Changed Management of Islamic Boarding Schools (Phenomenology Study at the Sumatra Thawalib Parabek Islamic Boarding School)

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Abstract— This research objective is to analyze the changed management of the Thawalib Parabek Islamic Boarding School in the aspect of organizational culture. Research method is a qualitative approach and phenomenology methods. Data collection through interviews, observation, and documentation studies. Data is analyzed by reducing, coding, categories and setting themes. The validity of the data is tested through triangulation. The results of this research illustrated that the management of organizational culture changes occurred at the Sumatra Islamic Boarding School Thawalib Parabek with regard to the culture of 'taqwa, himmah, ahlul ilmi wal worship, wara ', amanah, lein, istiqamah and birrun'. This paper is a part of the dissertation.

Keywords: changed management, organizational culture, Islamic boarding school.

I. INTRODUCTION

One of the efforts of the Sumatera Thawalib Islamic Boarding School to remain and improve effectiveness is to improve, modify and change the organizational culture in addition to developing educational components such as curriculum, facilities and infrastructure, finance, educators and education staff, the participation of parents and the community. Changes will bring the Thawalib Parabek Islamic Boarding School to develop better [1],[2].

There are two factors that have led to the Change of the Thawalib Parabek Islamic Boarding School, firstly internal factors, such as improving quality, improving management, educators and education staff, organizational culture and financing. Second, external factors such as competition between educational institutions, the demands of the community for the quality of education, socio-cultural, economic, demographic, political and technological developments.

The organizational culture of the Sumatra Islamic Boarding School Thawalib Parabek is a planned change, starting from the determination of the vision, mission, objectives, and strategies involving the leadership of the Foundation, Islamic boarding schools, madrasa units, dormitory units and the Head of General Affairs. Changes in the organizational culture of the Sumatran Islamic Boarding School of Thawalib Parabek are carried out at all times on a small scale (incremental) such as changes in the discipline

of attendance, dressing or growing and carrying out tasks. Changes were also carried out on a large scale and fundamentally had a significant effect on the Sumatra Islamic Boarding School Thawalib Parabek (fundamental), such as changes in vision, mission, strategy, and goals.

Changes made by the Sumatra Islamic Boarding School Thawalib Parabek are adapted to the demands of internal and external environments (adaptive), produce new (innovative) and change to producing new things that are not based on things that already exist in the organization (radically innovative). Change fails to achieve the goal because managers do not accept input from the internal and external environment, enjoy routine work, limited communication with others and change the value of the organization into dogma.

New (innovative) and change that produces new things that are not based on things that already exist in the organization (radically innovative). Change fails to achieve the goal because managers do not accept input from the internal and external environment, enjoy routine work, limited communication with others and change the value of the organization into dogma.

Change requires people who are responsible for managing change starting from initiating, asking for opinions from people involved in change, estimating resistance, overcoming resistance and socializing changes and implementing changes [3].

In changes it was found resistance originating from individuals and organizations or groups. Individual resistance is caused by personal feeling that economic income will be disrupted if changes are made, fear because they do not recognize change, feel threatened because they are no longer with people who have always been together, feel disturbed habits are disturbed and personnel fail to understand why change is needed. Resistance originating from the organization can be caused by the first opposition or reluctance of the organization to change its structure because the changes made will shift or eliminate the existing structure so that structural positions will be lost. Secondly, the reluctance or laziness of the working group separates from the members of the working group who have for years been in the working group. Third, the threat to the existence and balance of power within the organization because

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certain structures/officials have more power than other structures/officials so that there will be subordination within the organization. The four failure changes made by the organization in the past can be used as reasons for group resistance to change [1]. In addition to resistance to change also it was found support for change because personnel expects better security or protection, adequate incentives, wider authority, better rewards, clearer responsibilities, better working conditions, increased self-satisfaction, personal contracts, and little time and effort was used after the changes were made [1].

Furthermore, Cornner as quoted by Wibowo [1] argues that positive support or response to change occurs in five phases, first personnel will be optimistic because change will improve organizational performance towards a better one. Second, being pessimistic about information that does not support change and is optimistic that change will make the organization better. Third, personnel hopes that the relationship of change makes the organization develop better. Fourth, personnel are optimistic about information changes and the five personnel are optimistic that changes will solve organizational problems.

