IMPROVING THE QUALITY OF COMPETENCY OF HINDU RELIGION TEACHERS THROUGH TEACHER WORKING GROUP IN DENPASAR CITY

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Abstract

Teachers have a very significant role in improving the quality of education, notably at the level of basic education that equips students with the ability to provide basic knowledge and skills. Teacher working group of Hinduism which is as a spot for teachers of Hinduism at the elementary school level in professional teacher training and helping to solve problems faced in carrying out the learning process needs to get the attention of various parties. Therefore, this paper attempted to examine the teacher's competency in relation to the teacher working group with the title of "Improving the Quality of Competency of Hindu Religion Teachers through Teacher Working Group in Denpasar City". This paper used the qualitative research method, the location of the research was in the Hindu teacher working group spot in Denpasar City, the type of data was descriptive, with primary and secondary data sources, the informant determination techniques used purposive sampling technique, data collection methods used observation, interviews, literature studies, and documentation, as well as used data analysis techniques. The results of the study showed that, first, the form of activity of the Hindu Teachers Working Group in Denpasar, namely holding workshops, conducting routine meetings, and carrying out Tirtayatra. Second, the constraints and efforts made in improving the competence of Hinduism teachers are human resources and infrastructure. By Karen, the struggles made were to hold workshops as an effort to promote the human resources of teachers as professionals, and efforts to rent places and infrastructure so that activities could run well. Third, the role of the teacher working group in improving the competence of Hindu religion teachers is to play a role in four Hindu religious teacher competencies, namely pedagogical competence, personality competence, social competence, and professional competence.

Keywords: Hindu Teachers Competency and Teacher Working Group.

I. INTRODUCTION

The Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, in Chapter II, formulates the basic, functions and objectives of national education in an effort to develop education in Indonesia for the better. Referring to Article 3 of the Law on the National Education System, it is stated that National Education functions to develop capabilities and form a dignified character and national civilization in order to educate the life of the nation. In addition, National Education aims to develop the potential of students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The success of an education is largely determined by many factors, several factors that can support such success such as the quality of human resources, supporting facilities and infrastructure, and the accuracy of the curriculum used. Education must be able to adjust the dynamics that develop in society, especially the demands and needs of the community and this can be answered by the existence of human resources (Sudarsana, 2018). Teachers as one part of the education component are required to have adequate competence.

Having adequate competencies is expected to improve the quality of education in accordance with the objectives of national education. In an effort to achieve educational goals, the role of teachers in formal education is very strategic. Even the teacher has a very central position in the whole process of education, and the curriculum is an absolute requirement and an integral part of education itself since the role of curriculum is very important, it becomes the responsibility of all parties involved in the education process (Arifin, 2011: 13).

With regard to teacher competencies that must be possessed, it certainly has implications for the activities that must be carried out by the teacher in supporting the expected competencies. Teacher Working Groups as one of the teacher forums at the primary level and MGMP (Subject Teachers' Consultation) as a forum for teachers at the secondary level are expected to help teachers develop their competencies, but not many teachers understand and participate actively in the forum.

However, the existence of the Teacher Working Group has not contributed significantly to improving teacher competency. The various obstacles faced by teachers, principals, and supervisors are currently in the effort to create an active and effective Teacher Working Group. Therefore, it is necessary to revitalize the Teacher Working Group, so that the activities carried out can have a positive impact on improving teacher competency.

Pragmatically, this research was expected to be able to produce a basic framework of activities that must be carried out in the activities of the Teacher Working Group, especially in the Hindu Religion Teachers group, which is expected to assist the teacher in carrying out the learning process and solving teacher problems. Starting from the aforementioned phenomenon, the researcher was interested in studying more about the Teacher Working Group in developing the competence of Hindu religious teachers entitled "Improving the Quality of Competency of Hindu Religion Teachers through Teacher Working Group in Denpasar City".

II. DISCUSSION
2.1 The Forms of Activities of the Teacher Working Group of Hindu Religion in Denpasar City
2.2.1 Workshop

Knowledge and skills of teachers should be developed at any time according to the development of science and technology, and society. The progress of science, technology, and society must be responded to by teachers by learning through various

learning resources. Being a learning teacher requires high motivation and the availability of learning facilities and programs from the environment in which the teacher works and lives. An educator is not only required to understand many learning resources but also attempts to make a clear concept of Hinduism education in an effort to develop the potential of students.

