

Islamic Education Perspective on Change Management for the Development of Islamic Education Institutions

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Abstract

The purpose of this research is research to: 1) examine the perspective of Islamic education on change management for the development of Islamic educational institutions, 2) analyse the perspective of Islamic education on change management for the development of Islamic educational institutions, 3) describe the output of change management formulations for the development of Islamic educational institutions. In answering these problems, the authors using a multidisciplinary approach, namely historical, sociological, theological, philosophical and pedagogical-managerial approaches. This type of research is classified as Library Research, data is collected by quoting, adapting and analysing using content analysis (content analysis), discourse analysis and text interpretation of representative literature and has relevance to the issues discussed, then reviews and concludes. After holding discussions on change management for the development of Islamic educational institutions from the perspective of Islamic education, it is necessary to change perspectives, including changes in the paradigm of knowledge development both from the aspect of ontology, axiological epistemology, and the purpose of change concerning key terms regarding the change, educational terminology Islam and the theories of change built in Islam. By examining these elements, typologies, driving factors, coordination models, communication and resistance to change can be identified. Then there needs to be a change in the aspects of the change management process including how to manage effective change management in Islamic educational institutions by referring to the basic concepts of management from an Islamic perspective and its functions which are essentially governance with a strong commitment to change whose process is inspired by Alqur' in both the individual, group and open system sect approaches. Changes in the output aspect include changes in mindset, formulation of an Islamic education system, design of quality education, reconstruction of values in Islamic educational institutions, respect for humanity, and exemplary leadership in change management as the essence of success. The implication of this research should be that the changes that occur are not destructive. Change should favour positive and constructive qualifications, in line with God's commands in the Qur'an, and implemented in the behaviour of the Prophet Muhammad's daily life. Islamic educational institutions, especially Islamic boarding schools, need to formulate and redesign changes and their management so that Islamic educational institutions continue to develop and survive and the changes that occur do not create resistance and conflict along with the dynamics of the development of science, technology and information as a feature of civilization. new Islamic.

Keywords: Islamic Education, Management, Change.

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I. Introduction

Change (change) is a transformation from the current state to the expected state in the future. Methodsusuliyah about social change and law enforcement such as "taghayyur al-Ahka>m bi taghayyuri al-zama>n wa al-maka>n" (Law changes following changing times and places) is, among other things, rules that become a normative reference and are always relevant to changing situations and conditions of the times that continue to change and develop as a result of the development of science, technology and information today. Thus, Islam as a religion that carries a mission of change will always last at all times and places in every situation and condition whenever and wherever. Sha>lihun Likulli Zaman>in wa maka>nin). Philosophically, change is defined as a process from a potential state "to" an actual state or vice versa, from an actual state "to" a potential state. The word "become" in the definition of change stated above indicates a movement in the process, namely "the process of change". As Heraclitus said (535-475 BC) that "everything that exists flows" panta rhei kai uden money" Like crossing a river, one cannot even step twice into the same river, because every beginning is the beginning of its end. In other words, the river water that is crossed is not the same. Still, another water flow, so the river as an identity is maintained but the water changes continuously. Heraclitus's thought, at least,

represented the anti-substantialism of the earliest Greek philosophy, which was opposed to the substantialism of change, which said that change is only a shift in the position and configuration of elements. This study seeks to display change management, and concern for the management of educational institutions, as an object of study of Islamic education management, seen from the perspective of Islamic education, for the development of Islamic educational institutions.

If the change is examined from the aspect of Islamic history, the momentum is found in the event of the Prophet's migration from Mecca to Medina. There are at least three major lessons, from the events of the migration-related to change, which are still current. First, the Hijrah event teaches us that everything needs careful preparation and planning. That infighting, faith and prayer alone are not enough. Maybe some people pray every night, but if it is not accompanied by preparation, it will make the planning and implementation fail. Ali said: *Man asa>'a taddi>ran ta'ajjala tadmī>ran* (Whoever has bad planning, will quickly destroy it). That's why there is an expression plan your work and work your plan. In hijrah, the Prophet made preparations with careful, accurate, mature planning with a good division of tasks. Second, the supporters of the Prophet's migration were mostly young people. Ali bin Abi Talib, who replaced the Prophet to sleep in the Prophet's bed. Then Amir bin Tahirah, Asma a young woman, Abdullah bin Abu Bakar, and a man whose job was to open roads named Mas'ad bin Umair. Here it can be seen how the role of youth in the migration event is so big. The Islamic movement succeeded convincingly and impressively if the youth played a lot in the struggle. Third, The importance of discipline. for example, if only at that time Ali was not disciplined to stay on the Prophet's bed, even though the threat was his life. Then, if Abdillah bin Abu Bakr did not carry out his duties, did not tell the Prophet that they were tired and found no traces, the Prophet might not have departed. If Asma had not left to deliver the food, if Amir bin Tahirah had not erased his tracks, the migration would probably have failed. With migration, Darul Islam was formed (Islamic state) in Medina and the Muslims have their own country. With the migration, the Muslims are considered as one community and can form a very unique character specification, and after the migration, only the verses of the Qur'an came down that brought the obligations and formal legal order for the Muslims. Medina itself is generally interpreted as a city, but actually *al-Madi>nah* that contains the meaning of "civilization". Because of that the city is synonymous with change and building a city means building a civilization.

Thus, every change that is built must be carefully prepared and planned, prepared with qualified, professional, honest, trustworthy and disciplined human resources in carrying out their duties. The moment of hijrah in its essence is a very important point of change and transformation in Muslim life and Islamic history. The transformation from the reality of *nafsi-nafsi* without *ukhuwah* to the existence of *integritumatan wa>hidah* (a united people) in faith, worship and morals. So hijrah is a concept of change, reform and transformation of oneself and society in Islam. Michael Hard, a journalist, as well as an American historian, honestly admits that among the 100 most successful figures who have achieved extraordinary success in change, both in terms of the religious and worldly spheres, is the Prophet Muhammad SAW.