Resistance to changes made by personnel can be overcome, first involving personnel in the analysis of organizational needs for change, for example, inviting personnel to discuss the current condition of the organization, whether there is still a need for change for development or enough with current conditions. Second, communicating rationalization, design, targets, and personnel affected by the change. Third, educating and training the affected personnel to be prepared for the various capabilities desired in the change so that the changes are not interpreted as punishment but as the organization's need to develop [1].

Management of organizational change is carried out with a planned change through several stages, the first exploration is to find and explore information about the current condition and existence of the organization so that the organization needs to change. Second, change planning or design changes, namely setting changed targets, goals, achievement targets, strategies, approaches, and aspects related to change. Third, the change action is to implement operational changes and the fourth stage of integration, namely to unite changes with the conditions of the existing organization.

A number of aspects are managed in organizational change, first an organizational structure that can be added and reduced, second, technology that influences and forces organizations to make changes, third, human resources that are able to adjust to organizational change and the four organizational cultures, namely personnel behavior in organizations that do not support organizations [2], [4]. Steps for changed management begin with preparation, acceptance, and commitment. The changed management of the Thawalib Parabek Islamic Boarding School is focused on the organizational culture of Islamic Boarding Schools, consisting of Culture carry out God's commands and stop God's prohibition, Culture strong desire in carrying out the task, Culture has knowledge and practice, Integrity culture, trusting culture, gentle culture, firm culture of establish and culture of doing good.

II.   RESEARCH METHOD

This research was conducted at the Sumatra Thawalib Parabek Bukit Tinggi Islamic Boarding School in West Sumatra, Indonesia using a qualitative approach with phenomenological methods. The informants consisted of the Chairperson of the Foundation for Education and Human Resources Development, the Head of the Islamic Boarding School, the head 'Tsanawiyah Madrasah' Unit Leader, the head 'Aliyah Madrasah', the Boarding Leader, the General Head, the former Foundation Management, the 'Sheikh Madrasah', the Elder 'Sheikh Madrasah', the teacher, the Secretary of the New Employee Reception Committee, teachers, employees, and community leaders. Data are collected through interviews, observation and documentation studies. The data collection instruments used were a list of interviews, researchers, a voice recorder, a camera, a field record hand came. Data analysis is done by reducing, coding, categories and setting themes. Testing the validity of the data is done through triangulation.