All the potential possessed by students must be explored so that the human resources of Hinduism can use their powers to be able to distinguish between good and bad deeds, right and wrong, which may and may not be done. The ability to think or reason can direct humans from bad deeds and be able to correct behavior to not repeat mistakes that have been done. This ability becomes the main potential for humans to continue to improve their quality of life. Physically humans are the weakest creatures, cannot stand heat, rain, cold, easily scratched skin, but they are able to overcome all the physical weaknesses they have by developing and creating technology so that they can create a safe and comfortable atmosphere, according to their needs. With his mind, humans are able to utilize the universe and all its contents to fulfill all their needs, but the utilization of nature must be balanced with intelligence and attitudes that are wise with full consideration so that natural sustainability is always well preserved, if nature is not sustainable, can cause a very catastrophic disaster.

The workshop has a very significant influence on teacher effectiveness. The workshop provides an opportunity for teachers to gain new knowledge, skills, and attitudes that change their behavior, which in turn will improve student learning achievement. Workshops often do not meet the results expected by the organizers. Therefore, professional workshop organizers must plan carefully every workshop, starting from the selection of material, time, place, method, to the quality of the instructor. The workshop must also be in accordance with the needs of the teacher and the right time in the midst of the teacher's busy schedule. So,

referring to the foregoing, it can clearly be stated that the workshop activity is important to be carried out by the Teacher Working Group of Hindu Religion in Denpasar City. Internal activities involving members, so that the Hindu religious teachers have soft skills that occupy in an effort to face the global age.

2.1.2 Routine Meeting

Every human being was born carrying their talents and strengths. These talents and strengths will be mature through a process of interaction with the environment and education, both formal and informal. In fact, every adult individual has diverse abilities and skills. Likewise, the level of ability and skills of teachers in schools must be different, even though they come from the same school or college.

The existence of a teacher association or organization is a necessity. Through routine meetings conducted by the Teacher Working Group of Hindu Religion in Denpasar City, the teachers learn from each other by the various knowledge and experiences they can get in class, school, books, internet, and training by combining activities that can support their professional development. The diversity of levels of teacher abilities and skills allows teachers to learn from each other from fellow peers. Sometimes they give knowledge, and on the other hand, they receive.

Learning can be done by delivering material, dialogue, and practice. Learning in this way allows teachers to possess and master new knowledge and skills and attitudes, which they may not get when studying in college or when they are studying on their own. This is possible because teachers often face a variety of problems in class every day in their teaching and learning process. The ideal teacher will try to deal with it by finding answers or solutions to the problem rather than avoiding it or not caring so that he is able to provide the best for his students (Musfah, 2011: 108).

In teacher associations, teachers learn to deal with problems and improve

competencies through teamwork, not individuals. Maybe the teacher can do a job without the involvement of others. But the result is something ordinary. The team's work is expected to be more than just producing an ordinary, but the extraordinary impact on improving the quality of teaching and education.

2.1.3 *Tirtayatra*

In addition to the workshop and routine meeting activities, the Teacher Working Group of Hindu Religion in Denpasar City also carried out religious spiritual activities, namely *Tirtayatra*. *Tirtayatra* comes from Sanskrit, which consists of two words namely *Tirta* and *Yatra. Tirta* according to the Sanskrit dictionary and according to experts has many meanings such as baths, rivers, water purity, *toya* or holy water, sacred rivers or places of pilgrimage. From various meanings, it seems that the meaning has the same direction, namely cleaning or purifying. Whereas in reality from the above understanding leads to the form of water. Thus, in general, we can conclude that water is water. Whereas *yatra* means holy journey. So *tirtayatra* is a holy journey to get or obtain holy water (Suparta, 2005: 8).

Tirtayatra is a religious activity to improve the spiritual life by visiting holy places and then offering prayers, doing meditation, and *Japa* in that place and returning to bring holy water. In *Lontar Peniti Agama Tirtha* it is said that *"Tirtha ngaran amretan",* meaning "*tirtha* is the holy water of life". So *Tirtayatra* is understood as a trip to holy places or temples where the purpose of praying is to obtain holy water or *tirtha*. The trip can go to the holy place outside the village, mountains or the beach to get holy water or *tirtha* as a symbol of *amretam/amerta* (Suparta, 2005: 8).

