

The Teacher's Response to the Supervision Approach of Supervisors with Cultural Insights: Huma Betang Cantik City, Central Kalimantan, Indonesia

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Abstract: The purpose of this study is to describe: (1) the approach to learning supervision by school supervisors with insightful culture and culture (2) the response of Dayak ethnic teachers to the approach of supervising culture-minded school supervisors. This study uses a qualitative approach type of case study. Case studies is a method for understanding individuals who are carried out integratively and comprehensively in order to obtain a deep understanding of the individual and the problems he faces. Case studies are studies of the status of research subjects relating to a specific phase of overall personality. This research was conducted at SDN Mawar kota Cantik. The sources of research data are school supervisors and teachers. Data collection is done by observation, interview and documentation techniques. The collected data is then analyzed using interactive data analysis techniques which consist of three interacting activities namely data reduction, data presentation, and conclusion drawing. Therefore qualitative research is carried out in natural conditions that are inventive so that researchers are key instruments. The researcher asked, analyzed and constructed the object under study related to the implementation of supervision based on the culture of the human heart. Research findings: (1) The humanist approach can be seen in the supervisor's attitude to respect each other to receive the teacher as a day and use the curse. A collaborative approach can be seen in the attitude of the body and heart. Therefore, in the implementation of supervision of learning supervisors are open, collaborating, respecting the opinions of others, equal, and informal. A humanist and collaborative approach in accordance with the human culture. (2) The response of the Dayak teacher to supervisory supervision is influenced by the philosophy adopted by the teacher. Teachers love cultural-based supervision because they emphasize family relationships, cooperation, democracy and mutual respect for one another.

Keywords: supervision of learning, response, Dayak ethnicity, based, huma betang culture

I. INTRODUCTION

The paradigm of increasing educators at this time provides a new discourse in the implementation of government policy through the Ministry of National Education. One of the remedial measures to provide a benchmark for the quality of educational personnel is the issuance of Government Regulation No. 19/2005 on National Education Standards and Teachers and Lecturers Law No. 14/2005 explicitly affirms that educators and educational staff should be competent, qualified and standardized professionalism. Teachers as learning agents in basic education are required to have a set of required competencies: (1) pedagogic competence; (2) personality competence; (3) professional competence; and (4) social competence.

Danim (2003) argued that teachers have an important role and are key to the success of improving the quality of education. Therefore, according to Danim the professional ability of teachers need to be improved and developed with various efforts, the teachers need continuous coaching. To improve the professionalism of media teachers who are considered appropriate is through the supervision of learning. The main activity of supervision is coaching and the target is teachers. Supervisor or supervisor in this case is the school supervisor who has been considered authorized and considered the most responsible in the supervision activities. School supervisors are burdened with the duty and responsibility of monitoring fostering and improving the learning process. The improvement and development of professional capability covers various aspects such as teacher's ability in mastering curriculum and teaching materials, ability in using methods and facilities in teaching and learning process, conducting process assessment and learning

outcomes, and ability to utilize environment as learning resource, discipline and teacher commitment against the task.

Supervision as an effort to assist teachers in improving the teaching and learning process, supervision should be implemented based on prinsip, technique and appropriate approach. The techniques and approaches used are tailored to the circumstances of supervised teachers. With the right approach, it is expected that teachers' professional ability can be improved. Glickman (2009) divides the orientation of educational supervision into 3 (three) based on the ability of teachers are: (1) directive; (2) nondirektif; and (3) collaborative. The directive orientation is applied when the supervisor finds the teacher in self-development so low that the coach should provide clues with concrete examples along with the tasks. Non-narrative orientation is used if the teacher's responsibility in developing and maintaining himself is high. Collaborative orientation is used when the responsibilities between teachers and supervisors are balanced.