Meanwhile, changes in the form of forward motion (progress) although his ideas had appeared since the time of Ancient Greece, as stated by Nisber, his theory only materialized in modern times, at least in the hands of thinkers such as Carlyle, Comte, Hegel and Marx. In historical discourse, this theory reached its peak of dominance in the 19th and 20th centuries. Change in meaning progress by its adherents emphasized the meaning of improvement (repair). Even so, the theory of cyclical change still shows its influence on several thinkers such as Nietzsche, Vico, Spengler and Toynbee who emphasize their theory on biological understanding or the analogy of life, namely birth, childhood, youth, adulthood, old age and death. QS. al-Ra'ad/13: 11 states that there are two actors and drivers of change, namely Allah, and humans, especially believers, must be able to provide moral direction with the morals of the Qur'an for every social change, because the moral law of the Qur'an according to Fazlur Rahman is "God's commandment" that must be carried out, and forms the basis of the teachings of the Qur'an which emphasizes monotheism and social justice. Failure to provide the right moral direction for social change means failure as a human being of faith. That is, the morals of the Qur'an must be able to colour the processes of change that occur, because history will continue to move, and the movement of history in Islam according to Abdul Hameed Siddique, is not neutral as understood by adherents of Western organismic cycle theories such as Spengler, Hegel's dialectics, Marxism. and Toynbee, but side with positive qualifications in line with the 'God favour' theory. He believes civilization spirit is a common thread in the historical process, although with a different appearance. The truth and falsehood that the Qur'an points to are the two poles of civilization that are always opposite and face to face, and will always be a living fact throughout the history of human civilization as long as humans exist. In terminology, Abdul Hameed Siddique history moves through the conflict between *dar al-sala > m* dan *dar al-harb*, and God is always on the side of the positive qualifications of change. Theologically, to designate the meaning of these changes, the Qur'an uses the term, 'tagayir' as found in QS. al-Ra'ad, 13/11 as follows:

لَمْ يَخْرُجْ مِنْ دَارِهِمْ لِيُؤْمِرُوا بِهَا فَإِنَّهُمْ عَلَىٰ آلِهِمْ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ لِتَكْفُرُوا بِهِ ۗ
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وَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ عَذَابِ اللَّهِ الَّذِي هُوَ لَمْ يَكُنْ لَكُمْ حَافِظًا وَمَا يَكُونُ لَكُمْ مِنْهُ مُنْجِيًا وَمَا يَكُونُ لَكُمْ مِنْهُ مُنْجِيًا وَمَا يَكُونُ لَكُمْ مِنْهُ مُنْجِيًا وَمَا يَكُونُ لَكُمْ مِنْهُ مُنْجِيًا

Translated: "For him (man) there are angels who always take care of him in turn, from in front and behind him. They take care of it at the command of God. Indeed, Allah will not change the condition of a person before they change their condition. And when God wills evil against a people, then no one can reject it and there is no protector for them but Him".

The analogy of Change is put forward by Heraclitus as 'war' (Polemos) between two situations (*expected and unexpected*) not to destroy, but to give birth equilibrium (balance) which is different every time, to then give birth to a construction of a new unity of being, which is then perceived by humans as "change". The three aspects related to the new unity of being in his perspective of thinking are change, contradiction and harmony. In the Spengler cycle theory as described above it is stated that Human culture grows, develops, and will eventually fade, like a cycle of waves that appear suddenly, develop in neat waves, and then disappear, or like the stages of human development from childhood, youth, adulthood, old age, and so on. finally extinct. Spengler's references in cyclical patterns are major cultures which he considered extinct, such as those of the Greeks, Romans and Egyptians. In his book entitled *Decline of the west*, Spengler said that Western culture was doomed to extinction. Every great civilization goes through a gradual process of birth, growth, development and collapse, then social change returns to its stage of rebirth, and so on.

In Islamic history, there have been periods of heyday and destruction or progress and decline, which were bridged by crises, namely periods of decline, so it can be said that the change from a period of decline to a period of revival or modern times in the perspective of Ibn Khaldun's or Spengler's cycle theory of change is the fruit of crisis which in the language of religion is called *sunnatullah*. In the perspective of Kreiner's and Kinichi's theory of change, the rotation or alternation of victories and defeats between believers and unbelievers shows that there are components of weakness and strength, as well as opportunities and challenges, which become input driving the process of change from winning to losing or vice versa. In order to produce the final result of a desired victory, there must be a target that is changed within the believer, that is they do not commit sins against Allah SWT. Kreiner and Kinichi's theory necessitates three components that reflect the interrelationships between input, process and output where one another cannot be separated; so that it becomes a unified whole. The driving force for change in Ibn Khaldun's theory is religion. Ibn Khaldun argues that religion has an important role in its formation *ashabiyah*. The spirit of unity within the framework of religion cannot match the spirit of unity formed by other factors. This is supported by the vision of religion in alleviating conflicts and differences in people's visions, so that a common goal is formed, namely upholding their religion. According to him, religion is more of an integrative, harmonious and unifying power because religion has a spirit that can defuse various conflicts. Even religion can spur and guide people to the truth that is not only that should; but also existence. However, the role of religion will mean more if religion uses *'ashabiyah* in realizing the truth itself. In fact, it is a big mistake when anarchist acts are committed by certain groups of people under the pretext of religion, because substantially it is almost difficult to find in a revealed religion that does not teach good things to its followers. The wave of change will continue to move forward along with social and historical developments that occur. The old civilization will be destroyed and extinct, replaced by a new civilization because it is unable to survive the onslaught of changes that are constantly moving in all aspects of social, economic, political, cultural and even education.

According to Tilaar, this new civilization is characterized by three dominant forces namely science, and technology as the application of knowledge and information. These three powers are no longer directly related to nationality. Science no longer needs to cross national borders, and therefore no longer needs a passport or visa. Similarly, information blows everywhere, without limits and nothing can stop or hinder it. Information technology has changed the country's culture towards a global culture, because the boundaries that isolate the life of various countries and peoples have been removed. Apart from that, change is also marked by a change in sources of prosperity and strength, from the vast territory and abundant natural resources, to the mastery and utilization of science and technology. In an Islamic management perspective, managing change is not enough just to recognize and understand, but also to have a mentality of honesty, trustworthiness, professionalism, intelligence and openness (transparency) is something that is very important, because it is related to trust (trust) in a broader sense. Referring to the flow of explanation above, we can draw a red thread that changes in Ibn Khaldun's or Spengler's cycle theory are waves of transformation of old civilizations into new ones, or movements that must occur in the history of human civilization, as a response and result of various kinds of pressure, on a scale micro and macro, both planned and unplanned, with the aim of being able to adapt to the changes that occur and be able to survive, while the change in theory progress Comte and Hegel were progressive (improvement). The dynamics of these changes open people's horizons of thinking and make them aware of the importance of change, even though there is resistance here and there. However, change leadership

is needed in management as the main factor in the success of change, while successful leadership, according to Victor Tan's theory of change is leadership that introduces four stages namely, opening minds, winning hearts, enabling action and rewarding achievements.