Tirtayatra in everyday language in Bali is understood by visiting (*Tangkil)* to temples. Temples or shrines in Bali are intentionally built by our predecessor's places that are able to provide spiritual emanations or vibrations. Or places that are capable of arousing aura and vibration of chastity, as well as peace of mind. A place that supports concentration to worship before *Ida Sang Hyang Widhi Wasa*. The virtues of *Tirtayatra* are written in the book Sarasamuscaya sloka 279 as follows.

> *Apan mangke kottamaning*
> *tirthayātrā, atyanta pawītra,*
> *lwih sangkeng kapāwananing yajnā,*
> *wênang ulahakêna ring daridra.*

Meaning:

Because the virtue of *tirtayatra* is highly holy, more important than purification with yad; *tirthayatra* (visits to holy places) can be done by the poor. (Kajeng, 2003: 219).

The purpose of *tirthayatra,* in this case, depends on the situation or the needs or desires of the people to do and also determined by their spiritual level. The purpose of *tirthayatra* is: For the general public or those who have a level of spiritual understanding not so advanced, tangkil to temple or *tirthayatra* activities have a practical purpose to invoke worldly desires such as health, wealth, victory, rank or position, strength, fame, help, ask for salvation, penance, influence or authority, longevity and others. Some of the people who have a level of understanding of their religion or spiritual level are rather advanced, they offer worship to the temple or *tirthayatra* which aims to purify themselves both thoughts, words, and deeds, and invoke the seclusion of society and the universe.

2.2 Constraints Faced in Improving the Quality of Competencies of Hindu Teachers
2.2.1 Human Resources

Hasbullah (2013: 124) explains that the teacher as an educator function as an influence guide, to foster the activities of students and at the same time as the holder of

responsibility for the implementation of education. As Rusman (2011) explained, that educators as facilitators in the learning process. Teachers as educators are an important component in the national education system. Teachers as education are intended in this context to be teachers who are professional and have good human resources. In applying the learning process, teacher is often a limiting factor that has an impact on the learning process. Seen when the teacher applies the learning process, many of them are not ready and do not prepare everything well.

Just mention it in the implementation of the 2013 curriculum, where teachers have not fully understood the essence of 2013 curriculum learning. For example, in the use of learning methods, teachers can use learning media, methods such as videos or film screenings related to holy places in Bali and in the world. Through visualization, it is expected that students will be more interested in following the learning process and in accordance with the objectives of applying this method is as an effort to direct students to a new concept.

This shows that there are still many Hindu religious teachers who do not understand the use of methods in the learning process in the classroom. By paying attention to these conditions, at least the Teacher Working Group of Hindu Religion in Denpasar City makes supporting activities such as workshops or seminars on learning methods. Referring to the description, it is clear that the Hindu teacher of the City of Denpasar needs to be improved. Especially their mastery in learning strategies and approaches. The learning method in the 2013 curriculum is actually a very relevant learning method used to increase the intelligence potential of both spiritual and physical students. The inability of the teacher as an educator in applying the method certainly becomes a significant obstacle in the learning process. Based on this, the teacher is required to be able to innovate, be creative and smart in developing learning.

2.2.2 Facilities and Infrastructure

In the national education system, learning facilities and infrastructure are classified as educational tools. Educational equipment is one component that is very important in the learning process. Educational tools like Hasbullah (2013: 124) explain that everything that can be used to achieve educational goals that serve to facilitate or accelerate the achievement of educational goals. Based on these theoretical terms, educational tools can be expressed as a learning media used by teachers in the learning process. In this context, the tools are not only in the "media" domain, but also include curriculum, methods, strategies, and learning approaches. All educational components or tools each have a significant role in seeking learning to be effective and efficient. Being a failure of the world of education, if each of these educational tools does not work in a balanced manner. Because each of these tools is an inseparable entity. Each has a connection that is very strong and cannot stand alone.

Based on this description, educational tools in the form of learning facilities and infrastructure are very important components in the world of education. Especially in an organization that does not often carry out professional teacher development activities, of course, it is in desperate need of facilities and infrastructure. So far, the Teacher Working Group of Hindu Religion in Denpasar City has always rent space for every activity, so it does not have a special room or secretariat to support work programs that have been designed. This is also one of the obstacles to the Teacher Working Group of Hindu Religion in Denpasar City in carrying out its activities.