Conceptual Framework

Islamic boarding schools have an external and internal environment that can force boarding schools to change. The external environment consists of politics, economy, socio-culture, demography, workforce growth and the demands of the community for the quality of education. The internal environment consists of vision and mission, strategy and objectives, the need to develop Islamic boarding schools and improve quality. Changes to Islamic boarding schools can be done on the culture of Islamic boarding schools which include culture carry out God's commands and stop God's prohibition, culture strong desire in carrying out the task, culture has knowledge and practice, integrity culture, trusting culture, gentle culture, firm culture of establish and culture of doing good. The cultural changes made must be maintained and maintained until the Islamic boarding school gets new pressure from the external and internal environment which forced the boarding school to make changes again (Figure 1).
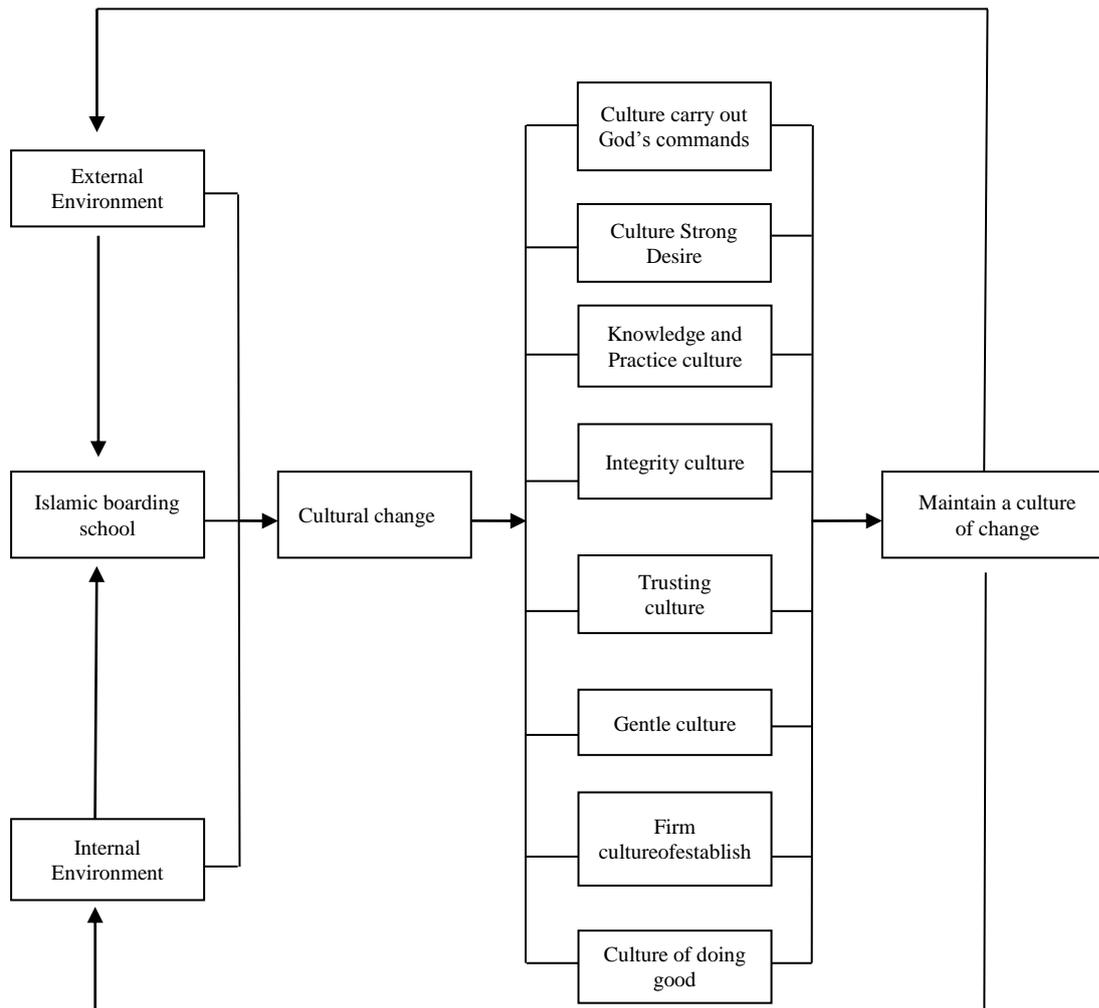
Figure 1. Conceptual Framework

III. RESULTS AND DISCUSSION

The results of the management study of the change in the organizational culture of the Thawalib Parabek Sumatra Islamic Boarding School consist of:

A. Culture Carry Out God's Commands and Stop God's Prohibition

The culture carry out God's commands and stop God's prohibition is the behavior of humans who carry out God's commands and stay away from God's prohibitions. Educators and boarding school education staff will behave to carry out God's commands and stop activities that are prohibited by God. The cultural change in fearing Islamic boarding schools looks as follow:

A.1. Stop the Construction of Student Dormitory

The culture carry out God's commands and stop God's prohibition can be seen from the decision of the Foundation leadership to stop the construction of rental apartments or student dormitories because the process is not in accordance with the specifications stated in the contract, even though the construction is funded by the Ministry of Public Works and Housing. Development can be continued if the workmanship is in accordance with the specifications stated in the contract. The leadership of the Foundation accepts that the Ministry of Public Works and Public Housing decides not to continue the construction of a rental apartment because the Foundation's leadership requests that construction work is adjusted to the specifications stated in the contract. If the Foundation allows the construction of rental apartments that are not in accordance with the specifications, then the Foundation does not prevent harm and the Foundation will also let the crime happen. This certainly contradicts with the values of piety, namely guarding oneself against actions that are prohibited by God.

A.2. Implementation of Duties of Educators and Education Staff

The culture strong desire in carrying out the task can be seen from the implementation of the task of educators and education in accordance with the regulations or agreements between educators and education staff with the Foundation, for example, arriving at the time, returning on time, carrying out assignments and praying at the mosque with student.