The theories of change described above are not contradictory to each other, but support, complement and mutually reinforce one another, between one concept and another in building a concept of expected change.. However, in this study researchers used theory change progress as the main mold and Grand Theory (GT), while other theoretical frameworks such as Kreiner's and Kinichi's theories are used as the basis for construction research in carrying out this research.

The above management problems have become the background for the birth of the human relations approach theory (human relations Approach) by Elton Mayo. Human relations is a general term used to describe the humane way a manager interacts with his subordinates. The assumption is that if the personnel manager motivates workers well, then humanity in the organization will also be good. But when morale and efficiency deteriorate, human relations within the organization deteriorate as well. To create good human relations, managers must understand why employees work in certain ways and not in other ways. Mayo argued that workers would work harder if they believed that management had their welfare in mind. He also suggested the need for in-depth training in psychology, sociology and anthropology as well as sophisticated research methods. But no matter how good, the contribution of the theory of human relations developed by Mayo, still cannot fully describe individuals in the workplace, because the social environment at work is not the only place where workers interact with each other, but there are those who interact with other units outside the workplace. Limitations of the human relations approach theory (human relations Approach) gave birth to the behavioral theory approach (behavioral approach Among others, the shop is Maslow. This theory views that human behavior is influenced by the social system, and it is not entirely real because it deals with humans who are unique. Therefore, these theorists consider the behavioral approach theory to still be developed with the theory of motivation. In addition, to find out group behavior, human relations in the workplace, he suggests developing theories of leadership, conflict, power, organizational change and communication.

In the perspective of Islamic education, Western management also has an impact on education in Indonesia. The dominance of Western management, running through an educational modernization project adopted from a secular Western education system. This is indicated by the existence of a dichotomy between general knowledge and religious knowledge, even though recently there have been attempts at Islamization science initiated by educational leaders, such as Fazlur Rahman and Al-Attas for example, but the nuances of dichotomy are still felt in our world of education. As colonialists, the hegemony of the Western education system is certainly very possible, because The world of education is generally influenced by philosophical views, ideologies, belief systems or worldviews (word view) adhered to by education providers, so that the goals of education can vary depending on the views of its adherents. Meanwhile, the paradigm that is developing in the world, including Indonesia, is the paradigm of Western education.

Islamic educational institutions, including Islamic boarding schools as purely Indonesian Islamic educational institutions, are also inseparable from the influence and onslaught of change and domination, but Islamic boarding schools with the institutional system and value system they developed, to this day still survive and exist, amidst the dynamics the development of modern educational institutions both general and general Islamic educational institutions with Islamic characteristics today. In the context of change management, the institutional phenomenon of Islamic boarding schools as Islamic educational institutions, as described above, interesting to study as an alternative template for the development of the Islamic education system for future hope. In this direction later, this research will be developed in order to create an integrative-non- dichotomous and better Islamic education change management. From the background of the problem described above, there are at least five reasons, this research is the choice of the researcher to be studied further as follows:

First, Change is an issue that is very dynamic and broad in meaning and touches all aspects of human life, whether planned or not, individually or in groups with various negative impacts that accompany it, both gradual and revolutionary, so that axiologically it needs to be understood, directed, controlled and managed with Islamic values through steps to implement change management functions in Islamic educational institutions, because education is a civilizational and cultural engineering machine that will ensure the readiness of society to face its future.

Second, Western scientific management and epistemology which has become a world view (word view) substantively has differences with Islamic scientific management and epistemology, so it is necessary to describe the differences, and prove the superiority of change management in the perspective of Islamic education, both from a theoretical aspect and its implementation in the management of Islamic educational institutions.

Third, Islamic education before the period of decline, experienced and had successful times during the Abbasid dynasty (133-656 AH/750-1258 AD), especially during the reign of Caliph Harun al-Rasyid Rahimahullah (786-809 AD) and his son al-Ma'mun (813-833), with the government capital in Baghdad.

Islamic education in this period received top priority as evidenced by the establishment of Nizamiyah University. This shows that Islamic education has management advantages that other education systems do not have in all aspects, starting from the aspects of vision, mission and goals, institutions and patterns of change which are important to study further, because considering the first and main source of Islamic education are the Qur'an and Al-Hadith which are valid and have absolute truth value.

Fourth, there is a change (shift) in the scientific paradigm of Islamic scientific methodology. which according to Kuhn will result in the emergence of a very fundamental difference between the old paradigm and the new paradigm (which replaces it). Its elements include that the new paradigm cannot be applied except by abandoning the old paradigm, and it is always faced/responded with suspicion and hostility. After the collapse of the pillars of Islamic civilization, it is known that Islamic scholarship moved to the Western world through the process of large-scale translations of Islamic books by Western scholars, which are also known to be the forerunners of the advancement of European civilization to this day. This also greatly impacts the construction of Islamic education management today.

Fifth, facts about the development of Islamic education in Indonesia, especially Islamic boarding school education as an institution, which was affected by the modernization paradigm of Western education dramatically through the colonial impact process. Although it is known that there have been reforms carried out by Islamic education thinkers, such as, among others, KH. Ahmad Dahlan from the Muhammadiyah organization, KH. Hasyim Asy'ari from the Nahdlatul Ulama organization, KH. Imam Zarkasyi, from Islamic boarding schools, and so on, but when analysed and observed carefully, it turns out that (in its development) Islamic education has experienced a lot of narrowing in scope, in the national education system, since the colonial period (Dutch and Japanese) until the time of independence (Old Order, New Order and Reform Order).

STUDY METHOD

Looking at the problems that exist and also considering that this discussion tends to be theoretical, so the data collection is used by using the type of research library Research through a philosophical, sociological, historical approach, theological, and descriptor by studying and reading the Change Management books themselves as primary data and books or comments on Change Management as secondary data. The collected data were analyzed with a qualitative approach, as well as with the grounded theory method and deductive and inductive mindset methods.