The most obvious thing is that there is still a lack of operational funding in the implementation of work programs that have been prepared. Membership contributions are insufficient to support each activity, so the administrators attempt to make proposals for activities to sponsors such as the Hindu book publishers. The role of the government, in this case, is very important, considering that

the teacher organization has the potential to improve teacher competence. However, the government's contribution is still said to be less than optimal in developing teacher competencies through the Teacher Working Group of Hindu Religion in Denpasar City. Operational funds supporting activities are also very minimal, such as laptops and LCDs, which are still missing, which have hampered the activities of Teacher Working Group of Hindu Religion in Denpasar City.

The development and innovation of educational models and packaging facilities and infrastructure in educational change are not separated from the context by renewal (innovation), the derivatives of which are not separated from the context of invention and discovery. The invention is the discovery of truly new human works. Discovery is the discovery of something that actually existed before. Thus, renewal can be interpreted as an attempt to find something new through invention and discovery to solve certain problems. The renewal process is related to development, diffusion, dissemination adoption planning, and implementation.

The implication for the use of technology in learning is to facilitate activities and facilitate the learning process because (a) Demanding a lot of activities from students and demanding students to be careful to prepare their work (b) Can present complex teaching materials; (c) Trusting students can understand heavy concepts; (d) Can bring together the best individual needs of students; (e) Can focus more on student activities as a flashlight in the learning process; (f) Opening wider individual differences and problems that arise in learning; (g) Opening wider opportunities for differences in learning experiences for students; (h) Feeling more professional, because among existing tools can reduce time in giving instructions and more to help children in learning.

Technology in the classroom helps facilitate learning activities by students and makes it easy for teachers in the process of transferring knowledge to students. By supporting learning activities that are fun for students and teachers to teach comfortably too. The essential things that must be considered are as follows (a) The technological equipment must be in accordance with the learning needs; (b) It will take a lot of time and learn it when technology is included in the instructional program; (c) Supporting elements are needed such as, safety, comfort, and beauty, (d) Supporting personnel are also needed when using it, therefore the class environment must provide more complex technology.

2.3 The Role of Teacher Working Groups in Improving the Quality of Competencies of Hindu Teachers
2.3.1 Increasing the Pedagogical Competence

The main task of the teacher is to teach and educate students in the classroom and outside the classroom. The teacher is always faced students who need the main knowledge, skills, and attitudes to face his life in the future. According to the National Education Standards Agency (2006: 88), what is meant by pedagogical competence is: Ability in the management of students which includes: (a) understanding of insight or educational basis; (b) understanding of students; (c) dev elopment of curriculum/syllabus; (d) learning design; (e) implementing learning that is educational and dialogical; (f) evaluation of learning outcomes; and (g) development of students to actualize the various potentials they have.

Understanding of insight or educational foundation. A teacher must understand the nature of education and the concepts associated with it. Among them are the functions and roles of educational institutions, the concept of lifelong education and its implications, the role of family and society in education, the reciprocal influence among school, family, and society, the national education system, and educational innovation (Musfah, 2011: 31). Moreover, Hinduism teachers should understand the fundamental concepts of Hinduism education as a conceptual basis in the implementation of education.

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Hinduism education is an effort carried out consciously and planned to build the mental quality of students in accordance with the teachings of Hinduism. Hinduism education is directed at building the personal mental quality of students to have a clear vision, contextual insight, and knowledge, clear life goals, commitment to values and principles of living humanist and creatively in a pluralistic society, caring for the environment and work according to his self-reliance. The mental quality becomes the direction, motivator, facilitator in developing the *swadharma* of his life.

The function of the Hindu religious education mentioned above is in accordance with the objectives of Hinduism education, namely aiming to develop and improve *Sradha* (faith) and *Bhakti* (devotion) before God through training, appreciation and practice of the teachings of Hinduism, so as to become Hindu *dharma* and capable embody the noble ideals of *Moksartham Jagadhita.*

Hinduism education for children, today through public schools has been ongoing. To find out what and where children are directed in the learning process, teachers are provided with a curriculum as a reference that limits teaching material. It seems that the transformation of religious learning through formal public schools has not yet touched the competencies of the expected religious life. This is because very few messages can be conveyed through the curriculum. In addition, it is caused by the fact that there are many compulsory materials in the school, also religious study hours are very limited compared to the stretch of the material.

