the need to build a wider collective network because of common interests. Here the laws of evolution apply, that is, groups with weaker social cohesion. In the Indonesian proverb it says, United we stand apart and we fall. and finally feel the need to build a wider collective network out of common interest. Here the laws of evolution apply, that is, groups with weaker social cohesion. In prov erb Indonesia it says, United we stand apart and we fall. and finally feel the need to build a wider collective network out of common interest. Here the laws of evolution apply, that is, groups with weaker social cohesion. In the Indonesian proverb it is said, United we stand apart and we fall.

Culture and Culture: Management of Cultural Education

Wisdom begins with wisdom. Arif has two meanings, first to know or know. The second means intelligence, intelligence and wisdom. Then the word arif gets the prefix "to" and the suffix "an" becomes wisdom which means wisdom that is wisdom needed for interaction. Furthermore, when used in combination with the word "local", meaning in one particular place or places, or in a developing place, what exists may differ from elsewhere, or may be applied or universally applied in one place of value. Overall, wisdom is wisdom addressed to the nation in the form of traditional culture. In a broader sense, culture is not only in the form of cultural norms and values, but also all forms of thought, including thoughts that are associated with the application of technology, medical care, and aesthetics. Based on this understanding, translation classified as culture is the result of various forms of action and local material culture. Broad cultural significance includes all intangible and tangible cultural heritage. Discourse about culture or commonly called culture is always juxtaposed with the discourse of revolution or change, modernization and even relevance. On the other hand, cultural expression thus needs to respond to changes in various values in society. Broad cultural significance includes all intangible and tangible cultural heritage. Discourse about culture or commonly called culture is always juxtaposed with discourse about revolution or change, modernization and even its relevance. On the other hand, cultural expression also needs to respond to changes in various values in society. The broad cultural significance includes all the intangible and tangible cultural herita ges. Discourse about culture or commonly called culture is always juxtaposed with the

discourse of revolution or change, modernization and even relevance. On the other hand, cultural expression also needs to respond to changes in various values in society.

The culture of a society does not want to be lost due to the spread of values, so it is interpreted as noble values or wisdom embedded in various local cultural riches, both in the form of ideas, traditions, and slogans of life. According to him, culture has two opposing or opposing views. These two views are the first, extreme acculturation, and the second, the less extreme perspective of acculturation, which shows various imitations of culture without an evolutionary process, thus destroying various forms. Traditional culture. While less extreme adaptation is an adaptation process that maintains and shows local genius, which means traditional characteristics or elements are retained. As well as having the power to accommodate various external cultural elements and integrate indigenous cultures. Cultural values are expected to be able to control themselves and provide direction for cultural development, as well as being the embodiment of the personality inherent in society. This means that people's identity is embodied in patterns of behavior and life attitudes shown in lifestyles that are reflected in value systems, daily behaviors and lifestyles. In the context of the cultural existence of members or groups of people, the status of local genius is very important. It is a force that can withstand various external factors and develop for the future. The decline, or even the disappearance of local geniuses, means the loss and decline of social personality, while local geniuses survive.

One of the decentralization of education in is the decentralization of the curriculum.

The Ministry of Religious Affairs and National Education sets minimum standards that must be met by the education sector (especially at the district or regional level). Minimum standards in the form of graduate competency standards, content, evaluation and infrastructure standards. Further development of these different standards is given to each region. With the help of this standard policy, each region or region can increase the potential superiority of its region based on local conditions and circumstances. In e the policy that can be taken is to make the school curriculum based on culture or local excellence. In a society that is difficult to distinguish from the language of society, culture is also part of culture.

Dahana (Kompas, 28 November 2017) in an article entitled "Highlighting the Digital Generation". The article states that there is a new generation in today's society,