A.3. Behavior of Student

The behavior of the student in dressing includes closes their genitals, coming on time to the boarding school's dormitory, following the learning process well, going home on time, performing prayers and fasting on Mondays and Thursdays and other worship, illustrating that the students work on Allah's commands and stay away from His prohibitions.

A.4. Cooperation Between the Foundation and Islamic Boarding Schools with Student Parents/Guardian

Collaboration between the leadership of the Foundation, Islamic Boarding Schools with parents/guardians of the student such as activities inviting parents/guardians of the student to consult, conveying information on the development of student education, listening to input from student parents/guardians in order to improve the implementation of the education process in Sumatra Islamic boarding schools Thawalib Parabek. In the collaboration, it is seen that the activities carried out are worth the piety because they are done to improve the implementation of education.

A.5. Refusing to Change Student Values

The Foundation Leader rejects the idea of the head of the 'madrasa' unit to change the value/grade of the student in the report card, so that the students pass the selection of State University students through invitation channels because they are contrary to the culture carry out God's commands and stop God's prohibition that is carrying out God's commands and avoiding God's prohibitions. Changing the grades of student is dishonest acts that are prohibited by God and must be avoided.

B. Culture Strong Desire in Carrying Out the Task

The culture strong desire in carrying out the task is interpreted as a culture of strong desire to carry out the task of developing and achieving the goals of Islamic boarding schools. The change in culture carry out God's commands and stop God's prohibition is illustrated as follow:

B.1. Improving Management of Islamic Boarding Schools

Changes culture strong desire in carrying out can be seen from the hard work of the Foundation's leader to improve education management through activities in formulating strategic plans, formulating vision, mission, goals, objectives, strategies, core value, and quality assurance. Ask each unit head to formulate an annual program of activities and the costs needed, implement the approved program, conduct an evaluation for the improvement of the upcoming program. Conduct teacher enhancement training that begins with the need of assessment so that training is in accordance with the needs of educators and education staff, such as lesson plan training, implementation of learning and evaluation as well as 'madrasah' management training for 'madrasah' heads and heads of dormitory units and general section heads. A strong willingness to go forward is shown by the leader of the Foundation from the every day presence from 7:10 until 6:00 a.m. even late at night

B.2. Implementation of Duties of Educator and Educational Personnel

Changes culture carry out God's commands and stop God's prohibition are illustrated by the implementation of the duties of educators and education personnel beyond the assigned tasks, such as participating in supervising student to pray in congregation even though there is already a teacher assigned. Provide more time in Islamic boarding schools if there are tasks that must be completed, for example attending meetings and sacrificing holidays to attend training activities. Working in accordance with the task load has not been said to have strong desires, but working beyond the new task burden is said to change the culture carry out God's commands and stop God's prohibition.

B.3. Islamic Boarding School Cooperation with Student's Parents

A strong desire can be seen from the collaboration with the parents/guardians of the student by inviting the parents/guardians of the student to come to the boarding school to listen to information on the achievements, the behavior of the student, the student worship and the learning model conducted by the Islamic boarding school and dialogue to obtain input from student parents/guardians to improve the process of organizing education in the Thawalib Parabek Sumatra boarding school, such as inviting student's parents/guardians to receive monthly report cards.

B.4. Management of Educators and Education Personnel

A culture of strong will or a strong will to change can be seen in the management of educators and education staff carried out by the leader of Islamic boarding schools, starting with planning activities, documentation, selection, orientation, placement and utilization, guidance and development, assessment of work implementation, compensation and dismissal of educators and staff education [5], [6]. In planning the needs an analysis is carried out, setting the formation, setting requirements and forming a committee. Recruitment activities are indicated by the announcement of the formation and registration. Selection activities are carried out through written tests (knowledge tests), interviews (attitude test) and teaching skills tests (microteaching) [7]. Orientation activities are carried out by presenting historical material, regulations, physical environment, social environment, and main tasks. Placement and utilization are based on educational background and providing additional assignments. Coaching and development are carried out through training and promotion. Assessment of work is done in affective way, lesson plan, creativity, and knowledge

Dynamically, a strong organization is a process of cooperation that is compatible and systematic among people in formal and hierarchical ties and acts in accordance with agreed conditions to achieve the goals effectively and efficiently stipulated [8], [9], 10]. As a culture, an organization is a system of meanings that are mutually

followed by its members as a relatively new phenomenon [11]. Culture is an invisible strength behind the apparent things. It is social energy that guides people's behaviors [12], [13]. Therefore, it is an individual "character" that unites, provides meanings, directions, and mobilization, and affects the thoughts, feelings, and actions of organizational members [14], [15], [16], as it is a "spirit and core." Without cultures, an organization will tend to be incomplete and unable to survive [17], [18]. Culture also acts as an instrument that functions as an adaptive and regulative mechanism [19], [20].