Understanding of students, Sukmadinata (in Musfah, 2011: 31). The teacher must know and understand students well, understand the developmental stages that they have achieved, their abilities, their advantages and disadvantages, the obstacles faced and the dominant factors that influence them. Basically, the children are curious, and part of the teacher's job is to foster this curiosity and make them more curious, and

as the teacher's job is to foster this curiosity, and make them more curious.

In the context of Hinduism education, the Teacher Working Group of Hindu Religion in Denpasar City has actually attempted to create a learning process by emphasizing the concept of *Guru Bhakti* originating from the teachings of Hinduism. *Guru Bhakti* means prostration and respect that must be done by students towards their teacher. The concept of the teacher in *Çilakrama* is called *Tri Guru,* consisting of: *Guru Rupaka, Guru Pangajian,* and *Guru Wisesa*. *Guru Rupaka* means parents, while *Guru Pangajian* means the teacher who gives spiritual education and holy knowledge to get perfection. *Guru Wisesa* is a government that is the servant of the people's welfare, where the people take shelter in times of distress (Puniyatmadja, 1994: 24). Other formulas that contain the teacher's concept, etymologically, philosophically, and Hindu theology the word *"Guru"* has a very very sacred meaning because the word *"Guru"* is another name from God, so using a title or predicate *"Guru"* should be accompanied by efforts to integrate meaning into daily behavior in all behaviors that reflect God's attributes (Donder, 2008: 358-359).

In addition, the development of curriculum/syllabus. Each teacher uses books as teaching materials. Many textbooks are available, as are supporting books. The teacher can adapt the material taught from books that have been standardized by the Ministry of National Education, precisely the National Standardization Education Agency (BSNP). In short, the teacher does not need to bother writing books according to his field of study.

Learning design. According to Naegie (in Musfah, 2011: 36) states that teachers effectively regulate their classes with procedures and they prepare them. On the first day of class, they have thought about

what they want students to do and how it should be done. If the teacher tells students from the beginning how the teacher expects them to behave and learn in the classroom, the teacher confirms his authority, then they will be serious in learning.

Implementation of educational and dialogical learning. In children and adolescents, learning initiatives must arise from the teachers, because they generally do not understand the importance of learning. Therefore, the teacher must be able to prepare learning that can attract students to know, which is learning that is interesting, challenging, and not monotonous, both in terms of packaging and content or material.

Evaluation of learning outcomes. The success of a teacher as a professional educator depends on his understanding of the assessment of education, and his ability to work effectively in assessment. "Assessment is the process of gathering and processing information to measure student learning outcomes" (BSNP, 2006: 4). Assessment of learning outcomes includes cognitive, psychomotor, and/or affective aspects according to the characteristics of subjects.

From the work program that has been carried out by the Teacher Working Group of Hindu Religion in Denpasar City, it certainly has implications for the competence of Hinduism teachers. The workshop activities on the preparation of the 2013 curriculum of the Hindu Religion Study Program certainly played a role in the pedagogical competence of the teachers, many of the benefits obtained by workshop participants could be implemented in the learning process at school. The teacher can fully understand the lesson plan of Hinduism which refers to the 2013 curriculum.

2.3.2 Personality Competence

Personality competencies, namely personality abilities that; (a) noble; (b) steady, stable, and mature; (c) wise; (d) be an example; (e) evaluating own performance; (f) develop themselves; and (g) religious. "(BSNP, 2006: 88). Quality national education is directed at developing the potential of students to become human beings who believe and fear to God Almighty, are noble, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens (BSNP, 2006: 74). The direction of national education is only possible if the teacher has a noble character because the student is a mirror of his teacher.

Steady, stable, and mature as according to Husain and Ashraf (in Musfah, 2011: 43), if it is agreed that education is not only training people to live, then the character of the teacher is very important. That is why, according to Husain and Ashraf (in Musfah, 2011: 43), stating that even though students go home leaving their teacher's school or campus, they still remember it in their hearts and minds, memories of great personalities in certain periods of their lives.

The teacher is not only a human learner but a wise person, a godly person who can influence the minds of the younger generation. A teacher must not be arrogant with his knowledge, because he feels most knowledgeable and skilled than his other teachers, so that he underestimates and lowers his colleagues. In Hindu religious education the role of teachers is very important in the learning process, because teachers are those who deserve to be imitated. Mulyasa (in Musfah 2011: 47) states, the teacher's personal is very instrumental in forming the students' personal. This is understandable because humans are exemplary creatures, including the personal example of their teacher in forming his personality.