called the digital generation. The generation of his birth after 1995 is called Generation Z by him. The new generation is not easily transformed by the acceleration of critical thinking, but it can also change all aspects of life. It is not only a way of observation or paradigm of life, a way of thinking, a cosmology, but also a way of observing past and future ideals. This generation is nothing more than the influence of globalization without separating distances. The flow of technology and information has changed cultural barriers. The wave of technology and information not only crosses cultural boundaries, but also weakens national identity. A person's identity is part of society and cannot be justified to change his characteristics. 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 (commonly called local intelligence) can understand human activities by optimizing human thinking (cognition), so that humans can show certain behaviors towards events or objects in a certain space. This definition is designed etymologically, therefore the term "wisdom" should be understood as the skill of a person to use his mind to behave or even as a result of an evaluation of a particular thing, event or thing. As understanding, wisdom also means or is considered wisdom. Culture becomes a form of dialectic between man and his knowledge of life. Knowledge is gained from human life and then reflected on to help people explain the meaning of life. As a guide for society, culture then provides clear guidelines for all areas that can be achieved by human behavior or behavior. In the cultural process, it is not separated from personal ideas, but it is necessary to interact with each other in a social form. Cultural value is a broad level of abstraction, at this levelthe form of thought is conceptualizing things with the highest value of life. A cultural value system that comes to most people's minds in various forms of ideas to know that certain things are valuable in life. Therefore, the cultural value system is usually the main guideline of people's behavior. Other systems of human behavior or societies at a more realistic level, such as various specific rules, norms, and laws that all also refer to the values of the culture itself. Existing cultural values will encourage development, endure pain, do their best, tolerate attitudes or beliefs in others, help or cooperate with each other.

Cultural educators are teachers who teach students to stay in close contact with certain situations around their lives. Freire (Wagiran, 2010) points out that in the face of

certain problems and situations, students face increasing challenges and mot ivation, and they need to provide critical and thorough responses. This is in line with Suwito's explanation (2008) Suwito (2008) argues that the main pillars of culture-based education include: First, the formation of people with education based on knowledge of human existence in the cradle or womb. Second, an education based on the values of truth and nobility, avoiding shameful and careless thoughts, or negligence. Education developed into the moral realm, the spiritual religion (emotional realm), not just cognitive knowledge. The Fourth Field of Harmony, Psychological and Cultural Movements , education and tourism complement each other. In character learning, culture, education and tourism must develop in a coordinated manner.

Culture becomes the capital for the formation of noble morals. A nobleman with national character always has a love for consciousness, self-attitude and self-introspection. Culture is an argument about the greatness of the moral order of the region. Without the best community participation, it is impossible to complete the work of improving education in local wisdom. The participation of all levels of society in decision-making and implementation of educational programs is a very valuable participation. Various forms of culture that constitute the ability of the community to develop and implement education include: first, culture in society in the form of written regulations regarding compulsory education; Second, maintaining harmonious relations between fellow countrymen and the community around local wisdom. Culture has to do with art.

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 genious 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 definition at least summarizes several concepts: 1) Culture is a long-term experience, which is then kept as a guide to human behavior; 2) It cannot be separated

from the owner's environment; 3) Energetic, open, flexible and always adaptable to his times. This concept also suggests that culture is usually related to a person's life and environment. Culture manifests itself as a climate filter or global guardian that affects human life. Wisdom is the process of human culture and the result of human culture, human culture can sustain life. It's also similar to Geertz (2017):

> *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.

Further outline of characteristics: Local Wisdom, among others: 1) Local wisdom seems simple, but often comprehensive, and more than complicated, diverse, 2) Adapted to local, environmental conditions, and culture, 3) Flexible and dynamic, 4) Tuned to require local community activities, 5) In accordance with the quantity or quality of available resources, and 6) Enveloping well with all changes. Based on the above definition, it can be explained that culture has become a contextual culture that always comes from human life. When life can change, culture will change forever.

The idea of culture-based education originated from the idea proposed by John Naisbit (1990), then some social experts put forward and responded to the following point of view: think globally and act locally (think like the world acts locally). That is: one can gain any experience or knowledge from any race or country, but when one is aware of it by behavior while in a place, it will conform to the values or norms and culture inherent in that place. With global knowledge and insight, individuals will be able to easily identify and read problems, and be able to solve them at the same time. Therefore, one needs to arm oneself a lot so that the visible becomes relatively free and extensive.

Culture-based religious education is actually a reflection and reflection of Article 17, especially Article 19 of the 2005 Government Regulation (On National Education Standards) in Article (1) which explains the curriculum of junior high school education units. . . Even if it is in the form of a certain level or other similar forms, it must be developed in accordance with educational institutions, regional potential, socio-cultural, and student levels. Culture can be divided into 5 (five) categories, namely: clothing, home industry, food, medicine, and production technology. If there are many other things that may be more important, this classification is less precise. Therefore, culture cannot be