While Oliva (1984) divides the supervision orientation into two, namely: (1) direct orientation, and (2) indirect orientation. The immediate orientation is based on the assumption that supervision is done on the basis of the authority of someone who has a position in the organizational hierarchy. While indirect orientation is based on the assumption that supervision of the situation depends on the problem. The effectiveness of the application of the supervisory approach orientation above is not only dependent on school supervisors but also influenced by the teacher's response and attitude toward supervisory orientation performed by the supervisor. While the teacher's

responses and attitudes to supervisor supervision are also influenced by teacher's cultural background.

According to Mantja (1990), it is necessary to supervise the supervision approach by taking into account the geographical and ethnic / ethnic diversity. Every Indonesian citizen including teachers has values, norms and attitudes that become role models of ethnic groups / ethnic groups. Likewise. Furthermore, according to Mantja (1990) as an individual supporting the values and cultural norms of the tribe of the nation, the teacher will respond in line with the values and norms on the assistance and supervision of learning services in an effort to improve his professional competence.

Several ethnic and sex-related studies have demonstrated the role and contribution of cultural anthropology to more effective supervision services. Hemphill (1985) found a difference in attitudes between white and black races against supervisory interviews. In relation to the selection of the supervision approach, a study conducted by Ngugi (1985) suggests that caucasians prefer a collaborative approach, whereas noncaucasians tend to favor directives. While Mantja (1990) study Maduran ethnic teachers prefer, if they are given the opportunity to respond, discuss, or convey ideas in supervision interview activities.

The statement suggests that Madurese ethnic teachers prefer a collaborative and non-narrative approach. Similarly, the study of Ekosusilo (2003) supervision with Javanese cultural background in Kraton Surakarta in the conclusion of his research that supervisors supervisor supervision is considered mediocre and monoton-that's all, even seemingly ignored. However, teachers do not appear to disagree before the supervisor, because it is based on respect and does not want to cause conflict.

The culture of betang is often referred to as a general feature of Dayak personality having universal values such as open, democratic, social, harmony, consensus, mutual cooperation, succumbing, living together taste and others. Betang is a form of elongated stage house size with tall poles and is inhabited by several families who are bound by Dayak values and customary laws. Betang is then seen as an important component in maintaining harmony and more intimate relationships (Kusni, 2009). The prominent major values in living huma betang are the value of togetherness, (communalism), mutual respect and tolerance among the inhabitants, regardless of the differences they have. From this it is illustrated that Dayak ethnic appreciate differences (ethnic, religious, and social background), according to Maunati (2004).

Based on the cultural values of huma betang in conjunction with the supervision of teaching by the elementary school supervisor will give the spirit in the execution for both the supervisor and the Dayak ethnic teacher. Through the supervision of teaching activities by school supervisors with Dayak ethnic insight on Dayak teachers there will be a unique interaction because the philosophy of huma betang influences the attitude and characteristics of Dayak ethnic unique. In its interaction Dayak tribe uses Dayak language.

Ngaju Dayak language is one of the languages that plays an important role for the life of Dayak communications in Central Kalimantan. Ngaju Dayak language as a means of communication is a means in pouring ideas and concepts and transformation of cultural values huma betang itself.

The elements of brotherhood, deliberation and consensus, cooperation and mutual cooperation, are positive elements coloring attitude and actions of the Dayak tribe, which needs to be developed. Considering that huma betang culture is a way of life, Dayaks give guidance for Dayak tribe in action. Culture in this context has a dual role as a motivation in fostering a positive work ethic, and the other side plays a psychological role to give serenity when one's spirituality is in doubt.

Given the function and role of culture of beta huma in Dayak ethnic life presumably the supervision approach with cultural insight of huma betang is one of the alternatives to be used in the supervision of learning. Culture of mutual respect and recognition of human dignity among Dayak tribe brings consequences to every effort in order to have cooperation. A cooperative way of working is a unique partnership. In Dayak societies democratic attitudes, respect for the opinions of others, and help to give others the freedom to work with security. In a safe environment one can think creatively and responsibly. In a democratic situation the duty of a supervisor is to assist, encourage and stimulate each member to cooperate.

