

COLLABORATION BETWEEN THE HEAD OF MADRASAH AND THE MADRASAH COMMITTEE TO IMPROVE TEACHER PERFORMANCE IN THE MADRASAH IBTIDAIYAH NEGERI

Arenibi Maruhawa¹, Achyar Zein², Yusnaili Budianti³

Universitas Islam Negeri Sumatera Utara Medan

Email: achyarzein@uinsu.ac.id

Abstract: The purpose of this research work was to analyze the form of communication between the Head of MIN West Medan and the Madrasah Committee at Madrasah Ibtidaiyah Negeri 2 Gunung Sitoli City, analyze the aspects that were communicated by the Head of Madrasah with the Madrasah Committee at Madrasah Ibtidaiyah Negeri 2 Gunung Sitoli, and analyze the communication media used by the Head of Gunung Sitoli City Madrasah Ibtidaiyah Negeri 2. The descriptive method is used in this study, which takes a qualitative approach. The validity of the data collection techniques used interviews, observations, and documentary studies to strengthen the validity of the data found and the authenticity of the research using the standard of data validity suggested by Lincoln and Guba, which consisted of credibility, transferability, dependability, and confirmability. The findings of this study revealed a type of communication between the Head of Madrasah and the Madrasah Committee in Madrasah Negeri 2 Ibtidaiyah Communications that was related to verbal communication between the Madrasah Heads and the Madrasah Committee in Madrasah Ibtidaiyah Negeri 2 Gunung Sitoli

Keywords: Communication; Improving Performance; Madrasah Committee.

INTRODUCTION

Quality education has both forward and backward connections. The main requirement for creating an advanced, modern, prosperous, and prosperous nation is a future link in the form of quality education. The National Education Goals are formulated in Law Number 20 of 2003 concerning the National Education System, namely "developing the potential of students to become human beings who believe, fear God Almighty, have a noble character, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (UUD 2003). The backward link is in the form of support from all components, particularly teachers who perform well to achieve these educational goals.

Madrasah is a formal educational organization whose mission is to form quality human beings through a series of educational processes that have been regulated based on eight education implementation standards. Madrasah heads who are capable of achieving the National Education Goals are required to produce quality human beings. According to Danim, being the head of the madrasah is an additional task for the teacher that has been going on for quite some time. Because the madrasah's head and supervisors are teachers, it strengthens the recognition of teacher leadership or teachers as leaders who are part of the teacher cadre for promotion.

Community involvement in madrasah programs is also essential, as evidenced by communication. "Communication is a process of delivering and receiving news or information

from one person to another," Thoham stated. Proper communication will not take place if the news is not properly conveyed by the transmitter and is not received in the form of distortion by the recipient" (Thoha, 2012). The form of communication can be viewed from various expert perspectives based on their respective experiences and fields. Intrapersonal communication, interpersonal communication, public communication, and mass communication are the four types of communication.

Teachers are educators in the teaching and learning process at madrasah; their primary responsibility is to educate and teach students so that learning objectives are met to the best of their abilities. Professional teachers, according to Kunandar, are teachers who are aware of their abilities. A person who is called to accompany students in the learning process is called to know himself. Teachers must constantly research how students should learn.

Teachers' potential to improve their performance does not always develop naturally and smoothly due to the influence of various factors both within the teacher's personality and those outside the teacher's personality. Teachers' initial findings are frequently in a precarious position because teachers are the primary pillars for educating the nation's children, but teachers face classic issues such as a lack of available learning media, rewards, welfare, and others.

METHOD

The qualitative descriptive approach was used in the design of this study. A descriptive approach to research is one type of research that aims to systematically, factually, and accurately describe the facts and characteristics of a specific population, or to attempt to describe phenomena in detail. According to Arikunto, descriptive research is research that is intended to collect information about the status of an existing symptom, specifically the state of symptoms at the time the research was conducted.

