



Implementation of Transformative Islamic Education Change Management in Islamic Boarding Schools

¹Miftakul Arifin, ²Binti Maunah, ³Asrop Syafi'i

^{1,2,3}UIN Sayyid Ali Rahmatulloh Tulungagung

[¹miftaarif94@gmail.com](mailto:miftaarif94@gmail.com), [²bintimaunah@uinsatu.ac.id](mailto:bintimaunah@uinsatu.ac.id), [³asrop@gmail.com](mailto:asrop@gmail.com)

*Correspondence Email : miftaarif94@gmail.com

Abstract:

Changes in educational organizations are common, including in Islamic educational institutions such as Pondok Pesantren Miftahul Ulum Suruhan Lor Bandung. The vision of a kiai to preserve the salaf tradition by utilizing modern tools and keeping up with developments in the era of globalization is realized through change management in several aspects, while still maintaining the local wisdom that characterizes the pesantren. This is done so that the salaf pesantren remains relevant and accepted by modern society. This research aims to: 1) Provide a comprehensive overview of the phases of change that have occurred at Pondok Pesantren Miftahul Ulum Suruhan Lor Bandung, and 2) Describe the changes that have taken place in the pesantren in terms of structure, physical layout, technology, and human resources. This research uses a qualitative approach with a case study design, where the analysis is conducted using deductive analytical logic. The location of this research is Pondok Pesantren Miftahul Ulum Suruhan Lor Bandung. Data were collected through field observations, interviews, and documentation. The obtained data were then reduced, presented, analyzed, and finally concluded.

Keywords: *Islamic Education, Transformative Management, Islamic Boarding School.*

INTRODUCTION

Change is a common and natural occurrence in human life, as it is part of the inherent nature of beings. However, "change" is often considered something that needs to be carefully considered, and is even frequently avoided. Many people prefer to stay in the comfort zone they are already familiar with, rather than trying to enhance that comfort through new methods, especially when it involves organizations or institutions such as companies, (A. Hadi, 2016) educational institutions, and others.

To achieve perfection, courage is needed to undergo change. In this case, the main motivation that drives is the word of Allāh Swt. in QS. Ar-Ra'd verse 11:

ۖ لَمَّا نَرَىٰ مَا يَفْعَلُونَ حَتَّىٰ يُعَذِّبُنَا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقُوَّمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٰٰ ۖ ۱۱

Meaning: For him (humans) there are (angels) who accompany him in turns from before and behind him, guarding him by the command of Allah. Indeed, Allah does not change the condition of a people until they change what is within themselves.Indeed, Allah does not change the condition of a people until they change



what is within themselves. If Allah intends evil for a people, there is no one who can avert it, and they have no protector besides Him.

Transformative change management becomes the key to facing this challenge. The implementation of transformative change management at Pondok Pesantren Miftahul Ulum Suruhan Lor Bandung is expected to create a more responsive educational environment to the times, strengthen Islamic values, and integrate technology into the learning process. Through this change, the pesantren not only becomes a place for teaching religious knowledge but also a center of education that prepares students to face global challenges with a strong foundation of faith and morals.

The goal of this research or implementation of these changes is to explore and implement steps that can renew the educational system at Pondok Pesantren Miftahul Ulum,(Krisdiyanto,dkk 2019) as well as to establish effective change management to improve the quality of education at the pesantren. The implementation of these transformative changes is expected to enhance the institution's capacity to create a more innovative, inclusive, and contemporary environment, without disregarding the religious values that are the main foundation of pesantren education.

METHOD

This research uses a qualitative method with a case study approach, where data is collected directly in the field. Data collection was carried out through observation, interviews, and documentation. The collected data is then reduced, presented, analyzed, and finally concluded. The results of the data analysis show that 1) there are three stages of change, namely first, the unfreezing stage, which is the initial step where the organization discusses and evaluates readiness to face changes. Second, the changing stage, which is the core phase where the change is implemented. Third, the refreezing stage, which is the organization's effort to adapt to the new state after the change. 2) Changes in the organizational structure, Pondok Pesantren Miftahul Ulum has shifted from centralized leadership to a foundation system, as well as the formation of institutional structures in each field involving students as administrators. Changes in physical infrastructure, since its establishment until the end of 2019, the pesantren has experienced relocation, including the transfer of student dormitories, as well as the construction of buildings



that continue to be carried out every year. Changes in technology, the pesantren now utilizes computer technology and internet networks. Meanwhile, in terms of human resource changes, many students and teachers continue their education to higher levels, and there has been an increase in the number of students and teachers at the pesantren.