If we pay attention to the description above, it appears that character education is related to the religious side in students. Thus, Hinduism education can map the potential of excellence in this context is the potential of spirituality that exists in students. Therefore, we can look at the teaching applied in the learning process which as a whole implies a process of generating universal character by emphasizing the education of human values. Therefore, the cultivation of character education through the Teacher Working

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Group of Hindu Religion in Denpasar City requires the strengthening and support of various parties in synergy.

Evaluating your own performance, which is based on learning that prioritizes experience is the best teacher (experience is the best teacher), thus the English proverb. The teaching experience is a great capital for teachers to improve teaching in the classroom. The classroom experience provides insights for teachers to understand the character of children, and how best to deal with that diversity. The teacher knows what method is best for what subjects, because he has tried it many times.

Among the qualities that teachers must have for that is good learners or independent learners, which is a great enthusiasm for studying. As a small example, his hobbies are reading and practicing skills that can support his profession as an educator. Developing and growing can only occur if the teacher is able to be consistent as an independent learner, who is smart to take advantage of the educational facilities available in the school and its environment.

The routine meeting activities carried out by the Teacher Working Group is one form of the teacher's efforts in improving his personal competence, in small discussions conducted by Hindu Religion teachers in the Teacher Working Group meeting, the teachers shared the problems they often faced in school, where the problem is of course different from one another. From the discussion, they will get solutions to the problems they face and indirectly can evaluate themselves the teacher concerned. So, through the Teacher Working Group, the teachers can formulate several approaches to learning and most importantly, Hinduism education must be able to create an educational model.

2.3.3 Social Competence

This educational development has been built from the past until now but has not been able to fully answer global needs and challenges for the future. Improving the quality of education that has been the focus of coaching is still a prominent problem in the world of education in Indonesia. In addition, in the world of education, the Indonesian nation still faces a number of problems, in this case, the quality of education is still far from expected. Therefore, efforts to build human resources that have high competitiveness, character, and morality and culture must be fought for by strengthening the application of the education system itself. This is a job that is not easy and requires a strategic and integrated pattern and participation of various components both family, school and community (government). Lack of coordination, integration, synchronization and harmonization and the collaboration of these three components (family, school, and community), education tends not to achieve the results as expected.

In addition, in developing the potential of students, especially so that students have religious spiritual strength, self-control, noble character and character as indicated in the National Education System, it is necessary to develop religious education into the education system. Because of this, the development of religious education is very important. This is a challenge in the development of Indonesian people in the direction of improving the quality of being fully human, physically and spiritually, physically and spiritually, virtuous, advanced, independent and dignified, and having a noble civilization. The extent to which religious teachings are able to contribute to fostering the character and personality of students, it depends on how much confidence and stability of the students' religions about their religious teachings are expressed and implied in the scriptures.

Departing from this, a teacher like other humans is a social creature, who in his life coexists with other human beings. The teacher is expected to provide good examples of his environment, by exercising his rights and obligations as part of the surrounding community. Teachers must be highly social, sociable, and helpful, not the other way

around, namely individuals who are closed and don't care about the people around them. Social competence is the ability of educators as part of the community to (a) oral and written communication; (b) use communication and information technology functionally (c) interact effectively with students, fellow educators, education personnel, parents/guardians of students; and (d) get along politely with the surrounding community (BSNP, 2006: 88).

According to Sukmadinata (2006: 193), among the most basic social and personal abilities that must be mastered by the teacher is idealism, namely the noble ideals to be achieved with education. Such aspirations can be realized by the teacher through First, the sincerity of teaching and educating his students. No matter the economic, social, political and field conditions that it faces. He was always passionate about teaching for his students. Some cases of teachers in the interior of Sumatra, Kalimantan, Papua, and Sulawesi can be used as examples. The teacher must walk far and travel through the river, which sometimes endangers his life. In fact, they also have to convince parents to be willing to send their children to school.