Culture has a clear implication for the improvement of performance quality of the school community [21]. Culture causes positive impacts not only on the students but also on the staff of such institutions [22]. Culture is like a spirit for life [23] that affects one's thoughts, feelings, and actions, even every aspect of the school [24]. The research findings of Peters and Waterman [25] also concluded that any organizational change and effect highly depend on the culture of the organization. Still, in this context, Kaplan and Owings [26] also pointed out that "if the culture changes everything changes."

C. Culture has Knowledge and Practice

Culture of having knowledge and practicing is the culture of Islamic boarding schools that always add knowledge and skills to develop and practice the knowledge and knowledge they have so that they can be role models for students and the surrounding environment. Culture has knowledge and practice can be seen as follow:

C.1. Stop all activities when the Call to Prayer Reverberates

Stopping all activities at the time of the call to prayer reverberates, then the head of the lodge, the unit leader, the Head of the Public Administration, educators, education staff and student rush to the mosque to pray in congregation. This is a sign of the practice that the prayer at the beginning of time is better than at the end of time, then prayer in the congregation has a reward value of 27 times compared to prayer alone or not in congregation.

C.2. Education and Training of Educators and Education Staff

Education and training activities of educators and education personnel such as further education, teacher working groups, subject teacher consultations, training, seminars, workshops, and book reviews are an effort to increase the knowledge, knowledge, and skills of educators and education personnel to become experts and skilled in implementing activities. learning.

D. Integrity Culture

Integrity culture is a culture of responsibility, full participation, keeping promises under any conditions, any where to realize dreams in an effort to develop Islamic boarding schools. The form of the implementation of the integrity culture of Islamic boarding schools is as follow:

D.1. Management of Educators and Education Staff

Integrity culture can be seen from the activities of educator management and education staff such as not accepting educators and education personnel who do not meet academic and administrative requirements. Dismiss educators and education personnel who apply as candidates for state civil apparatus, foster educators and education personnel through training, seminars, workshops, teacher working groups and subject matter teacher consultations. Give rewards to educators and education staff who excel and provide penalties for violating the rules. Providing decent incentives and trying to increase incentives every year. Provide old-age benefits for educators and education personnel who have entered retirement age.

D.2. Strategic Management of Islamic Boarding Schools

Changes in civil culture are reflected in strategic management, starting from strategic planning which begins with the determination of vision, mission, goals, core value strategies, quality assurance, operational plans and standard operating procedures (SOP). In the implementation of the management of the Thawalib Parabek Sumatra boarding school operationally every year begins with the preparation of programs, budget and expenditure plans. Preparation of program, budget and expenditure plans are preceded by program evaluation activities and the previous year budget or current year for each unit, then proceed with pre-employment and work meetings.

E. Trusting Culture

Trusting culture is a culture of Islamic boarding schools that always builds, maintains trust in each other and is responsible, as illustrated below:

E.1. Carry Out Duties According to the Mandate

The leader of the 'Syekh' Foundation Ibrahim Musa Parabek carried out his duties as the managing body of the Thawalib Parabek Sumatra boarding school, including planning, implementing and overseeing the development of Islamic boarding schools both physically and non-physically. Give rewards to outstanding teachers and dismissal penalties from Foundation employees to educators and education personnel who commit violations. The head of the lodge carries out the mandate as the executor of education with the unit leader, starting from planning, organizing, implementing, monitoring and evaluating the provision of education.

E.2. The Behavior of Educational Staff in Carrying out the Task

Security, office boy or cleaning service, financial staff, treasurer, boarding school health, library staff, administrative staff, boarding staff, and educators perform tasks according to the job description specified.