School supervisors bear particular responsibility for the growth of security, equip all members and commit to the group. The supervisor in his / her position is a leader and therefore bears the responsibility for realizing the potentials in solving each problem by including the opinions of others. It is clear that the supervision of Dayak ethnic learning is based on social life, Dayak tribe. Here is the philosophical rationale for the need for supervision of huma-based learning based on the values of hapari, hapakat, and handep. Cultural-based elementary school supervisors only betang during supervisory supervision meetings.

In the meeting there was a dialogue using the kutak itah (Ngaju Dayak language). Conversation with the kutak before and after the hasuang hasuangu huang occur in the atmosphere of hapari and hapakat. Through the conversation in the kutak the supervisors declare themselves as part of the community as pahari. Thus supervisors approach the kinship, and partnerships to create harmonious, open, solidarity and informal relationships. Attitudes of elementary school supervisor berbsis culture betang is the attitude of respect and appreciate the teacher as a unique individual and put forward the humane approach in the process of supervision implementation.

The existence of cultural links with the supervision of learning encourages researchers to do research on the Betawi culture-based learning supervision by elementary school supervisors on the Dayak ethnic group of teachers in the city of Cantik Central Kalimantan. Thus, the purpose of this study is

to describe: (1) the approach of supervision of learning by the school-based culture supervisor betang in SDN Mawar Kota gorgeous Central Kalimantan; and (2) Response of Dayak teachers to the supervision of culture-based learning betang at SDN Mawar, SDN Melati and SDK Anggrek kota beautiful of Central Kalimantan.

II. METHODS

This research the researcher use qualitative research. Qualitative research has the characteristics of collecting more and more detailed data about the conversations and behaviors of people or places that are not easily disclosed by statistical procedures (Bogdan and Biklen, 2003). Qualitative research has a natural setting as a direct source of data. Qualitative research is conducted by collecting data in reasonable circumstances, using a systematic, directed and accountable way of working so as not to lose its scientific nature (Nasution, 2007). As for this type of research case study. Case study is a method to understand the individuals who are done in an integrative and comprehensive to obtain a deep understanding of the individual and the problems it faces.

According to Nazir (2009) Case study is a study of the status of research subjects with regard to a specific phase or typical of the overall personality. This research was conducted at SDN Mawar Kota Cantik. The source of research data is 1 school supervisor of Dayak 1 principal and 8 Dayak ethnic teachers in SDN Mawar. Data collection was done by observation, interview and documentation. The collected data was then analyzed by using interactive data analysis technique consisting of three interacting activities ie data reduction, data presentation, and conclusion (Sugiyono, 2007). Researchers describe something that happened to the target research Therefore qualitative research conducted on natural conditions are discovery so that researchers are key instruments. Researchers asked, analyze and construct the object under study related to the implementation of cultural supervision based on beta.

III. RESULTS AND DISCUSSION

A. Approach of supervision of learning by school supervisors with cultural insight betang in SDN Mawar Kota Cantik Central Kalimantan

Supervisory approach with an insight of Betang culture is a series of activities using techniques and value approaches, cultural norms of beta hamas that emphasize kinship, togetherness and partnership relationships. This approach may also be a humanist and collaborative approach. Cultural approaches beta huma betis humanis seen from the techniques used are: at the time hasupa hasundau in class. Before the hasau hasundau school supervisors and teachers together determine the time. After both parties agreed the primary school supervisor to visit the school in question. At the time of the hashas, my elementary school supervisor has communicated with the kutak. The research findings show that my hasotope is very

important because it determines the implementation of the next supervision activity.

Through this hasundau aspiration the school supervisors get a picture of the teacher to be supervised. Through the hasundau aspiration of school supervisors build a close relationship and kinship. The next finding is at the time of the hashas hassundau supervisor using kutak itah. This is done because most teachers at SDN Mawar are Dayak ethnic teachers. Kutak itah is the language of instruction among the Dayak tribe in Central Kalimantan. By using the kutak school inspectors declare themselves as part of the community. Thus the school supervisor is accepted into the teacher community. With that kutak school supervisors build kinship ties, togetherness and partnerships.