Muhtar proposes a definition that is not far from the above understanding: descriptive research is a method used to obtain the most comprehensive knowledge of the object of research at the time the research is conducted (Muhtar, 2000).

In this study, the researcher attempted to describe the facts by the circumstances surrounding the research's focus. Researchers will collect quantitative and qualitative data, which will be analyzed based on the characteristics of the data discovered in the field.

RESULT AND DISCUSSION

The first finding of this study is that the chief of the madrasah and the committee communicate verbally to discuss activities related to student and teacher performance. With the committee chairperson's frequent presence in the madrasah environment, there are more

opportunities to collaborate and provide information and motivation to one another so that the planned program can be carried out optimally. The principal, as a change agent in the madrasah, is actively involved in improving educational quality. A good leader is required to improve the quality of madrasah management. As a learning leader and human resource, the madrasah head should be able to create a good communication climate in which all components of the madrasah can work together to achieve the goals and objectives.

Oral or written communication in the form of speech is referred to as verbal communication (language). Language is very important in verbal communication. Almost all conscious speech stimuli are performed consciously to connect with other people verbally by using language symbols in the form of words or a series of words with specific meanings. While nonverbal communication encompasses all aspects of communication other than words, it also includes body language and how we pronounce words in the presence of their presence: pauses, volumes, and accents. Nonverbal communication is the movement of passing or delivering messages without the use of spoken or written language communication symbols. Environmental features that affect personal or material interactions, such as jewelry and clothing, physical appearance, and facial expressions, are also examples of nonverbal language.

In the communication process between the madrasah's head and the committee, both verbal and nonverbal forms of communication are used. Verbal communication is communication expressed orally, verbally, or in writing in the form of symbols or words. In organizations, verbal communication is the most common form. The ability to effectively use verbal communication is essential for the head of MIN 2 Gunungsitoli City when interacting with committee administrators and teachers.

Communication activities of the head of MIN 2 Gunungsitoli City with the committee occurred in harmony; this can be seen when the madrasah holds activities, such as teacher's day commemorations, the committee administrators are involved so that the madrasah's programs can be carried out properly. The madrasah has carried out a community function (committee) to help improve madrasah education, including improving teacher performance, by establishing good verbal and nonverbal communication between the head of the madrasah and the committee.

The madrasah committee, an independent institution formed within the education unit, is made up of community members, student guardians, and institutions involved in madrasah development. Madrasah that already has active and effective madrasah committees will have a positive impact on the fulfillment of all the madrasah's needs and interests.

The National Education System is a shared responsibility of the government, parents, and the community, according to Law Number 20 of 2003. As a result, parental and community involvement in education is essential. According to Rusman, the madrasah committee is an independent body that allows for community participation in the context of improving the

quality, equity, and efficiency of education management in the education unit, including pre-madrasah education, madrasah education pathways, and outside madrasah education channels. The name of the agency was formed by democratic deliberation by education stakeholders, such as the education committee, madrasah committee, madrasah council, and madrasah assembly.

The madrasah/madrasah committee, as an independent institution, is formed and plays a role in improving the quality of education services by providing consideration, direction, and support for personnel, facilities, and infrastructure, as well as supervision of education at the education unit level, according to Law Number 20 of 2003 concerning the National Education System, specifically Article 56 paragraph (3).

The madrasah committee is an independent body that is independent and comes from community initiatives as a place to accommodate aspirations, ideas, and community ideas to improve quality, equity, and efficiency of education management in education units, both on the madrasah and outside the madrasah, according to Law No. 25 of 2000 concerning the National Development Program (ProPeNas).

Furthermore, the committee's presence in the middle of the madrasah is intended to foster, develop, and increase community involvement, particularly among parents of students, in the implementation of education in the madrasah. The madrasah committee and madrasah have their autonomy, but they are partners who must collaborate. Arikunto revealed that the madrasah committee was formed to have a madrasah community organization that is concerned, committed, loyal, and cares about improving the quality of madrasah education (Arikunto, 2010). The organization formed can be developed uniquely because it is based on cultural, demographic, ecological, value agreements, and trust that is built on the potential of the local community.