separated or restricted. This classification is more complex according to Wagiran (2010) covering handicrafts, agriculture, natural resource management, herbs and environment, traditional food, trade, culture and art, religion and culture, language and regional philosophy. The scope of culture can also be divided into eight, namely: 1) authoritative local norms such as Javanese wisdom, practice, and simplicity; 2) community traditions and rituals and other meanings; 3) myths, legends, songs, public figures and fairy tales These stories usually contain certain doctrines or moral information that can only be understood by the local people, and are attached to the data and knowledge information of the traditional elders of the community, traditional spiritual figures, which are regarded by members of the local community as authentic scriptures or manuscripts. Likewise related to the scope of culture physical dimensions of culture in the form of: traditional ceremonies, natural tourism, cultural heritage, national transfortation. Cultural infrastructure also exists. games, cultural heritage, traditional clothing, museums, art, cultural institutions, cultural villages, crafts and arts, folklore, children's games, and dolls. Other cultural sources can also be Javanese life circles consisting of f: tingkeban ceremony, ngapati. Likewise, the cultural scope of the cultural material level includes: traditional ceremonies, natural tourism, cultural heritage, traditional transportation, cultural infrastructure, cultural villages, and handicrafts. ,Folklore, children's games and dolls.

The various cultural values above have the potential to improve regional culture-based education and teaching, which can then be described in detail and detail as various aspects of life values. Therefore, in the world of education c, it is very necessary to immediately design and determine the right model to apply local wisdom, as well as clarify the humanistic humanistic education model. The purpose of culture-based education is in line with the content contained in the national education system in Article 3 of Law Number 20 of 2003.The law stipulates that the role of national education is to shape and develop character, ability, and intellectual dignity. nation in his life. civilization. . In addition, it also aims to make citizens democratic and increase the potential of students so that they become pious individuals, have faith in God Almighty, have noble character, healthy, capable, knowledgeable, creative, independent and responsible. While the benefits of culture-based education are: 1) creating offspring who are excavated and capable, 2) reflecting various cultural values, and playing an active role in growing the

nation's character, 4) participating in the creation of national identity, 5) acting as Give the country's cultural strength. While the benefits of culture-based education are:

1) create dignified and capable offspring, 2) reflect various cultural values, and play an active role in cultivating the nation's character, 4) participate in the creation of national identity ties, 5) act as the country's cultural strength. While the benefits of culture-based education are: 1) creating dignified and capable offspring, 2) reflecting various cultural values, and playing an active role in growing the nation's character, 4) participating in the creation of national identity, 5) acting as the country's cultural strength.

Every region (especially Java) contains culture so that the ethics of this region are recognized as an area that has diverse cultures. The moral concept of Javanese society includes Jav anese life values, such as codes of ethics, norms, customs, beliefs, ideas, and various symbols contained in life, as well as several languages that are the principles of life of people in Java. There are two or more principles of life, especially in Java, namely respect and harmony. Everyone who lives and lives will always try to abide by the applicable guidelines so that they become citizens of society and their daily lives will be more peaceful. These two principles are very effective as principles in Javanese life. This moral principle will bring society to a mental state of inner calm, free from various forms of emotional tension, namely human potential, religious potential, cultural potential, and natural potential. It selects specific tasks and other tasks so that the functions and roles of the job portray their own color as process requirements to perfect the infrastructure and facilities required for those activities. Therefore, functions are the main tasks that must be performed to complete an activity. In management, functions are specific tasks that are solved separately. It selects specific tasks and other tasks so that the functions and roles of the job portray their own color as process requirements to perfect the infrastructure and facilities required for those activities. Therefore, function is the main task that must be performed to complete an activity. In management, functions are specific tasks that are solved separately. He selects certain tasks and others so that the functions and roles of the job portray their own color as process requirements for perfecting the infrastructure and facilities necessary for the activity. Therefore, function is the main task that must be performed to complete an activity. In management, a function is a special k bagwhich is completed separately

Pidarta (2016) describes the management function in various ways, including: planning, organizing, directing, structuring personnel, coordinating and controlling, reporting through records, and preparing budget plans and reports. Then it became simpler, including: planning, organizing, coordinating, issuing orders and controlling. On the same occasion (Handoko, 2012) explained that there are five most important management functions, namely: planning, organization, staffing, leadership and control. In addition, Winardi pointed out that some of the basic functions of management include: planning, organizing, implementing and controlling (Winardi, 2010). At the same time, George R Terry (George R Terry) explained that the form of management functions: planning, then organizing, implementing and controlling (Manullang, 2005). The theory used to clarify the information of the author, and the organization is as follows:

> **Educator Planning:** The educator's plan basically takes place in every type of activity, and the educator's plan is the basic process of defining goals and achieving them. The job of planning or planning educators is to connect and choose imaginary realities and formulate the necessary steps to obtain the desired results. As an articulator of future actions, the educator's plan focuses on what the educator wants to achieve. In fact, some say that plans define goals to be achieved (quantitative time), if they are to be achieved, they must be achieved by people who have obligations, and why they must be achieved. In addition, educator planning can also mean the entire process of determining and thinking carefully about various goals to be achieved in the future to determine the goals educators have set (Handoko, 2012). 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 alt ernative 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.