Likewise, the observation results show that the teacher is happy to welcome the school supervisor to my hasuma has. On the occasion the researcher interviewed why the teacher looked happy and welcomed the school supervisor with enthusiasm. Based on the interview results obtained the information that teachers feel honored because the school supervisors involve teachers to determine the time hasunda hasundau (observation / class visit) together. So the teacher can prepare to welcome the coach as a respected person.

The open, democratic attitude of school supervisors to treating teachers as partners is the cultural values of betak tribes of Dayaks in Central Kalimantan. Likewise supervisors using kutak have shown that supervisors appreciate the language used by Dayak lovers and be a part even though school superintendents are not Dayaks. Dayak teachers stated that such supervisory attitude indicates that the supervisor knows and upholds the culture of betang. Supervisory approach implemented by the supervisors according to Banun (2010) to be able to achieve the purpose of supervision effectively not only concerns the use of supervision methods and techniques but also concerns the appropriate behavior patterns as reflected from the supervision approach used.

According to Glickman (2009) suggests there are three approaches (supervisory orientation) applied by supervisors in conducting supervision, ie directive approach, collaborative approach, and non-narrow approach. Furthermore Mantja (2010) describes the three indicators that distinguish the insight of developmental supervision is the amount of responsibility both on the supervisor and on the teacher. In the directive approach more supervisory responsibilities on supervisors therefore supervisors must really prepare themselves by providing knowledge related to supervision activities. Supervisor assumes with the responsibility that he can make changes in teaching behavior by providing a clear direction on each plan of activities to be evaluated. In a supervisory collaborative approach with the task of listening and paying close attention to the teacher's concerns about the problems and ideas of the teacher to solve the problem.

The supervisory approach by an insightful elementary school supervisor emphasizes the approach

of humanism based on democratic principles and cooperation, tolerance and partnership, in accordance with Sahertian opinion (2008) assistance provided to teachers based on warm and intimate humanitarian relationships so that teachers feel safe to develop their duties. Democratic means to uphold the dignity and dignity of teachers, not on the basis of subordinate tops, but based on a sense of well-being. Democratic adherents uphold the principle of musyawarah, have a strong kinship spirit and accept the opinions of others. Meanwhile, according to Pidarta (2009) Supervisi manusawi with characteristics: Development of teachers tailored to their respective abilities; the supervision process is diverse; the dignity of teachers is appreciated; creativity and autonomy of teachers take precedence; use of the relationship of the welfare; emphasizes the ability to make judgments. Thus it can be concluded that the approach of humanism is supervision based on human relations based on psychological principles see the teachers as a whole person, who have the rights and dignity that need to be respected. The supervisor respects the dignity of each teacher, realizes and cares for the rights and limitations of the teacher. supervision of learning should be able to create harmonious, open, solidarity and informal human relations. Therefore, in the implementation of the supervisor must have the attitude of helping, understanding, open and honest, steadfast, patient and full of humor.

The collaborative approach fits very well with the values and cultural views of huma betang on ethnic Dayaks who uphold human relationships as the statement of some fakar supervision of the collaborative approach is inspired by the human relations movement. That is why this collaborative approach is one of the most favored teachers. This developmental supervision was developed in 1980 by Glickman using the supervisory approach an approach to supervision that did not exist previously. In this case supervisors approach teachers in different ways. This means that every supervised teacher is approached in a certain way, in accordance with their respective conditions. This means that the condition of teachers is not the same. One of the reasons teachers are diverse is because of their experience or years of service.

The more new the teacher is raised the less experience that makes the performance is still low. Another cause is the ability of the teacher was brought from birth. The lower the general ability of a teacher, the lower the performance. Teacher diversity is also due to his talent, character and personality. Besides the different teacher performance, the performance also develops in line with the teacher's learning to improve his profession. Learning in a broad sense can be formal and non-formal and informal education. Supervision that pay attention to the development of this teacher is called development supervision. A supervision that takes into account the performance of teachers prior to implementing the supervision process. This is done to determine the most appropriate approach in fostering the teachers concerned.