RESULT AND DISCUSSION

The terminology of transformative Islamic education is a combination of two educational concepts merged into a single entity, namely Islamic education and transformative education that developed in the Western world and was introduced by figures such as Freire, Collins, Ivan Illich, Smith, and other experts. The first concept refers to an educational system designed to equip individuals with the ability to lead their lives in accordance with Islamic ideals, where Islamic values have taken root and become the foundation in every aspect of education, coloring the character of the individual.

The quality and excellence of a nation become the main indicators in determining its ability to emerge as an actor and winner in the mega global competition. This situation will divide society into two opposing groups: the victim group that fails to compete, and the victor group that is able to compete with relevant and resilient tools. Therefore, so that the pesantren stay resilient and competitive, there is no other choice but to be part of the winning group. This victor group will have control over various aspects of life, including the economy, social matters, education, politics, culture, and information. As part of the global community, pesantren need to reassess their strategies in facing the demands of the times marked by rapid changes in various sectors.

The pesantren's response to these changes must remain based on the principle of al-muhafadzah 'ala al-qadim al-shalih wa al-akhdhu bi al-jadid al-aslah, which means preserving the good old values while adopting better innovations. This approach aims to avoid drastic changes that could lead to an identity crisis for the pesantren. The identity crisis arises because the pesantren lose the distinctive values that have long been an integral part of their tradition. Philosophically, this concept aligns with the typology of Islamic Educational Philosophy, which is Perennialist-Essentialist Contextual Falsificative.⁷



The Managerial Change Phase of Miftahul Ulum Suruhan Lor Bandung Islamic Boarding School. Maisah, in her book, states that the process of planned change must go through several stages. One of these stages is the exploration phase, where the organization evaluates and decides whether to implement certain changes or maintain the existing conditions. If the change is chosen, then the organization must commit to optimally utilizing human resources (HR) and natural resources (NR) to support the change.

The planning phase includes the collection of information and thorough and accurate problem analysis to formulate objectives and design effective and appropriate change strategies. Meanwhile, the action phase involves the implementation of the previously designed program, guiding the organization from the current state to the desired future state. This process also includes organizing, creating support, and conducting evaluations to ensure the success of the change. The integration phase is the stage that occurs after the change has been successfully implemented, where the organization strives to stabilize the conditions back to their original state (before the change) by adopting a new culture. From this statement, it can be understood that the change phase in an organization often takes the form of a cycle. However, this does not fully depict the development of organizations that naturally adapt to the changing times. This is likely because the theory is more relevant to profit-based organizations, where changes are usually decided by senior management or leaders with collective consideration and analysis.

Based on the observations and data obtained by the researcher regarding Pesantren Miftahul Ulum Suruhan Lor Bandung, the changes in this pesantren actually show a pattern that forms a diagram with an upward curve. However, at every interval in its development, there are still small cycles that occur continuously. In this process of change, the Kiai plays a central role as the main figure who holds almost the entire organization's ideas, vision, and mission. Nevertheless, the implementation of that vision and mission is translated and carried out by the gus and the foundation members and administrators under them.

Unfreezing Phase

In the early days of its establishment, this pesantren did not have modern management. However, the pesantren caretakers began to devise simple strategies to actualize the knowledge they



possessed, with the aim of transforming the pesantren into a large institution with more professional management. This phase becomes the foundation and spirit that drives significant changes in the future. Based on the researchers' analysis, simple strategies such as inviting the community to attend religious lectures are sufficient to attract widespread attention and serve as an important capital for the development of the pesantren. The researcher concluded that management is only one of the determining elements of a pesantren's progress. Other factors such as depth of knowledge, sincere intentions, and strong networks are the main pillars that strengthen this development process.

Changing Phase

The development of technology at PPMU began to show progress since the year 2000. During this period, PPMU took strategic steps in institutional management, including improving computer-based information systems and enhancing technological infrastructure. Various facilities and infrastructure, such as dormitory buildings, classrooms, and secretariats, were built to support the more effective management of the organization. Nevertheless, one of the dormitory buildings is still used for students participating in the regular accelerated program. Significant changes also occurred with the establishment of formal educational institutions, such as Madrasah Tsanawiyah and MA Unggulan. This is the strategic steps of the pesantren to meet the needs of modern society by providing integrated educational options. This pesantren adopts a diniyah curriculum conducted in the morning and evening, as well as a general curriculum that takes place after diniyah until noon. This strategy reflects the pesantren's efforts to bridge the tradition of Islamic education with the needs of formal education in the modern era.