Organizing educators has become an important function of organic management or education management The completion of the process of grouping many people, tasks, tools, authorities and responsibilities can ultimately create an educator who can move as an integrated unit to achieve the desired goals. To understand the nature of educators, it is necessary to understand the organization of education Organization is the process of organizing work and allocation of resources among workers or members of an organization or organization so that it can achieve the goals of the educational unit or organization. Exercise is the act of seeking effective relationships between several people so that they can work together effectively and obtain personal satisfaction in the process of carrying out certain tasks in certain environmental conditions.

To achieve the stated goals, an educational organization can act as a means or means to manage educators so that the organization can learn two aspects. The first aspect of organization is working together as a forum rather than a group of individuals, and the second aspect of organization is the process of dividing people into effective work units. Therefore, organization can mean a process in which work is carried out in several parts that can be processed and activities carried out to coordinate the realization of various results to achieve certain goals. In another book, it is explained that the organization (organization) of educators is a kind of business, it needs to pay attention to the organizational structure itself, the division of tasks, the division of responsibilities, and various things. If done carefully, they will ensure effective use of educators' performance.

> Moving Educators: An individual's success in achieving his goals depends largely on self-control. Successful leaders are those who recognize and understand the forces most relevant to their actions at any given moment. He really understands that he is an individual and a group, and the social environment in which they live. The ability to motivate or encourage, guide, influence, communicate or interact with subordinates or themselves or subordinates who wish to determine the effectiveness of performance. Organizational development and mentoring begins with motivation, because unless leaders are prepared or motivated to follow their wishes, they will not be able to act. Terry (2020) He explained that in the management function there is planning, organizing, motivating and controlling. Motivation is the movement of

participants or group members in the way they try and hope to achieve a desired business goal. In other words, planning is like movement and starting line, which is moving the car to its destination in the form of the finish line. Without the shape of a sports car, the finish line cannot be reached. The understanding of sports develops into three methods, namely psychological methods, sociological methods, and behavioral methods. Without the shape of a sports car, the finish line cannot be achieved. The understanding of sports develops into three methods, namely psychological methods, sociological methods, and behavioral methods. Without the shape of the sports car, the finish line cannot be achieved. Understanding of sports develops into three (three) methods, namely psychological methods, sociological methods, and behavioral methods.

Educator guidance or control**,** which is also called educator control, is to carry out several management functions in the form of corrections, so that the work carried out can be directed in accordance with the objectives of achieving the goals that have been set from the beginning (Manullang 2005). In addition, Stoner provides an understanding that supervision is a process to determine that work is actually in accordance with planned activities. Educator control (supervision) also refers to actual instructions or commands, but as stipulated in management terms, control refers to checking whether implementation progress is according to plan. If the achiever is sufficient to achieve the goal, the person concerned will improve it (Michelon, 2015).

Thus, it can be concluded that teacher supervision is a definite process. Get reports ahead of time, select criteria, control progress, take action, and make sure your goals are met. While education supervision in this case is an observation process that aims to monitor the implementation of educational programs. Results and activities require continuous data collection from start to finish. Therefore, if needed, appropriate materials can be obtained to achieve improvement priorities and evaluation basis.

CONCLUSION

The monitoring system used will provide a lot of useful material to get facts about how to carry out the monitoring process and how to implement a monitoring system, to guide or simply make up for weaknesses or mistakes of the community in the educational culture in elementary schools. Culture is the "basic wisdom of traditional culture" of all ethnic groups. Wisdom that leads to a broader meaning is not enough to become a cultural value and norm. Culture becomes part of the culture of the local community which cannot be separated from the language of the community. Culture (often called local wisdom) will be passed down from generation to generation through oral stories. Its existence exists in local or folk stories, songs, proverbs and local folk games. Culture-based educators teach, educate and learn to students so that children pay more attention to the specific situation of all the things they face. The pillars of cultural education include: 1) Building an educated human civilization based on an understanding of human survival; 2) Education based on truth and nobility, distancing oneself from unreal thoughts, even far from the origin of unpleasant behavior or influence; 3) Leadership education is important for morals (character) / ethics is easy), then the soul (emotional domain) is not only a cognitive and psychomotor domain, but 4) synergizes with culture, education and tourism, and needs to be developed in a coordinated manner in education with real regional characteristics in elementary school.

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