Data source

From the literature survey on change, the primary sources used include the Koran, hadith, Prophet's head, and Muslim intellectual figures, as well as educational figures. The Qur'an contained verses of change and was sent down to bring about change, as well as the hadiths. The most successful figure in bringing change in the history of human civilization is the Prophet Muhammad SAW. His success was honestly acknowledged by Michael Hart that among the 100 most successful figures in achieving extraordinary success in change, both judging from the religious and worldly spheres, was the Prophet Muhammad SAW. Ibn Khaldun, as a Muslim intellectual with his cycle theory, has been used as the basis for transforming civilization in the East and the West. KH. Ahmad Dahlan and KH. Imam Zarkasyi of them are scholars and religious figures, reformers, and educational kiai who have made changes in the field of education and social affairs, Kiyai Dahlan with his theory of progressive education, and Kyai Zarkasyi with his theory of synthesis and the Five Souls in principle, besides that, as other primary data, the researcher also included the book Change Management by Wibowo. The researcher also included primary data from other change management books, such as those written by Ismail Nawawi Uha, J. Winardi, and H. Asep Saifullah et al.. These data secondly explain changes, such as management books by Azhar Arsyad, Fu'ad Mas'ud, Nur Zazim, and Islamic education by Hasan Langgunglung. Apart from that, researchers also use tertiary documents in the form of documents that can explain primary and secondary documents, such as dictionaries *Mu'jam li al-fa > dz Alqur'an* the works of al-Asfahani and other encyclopedias.

a. Data Collection Procedures

The primary data in this research was collected from the verses of the Qur'an, interpretations of commentators from authoritative books of interpretation such as tafsir al-Qurthubi, Tafsir al-Tabari, Tafsir al-Misbah, Tafsir al-Maraghi, Tafsir Ibnu Katsir, Sirah Nabawiyah, such as Fathul Bari, the hadiths of the prophet and the works of other Muslim scholars and intellectuals such as Ibn Hajar al-Asqalani, which are related to social change and education. Other primary data, the researcher includes books by Islamic education figures, such as Hasan Langgunglung, Abuddin Nata, and other figures. Concerning the management of change and management of Islamic education, the researcher includes some additional information from the book Change Management and Management of Islamic Education by Wibowo, Nur Zazim. And other change management books. Therefore, this research is entirely a literature study (library research) and is an activity that focuses on data from written materials, whether these data are in the library or elsewhere outside the library.

The five steps involved in the procedure for collecting data in literature research are:

- 1) Collecting literature related to Change Management from the perspective of Islamic education.
- 2) Classify books based on primary, secondary, and tertiary documents.
- 3) Citing data on Change Management from the point of view of Islamic education, complete with the source.
- 4) Confirm or cross-check regarding Change Management in the perspective of Islamic education from the source or other sources to achieve a high level of validity and reliability; and
- 5) Classifying Change Management data from an Islamic Education Perspective according to the systematic study.

b. Data Analysis Techniques

As a type of research library Research With a qualitative approach, the researcher used an analytical method or strategy consisting of content analysis, text and discourse analysis, and descriptive-verification qualitative data analysis strategy. The data were analyzed by qualitative-inductive data analysis. Next, a specific relationship pattern is developed, or a hypothesis is developed. Based on the hypothesis that has been formulated, then look for data repeatedly so that it can be concluded whether the hypothesis is accepted or rejected. If it turns out that the hypothesis is accepted, then the hypothesis develops into a theory. Data analysis in qualitative research was carried out before entering the field, during the field, and after completion in the field. There are three components involved in the data analysis process. All three are interrelated and determine the final result of the analysis, namely, data reduction, data presentation, and conclusion.

1) Data reduction

Data reduction is a process of data exclusion and inclusion, namely the process of summarizing, selecting, focusing, simplifying, and abstracting (efforts to make summaries and formulations that need to be conveyed) so that they are easily understood and interpreted objectively, logically and proportionally, data can be connected and have a relationship with other discussions. This process continues throughout the research implementation, even at the beginning of the process before the implementation of data collection.

2) Data View

Serving display data analysis is an activity in which the researcher tries to display data collected from various readings and studies, and the data is presented in narrative form. Various patterns, themes, or discussion topics are drawn in the discussion chapters. Withdrawal of various patterns, themes, and topics that are relevant to the problems that have been determined previously. The data obtained is developed based on its type (primary, secondary and tertiary) to reduce or avoid errors in drawing a synthesis, a view or theory presented by an expert, as well as various other sources of documentation, which serve to refine existing data information. This is done to expand the findings made by cross-checking available data sources and data so as not to overlap. The form of data presentation is an assembly of information organization that allows research conclusions to be carried out.

c. Conclusion Drawing

Drawing conclusions and verifying them is also an event that occurs before, during, and after data conclusion. Before data collection, the researcher already had a hypothesis (hypothesis) about the possible conclusions of the study. Throughout the research, this provisional assumption will be tested consistently. To maintain consistency, each discussion is developed concerning the source that becomes the handle, an inductive thinking approach is used. Meanwhile, to avoid data bias, several research indicators were identified that were considered biased.

Definition of Terms

1. Change Management is a process of applying the knowledge of means and resources (required) systematically based on a textual basis (Quran, hadith, ijtihad) and philosophical foundations (ontology, epistemology, axiology) by a manager who has an understanding of, management functions (POAC), group motivation, communication, conflict, etc., so that they can manage (manage, direct) the changes that occur effectively and efficiently, to the people or institutions that will be affected by the change process.
2. Change is defined as progress (movement forward) at the macro stage and as something that may go forward or backward at the micro stage. At the same time, Management is defined as the art of getting things done by others.
3. Perspective is a way or technique of looking at something from a certain point of view that may be right or wrong.

4. Development is an effort to improve technical, theoretical, conceptual, and moral abilities according to needs through education and training in Islamic boarding schooleducational institutions.
5. Islamic education, referred to here, is the process of transinternalizing Islamic knowledge and values to students through teaching, habituation, guidance, nurturing, supervision, and developing their potential, to achieve harmony and perfection in life in this world and the hereafter.

The output of Change Management Formulation on Islamic Education Institutional Development

Mindset Change

The premise of the Qur'an Surah Al-Ra'du: 11 and Surah Al-Anfal: 53, as described in the previous chapter, emphasizes that a person, individually or in a group, will not be changed in his mindset by Allah until they change it themselves by following the mindset (the truth of light). That God chose for them. On the other hand, this verse also gives "freedom" to humans to determine their fate, although, of course-as, hinted at in other verses-all changes in human endeavor cannot be separated from God's will. However, humans still have the option to change or remain comfortable with their original conditions. The essential thing that should be changed is the mind or mindset, before making changes to other things. This enlightened mindset will lead to positive changes in life, as the Qur'an has changed the mindset of Arab society from an ignorant society to an Islamic society. When the Qur'an was first revealed to the Prophet Muhammad SAW, Arab society at that time was in a state of ignorance, characterized by a broken theological system (aqidah) and moral system (akhlak), savagery, violence, conglomeration, and rampant slavery, a culture of corruption (thieves), consuming alcohol, drugs (madat), gambling, and prostitution are ingrained. In other words, the depravity of the socio-political system at that time was almost perfect. So the direction and purpose of change in the early days of Islam was a change in the mindset of the old belief in polytheism to the new belief in monotheism and the bad moral mindset (akhlak) of the old ignorant society (sayyi'ah) to the moral mindset (akhlak) of the new society (al-hasanah).