F. Gentle Culture

Gentle culture is the culture of Islamic boarding schools that are always respect the results of business and respect the contribution of others in the administration of education. Culture is visible in the following activities:

F.1. The Orientation of New Student

Gentle culture can be seen from the implementation of orientation activities for new student, so that student understand the duties, rights, and obligations as student, know the environment so that students are expected to be able to prepare themselves to adapt to the environment of the Sumatra Islamic Boarding School of Thawalib Parabek. The activity of giving information to new student in an effort to introduce student to the new environment is a reflection of meek culture.

F.2. Welcoming the Arrival of Student at the Gate of Islamic Boarding School

The activity of welcoming the arrival of student at the gate of the Islamic boarding school by the teachers by marching at the gate, greeting every student who came with a smile and friendliness was a cultural illustration of the Thawalib Parabek Sumatra Islamic Boarding School towards student. Student who come in turns greet the teacher and kiss the teacher's hand as a form of respect for the teacher.

F.3. Dealing with Students Who Arrive Late

Student who arrived late was questioned first by the coordinating discipline teacher why he was too late. Teachers sanction students who are late by choosing trash in the cottage yard and mopping the floor of the local terrace to learn, after that the students are allowed to enter the class. The handling of students who were late by questioning and sanctioning shows a culture of independence in the handling of students who are late.

F.4. Appreciating the Contributions of Others

A gentle culture can also be seen from how to respect the contributions of other parties in developing and building the Sumatra Islamic Boarding School of Thawalib Parabek such as expressing gratitude and prayers for those who have participated in the construction of classrooms as printed on the classroom walls that read 'All the praises be to Allâh, This class room was built from donations from Zakiyuddin and Fauziah Jalil. Yes Allah bless them good in the world and in the hereafter amiin'.

In psychological theory if a person does a good job and then is given appreciation or appreciation in the form of gratitude, then the individual will tend to repeat the work or action again. Gratitude conveyed by the 'Sheikh' Ibrahim Parabek Foundation is an appreciation to donors who have contributed to the development of the Thawalib Parabek Islamic boarding school study room and it is hoped that individuals who have donated can again contribute to the development and development of the Thawalib Parabek Islamic Boarding School.

G. Firm Culture of Establishment

Firm culture of establish is a culture of Islamic boarding schools that accepts and is grateful for what they have and is firm in establishing and developing education.

G.1. Firm Culture

Changes in firm culture can be seen from: (a) maintaining the characteristics of Islamic boarding schools, including yellow book learning and student living in the cottage. (b)

Firm in the management of Islamic boarding schools is done by developing long, medium, annual and operational strategic plans, implementing, monitoring and evaluating. Preparation of work plans and budgets for Islamic boarding schools begins with activities to evaluate ongoing activities to improve the implementation of future programs, carry out pre-work meetings and work meetings in the preparation of the annual work program. (c) Firm in carrying out annual programs in accordance with the results of work meetings approved by the Foundation. (d) Firm in giving awards to educators and educational staff who excel and sanction those who violate.

G.2. Culture of Doing Good

Culture of doing good is the culture of Islamic boarding schools that always do good to the community, parents and students. Changes culture of doing good can be seen from the activities: (a) Regular recitation with the community every Monday of the third week of each month, participating in organizing bodies, mourn and pray if there are people in the Islamic boarding school environment who die (b) Providing relief, freeing up payment of donations for the provision of education, finding foster parents and providing scholarships to disadvantaged communities is an illustration culture of doing good that is being built at the Sumatra Thawalib Parabek Islamic Boarding School.

IV. CONCLUSION

Management of organizational culture changes in Islamic boarding schools refers to culture (1) Culture carry out God's commands and stop God's prohibition is carrying out activities based on God's commands and prohibitions, (2) Culture strong desire in carrying out that task which is carrying out all activities with a strong will or desire to achieve results, (3) Culture of having knowledge and practice, that is having knowledge and practicing in the implementation of education, (4) Integrity culture is carrying out tasks honestly, trusting and responsible, (5) Trusting culture is carrying out activities in accordance with regulations, (6) Gentle culture are always respect the results of business and respect the contribution of others, (7) Firm culture of establish is accepts and is grateful for what they have and is firm in establishing and developing education which to maintain the values of Islamic boarding schools and (8) Culture of doing good, which is to do with the community by conducting recitals, and freeing disadvantaged people from donating education.

V. ACKNOWLEDGMENT

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