Based on these findings it can be argued that the implementation of supervision by applying the various approaches as mentioned above is to help improve the quality of teaching as well as improve the professionalism of teachers. Thus, it can be argued that in order to improve the proficiency of the professors of basic education teachers it is necessary to approach the supervision of learning in accordance with the condition of the teachers to be supervised.

As previously discussed in connection with the implementation of supervision, the purpose of supervision is to improve learning. Learning as a system is a teaching approach that emphasizes the systemic relationship between the various components in such teaching according to (Banun, 2010). Improving or improving the quality of teaching in schools is closely related to the supervision process. In that case, supervisors should be an essential element of the effectiveness of supervision services, encouraging teachers, in order to work to improve themselves (Mantja, 2010).

B. Response of Dayak Ethnic Teachers to Supervision of Learning by School Supervisors with cultural insight of betang

The teacher's response to the supervision of the school-based SD-based supervisor huma betang as follows: the teachers responded agree, supported and liked the supervision technique hasundabu by supervisor with advance notice, The teachers feel appreciated for being given the opportunity to preparing myself. Before the supervisor made the observation. With good preparation is believed also can appear to teach well. Teachers declare my haspa technique is useful for teachers to know their strengths / weaknesses / weaknesses in implementing the teaching and learning process teachers respond to agree, support and love to the conversation with the kutak (Dayak Ngaju language) between the supervisor and the teacher before or after the hasusu conversation using the kutak before the isa hasundau make the teacher feel calm, increase confidence. Similarly, the supervisor can obtain preliminary data on teacher / teacher preparation conditions before receiving class visits. Individual conversations using the kiddak after the hasacle of my class has been favored by the teacher because it is done without patronizing, but straightening and motivating, respecting and engaging the teacher to make opinions and make decisions

Teacher responses agree, support and like the supervisory approach of school supervisor based on kinship, cooperation and mutual respect. The familial approach, tolerance and respect for the teacher is very touching on the target of supervision, the teacher feels highly valued and humane. According to the teacher's attitude of mutual respect, tolerance with the spirit of kinship is key in building partnerships between supervisors and teachers. Teacher feels like pahari (brother herself) builds conducive situation, fun and arouses teacher work in performing duty to improve its performance. The diligence, carefulness and precision shown by the supervisors provide exemplars

for teachers to be diligent, thorough and careful in performing their duties and obligations

Response of Dayak ethnic teachers to supervision of school supervisors with cultural insights on huma betang influenced by ethnic characteristics such as slow decision-making; did not start the conversation before it was given chance; on the contrary very enthusiastic and feel appreciated if given the opportunity to express feelings, opinions and involved in making decisions. The teacher's response to supervision is determined by a variety of factors, including the cultural environment in which he lives. The factors that color their perceptions including the likes or dislikes of teachers towards a supervisory approach are highly dependent on the teacher's cultural patterns, as the learning gain from his environment. Glickman (2003) a developmental fakar emphasized the need for supervisors to obtain information revealed through teacher response. The response is then used as a consideration of the selection and determination of supervision approach in accordance with the situation at hand. Because teacher responses are partially determined and influenced by cultural factors, they should be considered to select and define the supervisory approach used.

The nature or character of a person who is inherited / influenced and influenced by the socio-cultural environment so as to dominate one's behavior. The character of Dayak ethnic teachers is the nature or character of the Dayak tribe / teachers who are influenced by the cultural environment. From various literatures it is stated that the Dayak tribe of native island of Borneo, is a social unity that can be distinguished from other social unity based on cultural identity especially language. The attitude and outlook of Dayak people / teachers is essentially a legacy of ancestors from generation to generation.

According to Mantja (1990) the cultural value system acts as the driving and directing of individual behavior in social activities in society. It is the mental attitude and cultural value system that can be used as a reference for thinking to conclude why there are differences in teacher responses based on racial groups as disclosed supported by Sistrunk's research (1982) and reinforced by the findings of Hempill (1985) Ngugi (1985).