The question then is why did Arab society change from having polytheistic beliefs to having faith and monotheism in Allah SWT? Why did they change from a savage society to a civilized and civilized one? What are the triggering factors and drivers of their change? The answer is one, because of the revelation of the Qur'an from the Creator of life to the exemplary Messenger. The messages of changes to the Koran conveyed and imitated by Rasulullah SAW, with his noble morals and character, touched the hearts of Arab people so that Arab society was previously known as a society of stubborn, rude, and difficult-to-change, actually melted. Their hearts trembled when listening to the beauty and the truth of the verses of the Koran. Initially, most of them rejected the prophethood of Muhammad SAW along with the messages of the Koran that he conveyed. However, slowly but surely, with the sincerity and gentleness of the Prophet SAW, the moral message of the Koran touched their hearts, including the moral message of the Koran contained in QS. Baqarah/2: 201

وَلَا تَتَّبِعُوا الْاَوَّلِينَ وَالْاٰخِرِينَ لَمَّا خَسَفْنَا لَكُمْ صُلُبَكُمْ وَكُنْتُمْ لِلْاٰيَاتِ الْكُرْبٰى كٰفِرِيْنَ

Translated: "Among them, there are those who pray, O our Lord, give us good in this world and good in the hereafter and protect us from the punishment of hell."

This verse was then interpreted by Quraish Syihab that what is meant by the good in the world (if al-Dunya hasanah) is to cover all the good in the world and turn away all the bad because actually, the good in the world includes everything that is coveted in the life of the world, such as health, a safe house extensive, beautiful wife, abundant sustenance, helpful knowledge, good deeds, accessible transportation, and good titles and others. Likewise, goodness in the hereafter (fi al-'akhirati Hashanah) is not limited to the fear of hell and the joy of entering heaven and receiving His pleasure but, more than that, because of God's unlimited grace. The message of change presented by the Al-Quran, as described, is following human nature and the demands of life. The Koran then grounded with the vision and mission of change. Thus, the functions of the Al-Qur'an in changing the mindset of Arab society in particular and humans in general, both as a guide (hudan), a differentiator between truth and falsehood (furqan), solutions, and therapy for human diseases (Shifa), light, life inspiration (nur), as well as a blessing for all mankind (rahmatan lilalamin) has been applied through a process of social education and change based on monotheism and example. To change the mindset, the Qur'an is not only read verbally but also internalized, interpreted, and practiced its messages. Mindset changes need to be designed in a structured and gradual manner through the movement of reading the Koran followed by the movement of enlightenment and the path of knowledge, as shown by Allah in the Qur'an Surah Al-'Alaq 1-5 that changing the mindset can be done by reading (Iqra) and writing with a pen (al-qalam). This verse gives us an understanding that the pillars of Islamic civilization were formed by three movements, namely literacy, spirituality, and good deeds. It reaffirms the existence of Islamic education as an agent of change.

Quality Education Design in Islamic Education Institutions

The demand for education in Islamic educational institutions is increasingly urgent in improving quality. Crosby explained that quality orientation could be seen from 3 aspects: (1) input quality, (2) process quality, and (3) output quality. Islamic educational institutions need to be designed in such a way as to meet the demands of the public, who have high hopes for Islamic educational institutions. The sustainability of the quality of Islamic educational institutions is determined by the existence of a commitment and expectation of all education managers to implement quality management that is capable of producing an integrative and coherent approach based on commitment and goodwill from all components of Islamic educational institutions. Thus, it is necessary to have a focused management system that aims to continuously and continuously improve customer satisfaction. In developing a design for the quality of education that will be carried out, Islamic education institutions must understand their strengths and weaknesses and be able to analyze the opportunities and challenges that exist. All elements try to take advantage of the strengths and opportunities they have and try to eliminate the weaknesses and challenges that exist. In this case, one can use the Blue Ocean Strategy theory, this theory as a strategic medium in responding to various changes, developments, as well as opportunities in the competitive world of education which is getting faster, faster, and full of challenges. This theory has a framework or methodology that can be applied in implementing strategies, which include:

- a. Gives additional points based on the leadership approach.
- b. Four organizational hurdles framework
- c. Flexibility approach based on fish movement management
- d. Adventure approach that is supported by the mobility of the team and organizational dynamics

As an institution engaged in education and socio-religious fields, it must continue to be encouraged because the development of Islamic education is inseparable from the obstacles that must be faced. Especially recently, the world has dynamically shown rapid development and change, which of course, both directly and indirectly can affect the world of Islamic education. Several things are being faced in carrying out its development, namely:

First, the image of Islamic education as an educational institution that is traditional, not modern, informal, and even modern has influenced the mindset of people to leave the world of Islamic education. This challenge must be answered as soon as possible by the world of Islamic educational institutions today.

Second, the supporting facilities and infrastructure that are seen are still inadequate. Not only in terms of building infrastructure that must be addressed immediately, but some still lack space.

Third, Human Resources. Even though human resources in the religious field cannot be doubted, to increase their existence and role in social life. Provision and improvement of human resources in the field of institutional management, as well as areas related to the social life of the community, must be considered.

Fourth, accessibility and networking. Increasing access and networking is one of the development needs. Mastery of world access and networking still looks weak, especially in Islamic education institutions located in remote and small areas.

Fifth, institutional management. Management is an essential element in management. At this time, it is still seen that Islamic education institutions are managed traditionally, especially in the mastery of information and technology, which is still not optimal.

Sixth, institutional economic independence. Financial needs have always been an obstacle in carrying out activities, both related to development needs and in the process of daily activities. Not a few development processes take a long time, just waiting for donations or donations from outsiders and even having to do fundraising.

Seventh, life skills-oriented curriculum. You are still concentrating on increasing insight and religious experience. If you look at the challenges ahead that are getting tougher, capacity building is not only enough in the religious field. Still, it must be supported by skills that are expertise in nature.