Refreezing Phase

The changes that occur in the pesantren are considered normal and do not raise doubts among the pesantren community, as these changes have long been established habits. Therefore, the level of resistance to change in this pesantren is very low. Based on the interviews conducted by the researcher, no statements rejecting the changes were found; instead, the majority actually supported them.

The ease of the refreezing stage of the changes implemented in the pesantren gives the researcher the impression that factors such as humility, charisma, authority, and the depth of knowledge



possessed by the kiai are the main drivers of the success of this phase. However, this conclusion is still assumptive, as the direct relationship between these factors and the refreezing phase has not yet been the main focus of this research.

This statement is in line with Stephen P. Robbins' view, which explains that the dimensions of trust consist of five elements: integrity, competence, consistency, loyalty, and openness. These five dimensions are related to the development of trust within an organization. Therefore, it makes sense if these five dimensions are possessed by the kiai, which then influences change management until the standardization of culture, regulations, and new habits within the organization. The humble attitude of the students and the humility of their leaders reflect the success of the moral education instilled by the clerics. The students' habit of emulating the good behavior of the clerics is one of the factors that support the smooth operation of the pesantren organization. In terms of decision-making, the pesantren prioritizes deliberation and shared ownership, ensuring that no party acts outside the agreed-upon policy framework.

Disciplinary rules in the pesantren are more based on the principles of mutual trust and care. Although the sanctions for disciplinary violations are clearly written on the announcement board, reports of violations by the pesantren security are almost non-existent, and if there are any, they are still within reasonable limits. Based on interviews and observations by the researcher during their time at the research site, it can be concluded that the students do not commit violations not out of fear, but because the busy schedule of activities and targets consumes their time, leaving them no opportunity to commit violations.

Table 1 Worship Activities

No	Activity	Class	Implementation	Time
1	Joint Dhuha Prayer	10 - 12	Before the teaching and learning process	07:00-08:15
2	Joint Dhuhur Prayer	10 - 12	Dhuhur time	11:30-12:15
3	Joint Ashar Prayer	10 - 12	Asr time	15:00-15:30
4	Pray	10 - 12	Beginning and End of Teaching and Learning Activities	08:00-08:20
5	Recitation of the Quran	10 - 12	Beginning of Entry	08:00-08:15
6	Class	10 - 12	Every Friday	08:00-08:15



7	5S Habituation	10 - 12	Entering the School Gate/Day	06:30-07:00
8	MPLS	10 - 12	New Teachings	
9	Mandatory Fasting	10 - 12	Ramadan	
10	Pesantren Kilatan	10 - 12	Ramadan	III days during Ramadan
11	Eid al-Adha	10 - 12	Dhul-Hijjah	1 day after 'Idul Adha
12	Study session	10 - 12	Por semestre	Outside of class hours

B. The type of changes made by Pesantren Miftahul Ulum Suruhan Lor Bandung

The changes that occur at Pesantren Miftahul Ulum Suruhan Lor Bandung can be categorized as continuous change, which is a gradual and ongoing transformation. Usually, these changes target small aspects that gradually become commonplace and easily accepted by the members of the pesantren. For example, in the activities of the students, they now have futsal, chess, and various other sports teams. Although initially those sports were not dominant activities at the pesantren, because they often participated in external competitions and achieved victories, those sports gradually developed into the pesantren's mainstay.

Incremental change is a change within an organization that is carried out through small steps that may seem insignificant, but are done continuously as part of efforts to overhaul or improve the organization, whether ongoing or previous. (Winardi, 2008)

CONCLUSION

Maintaining Salafi Values and Adapting to Modernity: Pesantren Miftahul Ulum Suruhan Lor Bandung is known as an institution that consistently upholds its Salafi values. However, this pesantren also innovates in facing the challenges of the modern era. They utilize the latest technology, offer new programs that meet the needs of today's society, and establish integrated formal educational institutions under the auspices of the pesantren.

Improvement of Human Resource Quality (HR) In an effort to enhance the quality of its educators, the pesantren grants freedom to the teaching staff to continue their education at universities outside



the pesantren environment. This step is expected to enhance knowledge, potential, and enrich learning strategies relevant to modern issues. The type of change occurring at Pesantren Miftahul Ulum Suruhan Lor is incremental or radical change, which involves changes in an organization carried out through small steps that may seem insignificant but are continuously implemented as part of efforts to restructure or improve the organization, both ongoing and previous. Usually, the objects of these changes include matters that have a small scope but indirectly become very common.

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