There are two supervisory techniques that are often used by supervisors: individual supervision techniques and group supervision techniques as disclosed in almost all teaching supervision literature (Mantja, 1990). The choice of teacher-preferred supervisory techniques is found in this study. Teachers respond positively to observation / classroom supervision techniques and private conversations before and after observation that begin with fostering harmonious, intimate and familial relationships. Class visits made with advance notice are highly favored by elementary school teachers as they provide an opportunity to prepare themselves, thereby reducing anxiety and increasing teachers' confidence to perform excellently.

Similarly, informal talks conducted by supervisors before entering the classroom are intimate, family-friendly and build togetherness between teachers and supervisors. Thus the teacher does not feel anxious / fearful, ready to be observed and believe that the observation is done by the supervisor is not just a good judgment of bad performance but to improve the appearance of less / weak and improve the ability of teachers. Similarly, teachers feel the benefits of classroom observation / visit ie the teacher knows the advantages and disadvantages in planning, and implementing the teaching and learning process. Thus teachers are motivated to correct their weaknesses and improve their abilities.

Private conversations between supervisor and teacher after class observation / visit as supervision is one of the most important activities in the supervision process, therefore the supervision supervision provided by the supervisor can support the effectiveness of supervision. The research findings at SDN Mawar Kota Indah give positive responses (agree, likes and very good) way of supervisor doing discussion of result of class observation by giving opportunity to teacher first to see and express goodness and weakness in teaching time in class. Likewise, the attitude of supervisors is not patronizing, more to sharing, open and discuss with the teacher In relation to the supervisory approach often used in conducting supervision by primary school supervisors is a humanistic approach.

The humanistic approach arises from the belief that teachers can not be treated as a tool solely to improve the quality of teaching and learning. Teachers are not a mechanistic input in the process of coaching, and are not the same as other systems of material nature. In the process of guidance teachers experience continuous development and supervision programs must be designed to follow the pattern of development. The supervisor's duty is to guide so that the longer the teacher can stand on their own. Responses to the approach of humanistic supervision by elementary school teachers are positive. Almost all teachers express love for the behavior of supervisors who emphasize more human relationships, full of kinship, familiar, open democratic and appreciate teachers' opinions, in accordance with the culture of beta huma. The approach of humanism was built from the initial meeting with the teacher through informal talks in Ngaju Dayak languages prior to class observations / visits and during private talks after class visits.

The attitude of such supervisors according to Pidarta (2009) shows the supervisor know or master the knowledge of psychology. With his knowledge, the supervisor knows how the impact or implications of the first impression when he first met the teacher who will be supervised. How the supervisor brings himself in the first encounter with the teacher to create a positive impression on the teacher concerned. First impressions usually color the relationship contacts the next day. Likewise supervisors master the field of social studies so as to socialize, communicate and cooperate with teachers. The supervisory skills in

conducting humanitarian relationships, especially between supervisors and teachers, among others, create a conducive organizational climate, intimate and harmonious relationships, mutual cooperation, smooth and clear communication, giving gifts and sanski, tolerance to each other and so on.

While the familial approach touches the target of the teacher's supervision, it feels like a brother. The homeless and arrogant attitude of the supervisor treating the teacher as a partner deeply touched the teacher's feelings, felt valued and treated appropriately. Teachers feel respected appreciated, supervisors show wisdom and wisdom through the exemplary and ability of a leader. Among the Dayak tribe the person appointed becomes the leader of the elderly person both because of his age and experience. Experience is associated with his expertise. A leader is chosen through certain conditions, such as: experience / performance in society, wise and wise.