According to Sri Wardiah et al, the purpose of forming a madrasah committee is to increase the community's responsibility and participation in the implementation of education in the education unit. Wardiah (2015). Madrasah committees, wherever they are established, must contribute to the collective development of society's philosophical wealth. This implies that the Madrasah Committee must develop an economic user-oriented concept (client model), namely the customer (customer), various powers (power-sharing and advocacy model), and partnership (partnership model) aimed at improving the quality of educational services. The development of a customer-oriented concept emphasizes the madrasah committee's commitment to making continuous improvements to meet the needs and satisfaction of users/customers. A madrasah committee must have a clear goal in mind. The madrasah committee's goals are as follows:

1. Accepting and channeling community aspirations and initiatives in the development of operational policies and educational programs in educational units.
2. Increase community responsibility and participation in educational implementation in the education unit.

3. Establishing a transparent, accountable, and democratic environment and conditions for the implementation and quality of educational services in educational units.

Based on the Minister of National Education's Decree No. 014/U/2002 dated April 2, 2002, the madrasah committee's objectives are as follows: First, to accommodate and channel the community's aspirations and initiatives in producing operational policies and educational programs in the education unit. Third, in the education unit, creating a transparent and democratic atmosphere and conditions for the implementation and quality of education services. Rusman also revealed that the madrasah committee aims to accommodate and carry out the community's aspirations and initiatives in producing operational policies and educational programs in the education unit, increasing the community's responsibility and participation in the implementation of education in the education unit, and creating a transparent atmosphere and conditions (Rusman, 2008).

Essentially, the madrasah committee sits in the middle of the madrasah as an institution, madrasah heads, and local governments on the one hand and parents, local communities, and the private sector on the other. The madrasah committee is expected to bridge the two groups' interests. Based on the findings of the research, the madrasah committee intends to improve the quality of education services in madrasah by involving the community. Participation is multifaceted, encompassing funding as well as involvement in the implementation of madrasah management.

The madrasah committee is also an independent body that has no hierarchical relationship with madrasah or other government institutions, as stated explicitly in the madrasah committee's Articles of Association Chapter IV article 4 paragraphs 1 and 2, based on the Minister of National Education's Decree Number 014/U/2002 dated 2 April 2002, which stated that the Madrasah Committee was:

1. Independence is founded on the principle of organizational independence with ethics and cooperative relationships with various parties, to improve the quality of education in madrasah.
2. Unconstrained by personal or group interests and benefits, such as political parties or religious schools.

The nature of the madrasah committee reflects the identity of the madrasah and the community, which have independence in carrying out their respective functions but contribute to and open up to each other, allowing the achievement of the goals of all interested parties in a fair manner while ignoring the goals of universal and institutional education. It is impossible to keep the community away from madrasah because it is the community that revives the madrasah and it is because of the community that the madrasah exists and exists, though it must be admitted that it is the community that will benefit greatly by utilizing the levels and types of madrasah

according to their needs in preparing for their future life. In this regard, the madrasah-society relationship is symbiotic, characterized by mutual benefit and dependence.

The second finding is related to aspects or problems communicated by the Head of Madrasah to the Madrasah Committee. Almost all madrasah-related issues are always communicated with the committee. This policy was implemented so that the programs developed could be jointly accounted for by the madrasah and student parents.

The head of the madrasah is not simply a head who emphasizes his power all the time, but rather instills his function and role as a leader. The madrasah's head can serve as an example for educators and education staff in his madrasah. The head of MIN 2 Gunungsitoli City, as the head of the madrasah, tends to carry out actions that always incorporate the aspirations of his subordinates and input from the committee. The cooperation of the madrasah principal with the committee through communication and an active role is required to move the madrasah program forward. This allows for the resolution of issues that arise during the execution of activities at MIN 2 Gunungsitoli City. Problems that arise will be discussed in the form of scheduled or unscheduled meetings between the head of the madrasah, teachers, and committees.