2.3.4 Professional Competence

The teacher's task is to teach knowledge to students. The teacher does not only know the material to be taught but understands it widely and deeply. Therefore, students must always learn to deepen their knowledge regarding the subjects they are teaching. According to the National Education Standards Agency (2006: 88) professional competence is: The ability to master learning material widely and deeply which includes: (a) scientific/technological/artistic concepts, structures, and methods that are coherent with teaching material; (b) teaching materials that exist in the school curriculum: (c) the relationship between the concepts between related subjects; (d) applying scientific concepts in daily life; and (e) professional competition in a global

context while preserving national values and culture.

A teacher must be a special person, but even better if he is special to all his students. The teacher must be a collection of people who are smart in their respective fields and also mature in attitude. But even more important is how the teacher can transmit intelligence and maturity to the students in the class. Because the teacher is a bridge for the birth of intelligent children and adults in the future.

In the process of organizing education, school buildings, program funds, and leadership are vital. Likewise, human resources, from principals, teachers, and staff play a very important role. Sumidjo (2001: 272) states, the most essential factors in the education process are humans who are assigned with work to produce changes that have been planned in students. This is the essence and can only be done by a group of professional people, namely humans who have teaching competencies.

The activity of *Tirta Yatra* which is carried out to holy places that have a high degree of value can help the teacher to understand the material in depth, such as material about the sanctuary, the history of the development of Hinduism and other material related to the activities of the tirta yatra. These activities are considered very effective to be carried out continuously and involve many teachers.

The modern education system generally consists of various interrelated educational components. In this system, the components of one with the other synergize to realize predetermined educational goals. Previously explained, that the education system, in this case, is a component of education which includes: (1) the purpose of education, (2) students, (3) teachers as educators, (4) curriculum and (5) environment. The objectives and learners have been explained in the previous discussion, and in this subchapter, the description specifically questions the teacher as an educator. Hasbullah (2013: 124) explains that the teacher as an educator

function as an influence guide, to foster the activities of students and at the same time as the holder of responsibility for the implementation of education. As for (Rusman, 2011) explained that educators as facilitators in the learning process.

With regard to these ideas, educators essentially have different meanings with teaching. Educators do have duties and functions as educators, namely to educate students so that potential can grow. The teaching is more about formal matters so that it is impressed with the formality. Thus, teachers as educators must seriously educate students not only to follow the learning process. The National Education System Law No.20 of 2003 states that educators must carry out their obligations as educators well, because educating is a "conscious effort", and planned to achieve predetermined educational goals (Atmosuwito, 2010: 69).

In a general sense, the education system is the total number of parts that work together to achieve the expected results based on predetermined needs. Each system must have a purpose, and all components are directed toward achieving that goal. Theoretically, the education system consists of components, namely goals, students, educators, educational tools, and the environment.

In the implementation of the system, it is outlined in the form of plans, methods, approaches, and planned learning models to achieve educational goals. Referring to that also, the education system is closely related to a series of activities including the use of methods and the use of various resources in learning that are arranged to achieve certain educational goals that are used to obtain success or success in achieving educational goals. Education in the teachings of Hinduism received special attention because through religious education it will later be able to form a person of noble character. According to the Vedic scriptures and other Hindu works of literature, there are three environments or tri centers of education, namely family, school, and society.

III. CONCLUSION

1. The form of activity of the Teacher Working Group of Hindu Religion in Denpasar City is holding a workshop as an effort to improve the professionalism of Hindu religious teachers in Denpasar City, conduct routine meetings to design programs and discuss all issues related to the implementation of Hindu learning routine activities in the form of *Tirtayatra* to various holy places in Bali and Java as an effort to improve the spiritual aspects of religion.

2. Constraints faced in improving the competence of Hinduism teachers, namely Human Resources are educators or teachers who are still on average less qualified in terms of professionalism based on national education standards, and incomplete Teacher Working Group activities and infrastructure that affect organizing program activities.

3. The role of the Teacher Working Group in improving the competence of teachers of Hindu Religion is to play a role in the 4 competencies of Hindu religion teachers. First, pedagogical competencies which cover several things, namely: understanding insight or educational foundation, understanding of students, developing curriculum/syllabus, designing learning, implementing learning that is educational and dialogical, evaluating learning outcomes, and developing students to actualize various potential it has. Second, personality competencies which include noble, stable, stable, and mature characters; wise and prudent; be an example; evaluate your own performance; self development; and religious. Third social competence by making teachers able to build social solidarity both for students and society, and fourth, professional competence as an effort to improve the professionalism of Hindu religious education.

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