Reconstruction of the Values of Islamic Education Institutions

The discussion of Islam as a religion and a set of teachings, as well as the actualization of its values, because Islam is a guide and guide for its adherents in living life, both in the context of human relations with fellow human beings, human relations with nature and human relations with their gods. This ideal occupies a significant space in the treasury of growth and development of the study of Islam from time to time. This Islamic ideal is a vision and mission that inspires Islamic thinkers to translate and realize the meaning above. Even so, the inspirations contained in Islamic reasoning have not been considered capable of providing answers to the problems of the ummah. Even Islamic reason is present, but it is detached from the real problems Muslims face. Islamic education has developed since the prophetic era; since then, understandings of Islam have been conveyed through sermons, dialogues, and discussion forums in mosques. In the next era, Islamic reasoning developed along with expanding Islamic civilization, which was increasingly widespread. It was in that era that

Islam was examined in various dimensions. The theological dimension has names such as Abu al- Hasan al- Asyari and Abd al-Jabbar. While the philosophical dimension gave birth to names such as al-Kindi, Ibn Sina (Avicenna), Ibn Rushd (Averroes), and al-Farabi, the legal dimension gave birth to four schools of jurisprudence (Shafi'i, Maliki, Hanafi, and Hambali) while the Sufistic dimension gave birth to al-Ghazali. The names above are just examples describing the dynamics of Muslim intellectuals in their time.

The praxis of the values of Islamic education in educational institutions must be imprinted in action. But before looking further at the values that must exist in the educational dimension, we first analyze the value itself. Value, According to Milton Rokeach and James Bank, is a type of belief. Which is within the scope of a belief system in which a person acts or avoids an action or regarding something appropriate or inappropriate to do. 17 According to Sidi Gazalba, value is abstract; it is ideal; value is not a concrete object, not a fact, not only a matter of right and wrong and according to empirical evidence, but a matter of appreciation that is desired and unwanted, likes and dislikes. In the division of other dimensions of Islamic life, namely, there are dimensions of monotheism, sharia, and morals, but in general Islamic values are more prominent in the form of moral values.

Various values are very complex and very numerous. Therefore it can be seen from various perspectives. Judging the source value can be classified into two kinds, namely:

a. Divine values (nash) are values born of the belief in the form of instructions from the supernatural or God. Divided into three things:

- 1) The Value of Faith (Tawhid/Belief)
- 2) The value of Ubad
- 3) Muamalah value

b. Insaniyah values (cultural products, namely values born from the culture of society both individually and in groups) which are divided into three:

- 1) Ethical Values
- 2) Social Value
- 3) Aesthetic value

Then, the analysis of value theory is divided into two types of educational values, namely:

1. Instrumental (extrinsic) values are values that are considered good because they are of value for something else, such as laws and regional regulations of the five precepts contained in Pancasila and others.
2. Intrinsic values are values that are considered good, not for something else but in and of themselves, such as love for God, pleasure, happiness, and others.

Respect for Humanity in Islamic Education Institutions

Humanity comes from the word "human," a creature created by God that is very noble from other living things. Humans have the potential to think, feel, intend, and create. Humans occupy a high position & dignity. The word "Fair" implies that a decision or action is based on objective and subjective norms, so one does not act at will. Therefore, just and civilized humanity has the definition that there is awareness of human attitudes and actions based on the potential of the human conscience about norms and culture in general. Human potential is possessed by all humans in the world, regardless of race, descent, and skin color, and is universal. The second Pancasila precept is a way of life for the Indonesian nation so that it can be used as a guideline for the life of the Indonesian people to achieve physical and mental prosperity in society in diversity. Implications are the direct result or consequence of the findings of scientific research. The implication of Just and Civilized Humanity is to want citizens to respect the position of every human being with their respective strengths and weaknesses. In addition, every human being has the right to have a decent life and act honestly, and use the norms of courtesy in human relations. This is done so that Indonesia is in a peaceful and comfortable condition. The rules of life were passed down to humans since humans were born on earth and built in their final and perfect form in the holy Qur'an, which was revealed by God to his last prophet, namely the prophet Muhammad ibn Abdullah, a rule of life which contains guidance clear and complete aspects of human life, both spiritual and material. Through the guidance of the Qur'an and the example of Rasulullah SAW, it is apparent that the essence of Islamic religious teachings is full of human values. Avoiding mafsadatan is prioritized rather than getting the benefit of dar'ul mafasid muqaddamun ala jalbilmashalih)

Exemplary in Islamic Education Management Leadership Management Leadership Type

Management leadership has five types, namely:

a. Autocratic leadership type

Autocratic leadership is a leadership process whose policies are controlled by a leader, assigning subordinates without consulting them, and directing them with detailed assignments that must be implemented without asking. This type of leadership generally tends to be negative because it is based on threats and punishment. However, there are also benefits, namely enabling quick decision-making and utilizing less competent employees.

b. Laissez faire permissive leadership type (free rein)

Permissive leadership type is a type of leadership that assumes there are no rules for everyone. This type of leadership avoids power and responsibility because he thinks that everyone born is responsible for himself and can carry out his obligations. He is dependent on the group both in setting goals and in dealing with his problems.

c. Participatory leadership type

This type of leadership gives perfect trust to subordinates (decentralizes authority), and their ideas are accommodated and used constructively so that the decisions taken are not unilateral. In other words, all individuals have equal power in the collective decision-making process. Sometimes given economic rewards as an award. This type is a general trend because it is considered the most consistent with supportive organizational behavior.

d. Situational leadership type

Situational leadership type is a type of leadership that depends on the situation and conditions. Situations can determine success and failure, but it is wrong to see situations as reasons for failure. This theory is based on analyzing the particular situation encountered and the identification of members. The condition of subordinates is an essential factor in this type of leadership because subordinates, apart from being individuals are also part of a group that can determine the strength of a leader. According to this theory, leadership will be effective if it is adjusted to the maturity level of the subordinates. The more mature the leader's subordinates must reduce task behavior and increase relationship behavior. If subordinates move to reach an average level of maturity, the leader must reduce task behavior and relationship behavior. Furthermore, when subordinates reach full maturity and can be independent, the leader can delegate authority to subordinates. The type of leadership to be applied in the four maturity levels of subordinates and the right combination of task behavior and relationship behavior are: First, the type of dictating (telling). It is said to dictate because the leader must say what, where, when, and how the task is carried out, while the relationship is just that. Second, the type of selling (selling).

e. Democratic leadership type

Democratic leadership is human-oriented, provides effective and efficient guidance to its members, and coordinates all the work being done, emphasizing a sense of internal responsibility and good cooperation. The strength of this type of leadership lies not in the individual leader but rather in the participation of the members. Democratic leadership is also called group developer leadership. As an approach, the five leadership typologies show the existence of diversity as a logical consequence of the diversity of human characters and traits, thoughts, and scientific, cultural, social, theological, and even political backgrounds. That humans are naturally created to be different from one another from the start.