The phenomenon of good cooperation between the madrasah principal and this committee demonstrates that both understand their respective duties and functions. The goal of community participation in madrasah management is to improve the quality of services and educational outcomes in madrasah. According to Fattah (2004), the size of community participation is measured by the community's participation in bearing the costs of madrasah, both those that fall under the category of development assistance, popularly known as the Education Contribution Fund (DSP), and the monthly tuition of students. According to Uphoff, this participation evolved into: (1) participation in policy and decision making, (2) participation in implementation, (3) participation in profits, and (3) participation in evaluating (Uphoff, 1997).

The Education Assistance Agency (BP3) was declared ineffective by Minister of National Education Decree No. 014/U/2002 dated April 2, 2002. A madrasah committee was formed as a replacement at the education unit level. The madrasah committee is an independent body that encourages community involvement to improve the quality, equity, and efficiency of education management in the education unit, including pre-madrasah education, madrasah education pathways, and outside madrasah education pathways. Article 56 of the National Education System Law (UUSPN) No. 20 of 2003 affirms that the madrasah committee is an independent institution formed and playing a role in improving the quality of services by providing consideration, direction, and support for personnel, facilities, and infrastructure, as well as supervision of education at the education unit level.

Based on the Minister of National Education's Decree No. 014/U/2002, the role of madrasah committees is as follows: (1) advisory agency in determining and implementing

education policies in education units, (2) supporting agency in the form of financial, ideas, and personnel in the implementation of education in the education unit, (3) the controller (controlling agency) in the context of transparency and accountability in the implementation and output.

According to Misbah, the Madrasah Committee should exist as a forum for the community to participate in improving the quality of services and educational outcomes in madrasahs. As a result, its formation must focus on the division of roles based on existing positions and autonomy. Meanwhile, Sidi revealed that the madrasah committee can also provide assessment inputs for the development of education implementation, both intra-curricular and extra-curricular, and the implementation of madrasah management, which includes infrastructure, madrasah principals, educators, students, and employees, as well as providing input and discussion of the Madrasah Budget Expenditure Plan (RAP)

Management Principles Based on Madrasah (Directorate General of Primary and Secondary Education Management, 2006) The madrasah committee's duties and functions include increasing public attention and commitment to the provision of quality education, encouraging parents and the community to participate in education to support improving the quality and equity of education, and mobilizing the community in the framework of financing the implementation of education in the education unit.

Sudjanto stated that the madrasah committee's functions in madrasah are: (1) Encouraging the growth of public attention and commitment to the implementation of quality education, (2) Cooperating with the community (individuals/organizations/business/industrial world) and the government in the provision of quality education, (3) Accommodating and analyzing aspirations, ideas, demands, and various educational needs proposed by the com (5) Encouraging parents and the community to participate in education to support improving educational quality and equity, (6) raising public funds to finance education implementation in the education unit, and (7) evaluating and supervising education policies, programs, implementation, and outputs in the education unit (Sudjanto, 2007).

If this is the case, it should be noted that good cooperation between the madrasah principal and the madrasah committee can be interpreted as a form of actualization of the madrasah committee's role and function, namely as an institution formed to encourage public attention to increase in cooperation with the development of education administration and as an intermediary to give and receive input or consideration to the education unit by involving active participants. The Madrasah Committee also serves as a community fundraiser and evaluates and supervises all activities related to meeting the educational unit's needs.

The third discovery is the communication media used by the madrasah principal and madrasah committee to improve teacher performance at MIN 2 Gunungsitoli City. Cellphones,

sharing, and correspondence are the communication media used by the head of the madrasah with the committee at MIN 2 Gunungsitoli City to discuss issues that need to be discussed.