The research findings at SDN Mawar Kota Cantik show that teacher character influences teacher's response and reaction to supervisor supervision. According to supervisors during supervision talks after classroom observation / visit the teachers tend to wait for the supervisor to first reveal the results of his observations. According to the teachers it is done because they are aware of the position as the person observed and judged by the supervisor's appearance. Related to the explanation that in carrying out supervision is determined by the relationship between supervisor and teacher. Attitudes shown by supervisors such as democratic and cooperative attitudes affect teacher responses or reactions. When the supervisor gives the opportunity to ask questions or express the opinions of the teachers welcome enthusiastically. Thus it can be concluded that the positive response shown by the teachers has to do with the techniques and approaches used by the supervisor in carrying out supervision

IV. CONCLUSION

Supervisory approach by school supervisors with cultural insights on huma betang strongly emphasizes the relationship of kinship, togetherness and partnership. Judging from the characteristics of its implementation, this approach is included in a humanistic and collaborative approach. The following illustrates the features of the cultural-based supervision approach of beta. School supervisors have close, familial and mutual relationships. It was seen since the initial communication with teachers using the kutak itah (Ngaju Dayak language). By using the kutak inspectors declare themselves as part of the Dayak community because the average teacher is the Dayak Ngaju ethnic.

Supervisors and teachers together determine the time for my hasunda (meeting) in class. By involving teacher supervisors appreciating the teacher and giving the teacher an opportunity to prepare before my hasbeen in class (class visit). At the time of haspa my supervisors and teachers have easy to dialogue. The supervisor performs his duties as a supervisor while the teacher is a supervised person.

Master expresses calm and safe feeling and confidence also improves. It makes the supervision activities run smoothly. Supervisors treat teachers as partners by building cooperation, based on deliberation and consensus.

Response of Dayak ethnic teachers to the supervision of culturally sound learning huma betang as follows:

1. Teachers respond to agree, support and like to supervise my hasundau (classroom) supervision with prior notice;
2. Teachers feel appreciated for being given the opportunity to prepare themselves. Before the supervisor made the observation. With good preparation is believed also can appear to teach well;
3. Teachers declare my hasundau technique (class visit) to benefit teachers to know their strengths / weaknesses / weaknesses in carrying out the teaching and learning process;
4. Teachers respond favorably and support to conversation with the kutak (Ngaju Dayak language) between the supervisor and teacher before and after the hasunda;
5. Conversation using the kutak before the hasau hasundau make the teacher feel calm, increase the confidence. Similarly, the supervisor can obtain preliminary data on teacher / teacher preparation conditions before receiving class visits;
6. Individual conversations by using the kiddak after my favorite hasas in the classroom are favored by the teacher because they are done without patronizing, but rectifying and motivating, respecting and engaging the teacher to make opinions and make decisions;
7. Responses teachers agree, support and like the supervisory approach of school supervisor based on kinship, cooperation and mutual respect the familial approach, tolerance and respect for the teacher is very touching on the target of supervision, the teacher feels highly valued and humane.
8. According to teachers the attitude of mutual respect, tolerance with the spirit of kinship is key in building partnerships between supervisors and teachers. Master feels like pahari (brother of your own) to build situation which is conducive, fun and arouses teacher work in performing duty to improve its performance;
9. The diligence, precision and accuracy shown by the supervisor gives exemplary order for the teacher to be able to be diligent, thorough and meticulous in carrying out his duties and obligations;
10. Responses of Dayak ethnic teachers to supervision of school supervisors with cultural insights on huma betang influenced by ethnic characteristics such as slow decision-making; not start the conversation before being given a chance; on the contrary very enthusiastic and feel appreciated if given the opportunity to express feelings, opinions and involved in making decisions

V. SUGGESTIONS

Based on the findings and conclusions above, it is proposed some suggestions, especially to the parties related to the implementation of supervision in the basic as follows:

1. For the principal, as an input material in preparing the program of supervision of teaching by involving teachers and pay attention to the values, norms and the teachers. Thus the guidance given will be on target because according to the needs of the teachers.
2. For elementary school teachers, to increase the insight of Dayak and non-Dayak teachers on the supervision of learning by school supervisors with cultural insights of huma betang as assistance and professional services based on kinship values, cooperation and partnership. Thus teachers can use the supervision services to improve their personal and professional skills. It is expected that in the future the supervisors / supervisors come to school at the invitation of the teacher to provide guidance, because those who need help and service is adal.

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