Leadership Style in Management

Andreson and Andreson in Wibowo argue that the change leadership style is a continuum reflected by the three basic styles of leadership, namely controlling, facilitating, and self-organizing.

1) Controlling Change Leadership Style

The Controlling Change Leadership Style uses project management tools to design a change process according to a sequential methodology and then execute the plan with little or no variation. The design phase process is mainly determined by the methodology, whereas the facilitation phase process is the strict implementation of the plan as specified in the design.

Controlling Change Leadership Style usually pays attention only to external reality and ignores people's and cultural strengths and needs. If the leader uses the controlling style, the transformation journey is filled with stress, conflict, and doubt. A slight change in leadership style does not match the dynamic nature of transformation. The hope for success for a leader with a controlling style is if four variables are fulfilled, including 1) the leader is very charismatic; 2) Organizations in crisis; 3) a group during a crisis understands its urgency; and 4) people trust the leader enough to follow his orders.

2) Facilitating Change Leadership Style

Unlike the explanation above, the Facilitating Change Leadership Style uses a comprehensive change process model by designing the change process first. Then during the facilitation process, they consciously change the design implementation when dynamic needs arise. Therefore, their change process model must support straightforward, advanced design, as well as flexible implementation. Because they expect to correct their design based on what they learn in real-time, Facilitating Change Leadership pays close attention to information received from the person, organization, or market that suggests how to improve the facilitation of transformation. For this reason, they encourage an open exchange of information and broad participation. Finally, their orientation is more to ask the right questions and then seek answers.

Facilitative leaders pay attention to internal and external realities when they design and facilitate transformation processes and are willing to change plans when necessary. They focus on setting the conditions to determine

success beforehand so that the process can work out in the best way possible.

3) Self Organizing Change Leadership Style

Self-Organizing Change Leadership does not use a structured methodology but allows the transformation process to organize itself. Self-Organizing Change Leadership does not attempt to control or even influence the change process, either by pre-designing the process or facilitating it. In contrast, Self-Organizing Change Leadership allows the design and facilitation of the transformation process to emerge directly from the organization.

Self-Organizing Change Leadership uses various change tools to create conducive conditions within the organization. They create a shared vision throughout the organization. They build a shared understanding of the problem of change or strengthen their understanding of the dynamics of the current organizational system that cause their current behavior. They remove barriers to the generation and exchange of information so that the entire organization is aware of the present state, the desired future state, and what supports or hinders progress. They provide the necessary resources and support, while the rest is left up to the organization.

Self-Organizing Change Leadership maintains the conditions for organizational transformation but provides the opportunity for the actual design and facilitation of the process of change emerging from the organization. During the process, they help the organization see disruptions, but they don't dive into them and try to identify problems as controlling change leaders. For self-Organizing Leaders, solutions are the responsibility of the organization.

The Role of Leadership in Management

The existence of an institution with the figure of a leader is a must. Even in socializing in society, Muslims are encouraged to be able to choose a leader who is capable of being trustworthy based on institutional or community agreements. Leadership is the most important element that becomes the spirit of management because it is a determining factor for the success of change management, among other elements, such as systems, values (values), and structural elements. That is, no matter how good the three elements are, if they are not supported by a good change leadership style or type in management, the result will be a failure. According to Allan Tucker in Syafaruddin, Leadership is the ability to influence or encourage a person or group of people to want to work voluntarily to achieve goals or objectives in certain situations. Salim Purwanto defines leadership as a set of abilities and personality traits, including authority, to be used as a means to convince the (people) he leads so that they are willing and able to carry out the tasks assigned to them willingly, enthusiastically; there is inner joy and don't feel forced. Meanwhile, Kompri explains that leadership is an art, ability, or technique to make a group of subordinates in a formal organization, or followers or sympathizers in an informal organization, follow and obey everything they want, making them so enthusiastic or eager to follow it or even sacrifice for it. In carrying out his leadership, a leader must have principles so that the influence of his leadership can be directed to the goals set. According to Covey in Asep Suryana, the principles of leadership are A person who is a lifelong learner, service-oriented and gives positive energy. In Islam, leadership has a distinctive character that is used as the basis for an organization:

- a) Do not take infidels (non-believers) as QS leaders. An-Nisa/4: 144
- b) Not appointing leaders from people who make fun of the religion of Islam QS. al-Ma'idah/5: 57
- c) Leaders must have the expertise, be selective and support goodness according to Islamic law
- d) Leaders must be acceptable, love and be loved by the people, and pray for and be prayed for by their people.

Service-oriented implies that a leader is not served but serves. In providing services, a leader should provide the best and most beautiful service. Providing positive energy means being based on sincerity and the desire to support the success of others, believing in others, balancing life, seeing life as a challenge, synergy, and always practicing self-development. From an Islamic perspective, leaders must be shiddiq (honest), istiqamah (consistent), fathanah (smart, intelligent in dealing with problems and introspection when problems arise), Amanah (responsible, responsible), and tabligh (communicative, telling the truth and being open). Arry Rahmawan (1993) proposed five basic principles of leadership that refer to the five pillars of Islam, namely:

a. Creed, interpreted as a visionary principle. Shahadah has a profound meaning. The statement 'I testify that there is no god but Allah and Muhammad is Allah's Apostle' is essentially a "life mission statement." A life mission statement to which we are committed to continuing to be God's servants and faithful followers of the Prophet Muhammad. Like a leader every leader must have a clear 'mission statement,' a clear vision of where he will take the people he leads. The best 'mission statement' for individuals and leaders is the Creed.

b. Prayer, interpreted as a principle of discipline. Prayer in leadership is like a meeting. This is a special meeting, namely a direct meeting with God. When the call to prayer calls, it will be seen which people are disciplined to fulfill the call or which ones like to procrastinate immediately. Prayer trains a person to be punctual and keep promises, not only to have a vertical impact on Allah but also impacting relationships with

fellow human beings.

c. Fasting, interpreted as the principle of integrity. Fasting makes people see or not see people keep doing what they are told. It is the character of such a leader that is expected in Islam. Fasting teaches a person to uphold and obey moral values, whether seen by people or not. This is the true meaning of integrity.

d. Zakat, interpreted as the principle of caring. That zakat is not merely giving something to the person being led, but how can they become a better person and can become the next leaders. Just like the distribution of zakat at the time of the Prophet, where zakat was not merely distributing money or rice, but how to do it so that with that zakat, everyone could live in prosperity and not beg anymore.

e. Going on Hajj is interpreted as a humble principle and teaches about the values of equality. As a leader, sometimes the desire arises always to be flattered, praised, welcomed, respected, or treated 'higher' compared to the average person in general. Hajj teaches that all humans are the same; the only difference is their devotion to Allah SWT.