According to the media used, the communication made by the madrasah principal is two-way. This means that a communicator sends messages to the communicant while keeping reciprocal relationships in mind. Two-way communication, also known as two-way messaging, is a type of communication in which feedback or responses occur when messages are sent from the source or sender of the message to the recipient of the message. This is the inverse of one-way communication, in which both parties actively participate in relating to and responding to messages sent by both.

Two-way communication is most common in interpersonal or interpersonal communication, as well as group communication. Two-way communication, when seen at a glance and broadly speaking, may be considered a good form of communication because it allows both parties to express their opinions or provide a minimal response to the message said.

Two-way communication, as opposed to one-way communication, which may appear dictatorial and unfair to all parties involved in the communication process, provides more options for further discussion and commentary on the message or topic being discussed.

If you want to communicate directly, a cellphone is usually the most convenient tool, especially nowadays. Furthermore, sharing between heads, teachers, and committees is common because direct communication will further optimize the goals and objectives of an activity plan or even in problem-solving. While letters as a mode of communication help madrasahs socialize regulations and programs that will, are being, and have been implemented. The three media are thought to be effective for communicating with the committee and teachers.

So far, the form of the relationship between the madrasah and the committee and teachers has been to channel the community's aspirations so that the madrasah can correct the madrasah's weaknesses and shortcomings so that they can seek solutions to these problems together. Communication media is a tool for disseminating information to others. Communication media is extremely important in society, particularly in madrasah-community relations.

The fourth finding is that the principal's communication with the committee was effective in improving teacher performance at MIN 2 Gunungsitoli City. The communication between the head of the madrasah and the committee is an example of organizational communication or communication that takes place within an institution. The madrasah's head also communicates personally, ensuring that the madrasah and the surrounding environment are on the same page. Thus, a harmonious relationship between the principal, the teacher, and the committee will be established to improve teacher performance and produce quality madrasah.

According to Stewart L. Tubbs and Sylvia Moss in Rahmat, effective communication is defined by understanding, the ability to use pleasure, influencing attitudes, increasing good social

relations, and ultimately leading to action. Effective communication is required to determine whether or not the communication process's goal is met (Rahmat 2011). Effective communication plays an important role in an organization such as a madrasah, helping to increase productivity, overcome or avoid conflict, develop the potential of each employee/employee, and create a conducive and professional environment.

Effective communication is critical in conveying information that every element of the madrasah, including the madrasah head and committee, needs to know. The information is in the form of work instructions, the organization's goal, the roles that each employee/employee must fulfill, and the problems that each faces. Thus, effective communication is essential in madrasah. Effective communication will result in harmonious outcomes and the achievement of the madrasah's target/vision and mission.

The Madrasah Committee is an independent body that encourages community participation to improve the quality, equity, and efficiency of education management in educational units, including pre-madrasah education, Madrasah education pathways, and education pathways outside of Madrasah. The Madrasah committee's presence at MIN 2 Gunungsitoli City has functioned by its role in various madrasah-organized activities. The communication between the two parties was extremely positive to support the madrasah's plans, including how to improve teacher performance. There is more room for teachers and madrasah principals to move, including in madrasah education administration. With the madrasah head's freedom of movement in managing the madrasah, the importance of communication with the madrasah committee grows, because decisions about the implementation of education in educational units always involve all parties.

CONCLUSION

Based on the preceding discussion, it is possible to conclude that the outcome of this research is a form of verbal communication between the Head of Madrasah and the Madrasah Committee at Madrasah Ibtidaiyah Negeri 2 Gunung Sitoli City. This policy was implemented so that the programs developed could be jointly accounted for by the madrasah and student parents.

The madrasah principal uses cellphones, sharing, and correspondence to communicate with the committee at MIN 2 Gunungsitoli City. In this manner, the committee is expected to improve teacher performance to produce quality madrasah.

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