Exemplary in Islamic Educational Leadership

Leadership is a management concept in organizational life with a very strategic position and is a social phenomenon that is consistently applied in group life. Leadership is in a strategic position because leadership is the central point of administration of the entire process of organizational activities. So leadership has a central role in determining the dynamics of existing resources. From an educational perspective, leadership success is primarily determined by the example of a leader, as exemplified by the Prophet Muhammad SAW. Objectively, from non-Muslims, Johan Doellinger, a European historian, when describing how one of the positive images of Muhammad states, "Since the beginning of this world, no other living creature has had extraordinary influence in terms of religious, moral and political human being, like Muhammad the Arab had. There are no four exemplary qualities possessed by Rasulullah Muhammad SAW in achieving success, namely Siddiq (honest), amanah (trustworthy), Tabligh (conveying), and Fathanah (intelligent). Siddiq is the nature of the Prophet in acknowledging the truth that comes from God, so all activities, words, behavior, emotions, and even the silence of the Prophet is something genuine. Implementation of siddiq's nature in leadership, namely always being honest and correct in decisions, orders, and all the consequences took. Amanah means being trustworthy. Like his attitude, if there is news that must be conveyed, he conveys it, and in saying something, he will not reduce, add, or change the things that must be said. Tabligh or conveying, is an obligatory characteristic of Rasulullah SAW which implies explaining and explaining the revelation of Allah SWT. Its impossibility is kitman, hiding things that should be tablighed. And finally, Fathonah refers to the mandatory qualities of awareness, wisdom, and intelligence, which are contrasted with the impossible qualities of gaflah (weak) or ghabwah (stupid). His example was recorded by QS. Al-'Ahzab/33: 21:

كَثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُوا كَانِ لِمَنْ حَسَنَةٌ أَسْوَةٌ اللَّهُ رَسُولٍ فِي لَكُمْ كَانِ لَقَدْ

The translation: *"Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment, and he mentions Allah a lot."*

In addition to the four characters mentioned above, several other factors contributed to the success of the Prophet's da'wah, which leaders should emulate, namely: 1) The noble and flawless morals of the Prophet; 2) The character of the Prophet who stood the test, tough, tenacious, straightforward and passionate; 3) The da'wah system uses the appeal method with full wisdom and wisdom. The Messenger of Allah, in calling on people to have faith, do good and prevent evil, is not the slightest element of coercion; 4) The purpose of the prophet's struggle is to uphold justice and truth and destroy the vanity, selfless to the wealth, power and glitter of the world; 5) The principle of equality. The Messenger of Allah got along with everyone, and his speech was soft and pleasant to get along with; 6) The principle of togetherness. The Messenger of Allah always participates in joint activities with his people to set an example/example; 7) Prioritizing the interests and safety of its people; 8) Provide creative freedom and opinion. The Prophet was not the type of authoritarian leader. In addition to the apostolic authority, which is only for himself by Allah SWT, his authority as a leader is delegated to others; 9) Charismatic and democratic leadership type. The people's obedience to him for always showing only words and deeds. His success in various other fields is another dimension of his ability as a leader and manager, which adds to his belief in the truth of the Prophet. She is said to be a leader because he always appears in front and displays exemplary charisma so that he can direct, guide, and be a role model. She is said to be a manager because he is good at managing work or working well together, planning, leading, and controlling it to achieve goals. In the view of the Muslims, the figure of Muhammad saw. She is such a charismatic person. There is none of him that does not have external implications as a role model for his people. What he did, what he said, even what he aspired to be, became the guide and guideline for the life of the Muslims.

CLOSING

Conclusion

After holding a discussion on change management for the development of Islamic educational institutions from the perspective of Islamic education, the conclusions are as follows:

1. The perspective of Islamic Education on change management is a structured and systematic approach to managing the consequences of changes to individuals, groups, organizations, and various types of resources, effectively and efficiently, based on (1) Al-Qur'an and hadith as normative basis (2) paradigm of development of knowledge in Islamic Education (3) theories of change management in the perspective of Islamic Education figures (4) basic principles of change management in Islam and (5) principles of social change in Islam, both ontology, epistemology, and axiology, to develop an organization from the current situation towards a new state of Islamic education that is better (integral, progressive and adaptive) to the times in facing opportunities and challenges. The elements of managed change include (1) mindset elements, (2) leadership, (3) vision and mission, (4) structure, (5) systems, (6) values, (7) environment, (8) work culture, and (9) curriculum elements. Resources that are managed (1) internally include; (a) Man, (b) Money, (c) Materials, (d) Machines, (e) Methods, (f) Market and (g) Minute (time), and (2) externally include; (a) Muslim human competence in the future (b) changing trends and times (3) social, economic and political pressures, (4) changes in demographic characteristics (5) developments in technology, information, and communication.
2. The change management process for Islamic education institutions is (1) determining the steps for managing change in Islamic education institutions, including; (a) changing the mindset of individuals, groups, and organizations, (b) increasing awareness of the importance of change (c) identifying problems to be changed (d) determining change objectives (e) creating a change vision (f) communicating a change vision (g) creating success targets short term (h) implementing change and (i) strengthening change in a new permanent form (2) implementing management functions (3) building commitment (4) coordinating and communicating, (5) minimizing resistance, and (6) streamlining management change management.
3. The output of change management formulation for the development of Islamic educational institutions is (1) mindset change, (2) formulation of an Islamic education system, (3) design of quality education in Islamic educational institutions, (4) reconstruction of the values of Islamic educational institutions, (5) awards towards humanity in Islamic educational institutions, and (6) exemplary leadership in change management.

Implications

The implications of this research show that:

1. To produce the output of the formulation of change management towards the expected institutional development of Islamic Education, constructive steps are needed, which are built on the guidance of the Qur'an and hadith, the paradigm of the development of Science in Islamic Education, theories of change management in Islam, the basic concept of change management in Islam, so that the changes that occur are in line with the premise of the Qur'an and are implemented in the behavior of the daily life of the Prophet Muhammad SAW.
2. In facing the opportunities and challenges of globalization, educational institutions need to change their mindset, reformulate their systems, design their institutional systems, and reconstruct the human values that are in them while maintaining good old values and adopting new values. The Better approach, consistent with the vision of changing the Qur'an as a way of life so that Islamic educational institutions can survive and the changes that occur do not create resistance in line with the dynamics of the development of science, technology, and information as a feature of the new Islamic civilization

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