



Governance of Change: Portrait of the Al-Mukhtar Cilacap Islamic Boarding School in the Development of Education Quality

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Abstract

The intervention of globalization requires Islamic boarding schools always to strive to upgrade institutional capacity and capabilities. In this context, the alternative door for pesantren is to manage institutional changes so they can follow ideal quality standards. This governance allows institutions to dialogue about modernization and the typology of pesantren, which is identical to the traditional style. Al-Mukhtar Adipala Cilacap is a traditional-modern Islamic boarding school trying to find a compatible landscape within the change management framework. This paper attempts to analyze the governance of Al-Mukhtar Adipala's transformation by using a case study approach and borrowing Burnes' theory which is positioned as an analytical knife. This study indicates that: 1) the change choice procedure consists of three interrelated components, namely a SWOT analysis to define the institutional context; provide intentions on the transformation of general knowledge competence and the classical Islamic books; and conduct working meetings to plan and determine strategic policies; 2) the formulation of the strategic policy of the Al-Mukhtar Adipala boarding school consisting of the formulation of a vision and mission, reconstruction of the education system, and periodic evaluations; 3) the operational change formula consists of the input, process, and output of education at the Al-Mukhtar Adipala Islamic boarding school.

Keywords: governance of change; quality; al-mukhtar

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Introduction

Pesantren is an Islamic education system compatible with Indonesian society's anthropological style.¹ Ethically, the function of pesantren is to be a place for students to optimize the various potentials inherent in them.² At least in the last decade, modernization has challenged Islamic boarding schools' ethical duties and positioned them toward global dynamics.³ Tilaar calls this phenomenon a massive fight and gamble, simplified into quality and competence symbols.⁴ The implication is that pesantren must have various instruments that guarantee their existence in modernity.⁵

The reaction of pesantren towards modernity usually places it in the status quo. The reaction of pesantren, which is too reactive and active on the one hand, presents a risk in terms of the loss of identity, which is the character of pesantren. This is allegedly due to contextual interventions which indirectly require pesantren to erode the identity that has been their pride.⁶ The establishment of formal education synonymous with the Western system impacts the transition of Islamic boarding schools' culture, traditions, curricula, systems, and work programs. This is a concrete example where the reaction of a pesantren that is not wise has caused the main focus of the establishment and development of pesantren to be biased and shifted.

Moreover, there is a general stigma in society that the formal education system is a system that is more appropriate to the times and has more significant potential for their children to enter the global industry. Therefore, pesantren feel obligated to follow and be dictated by a global environment that tends to be pragmatic. Radically, this pragmatism ideology is alleged to be the culprit for the emergence of embryos that reduce spiritual values, the immersion of local cultures, and the degradation of moral greatness.⁷ Meanwhile, on a different side, the indifference and exclusivity of pesantren towards modernity have positioned it on the pawn of the existence of pesantren. In other words, the idealism of pesantren in maintaining counter-modern styles and teaching traditions makes people perceive that pesantren do not offer a future for their children. Therefore the community dies and switches to educational institutions that are more modern or progressive-oriented.⁸ The dilemmas and dynamics of salafism and modernity above are discourses that should be addressed wisely without eliminating them.⁹

One of the wise attitudes of Islamic boarding schools in reacting to globalization and modernization can be reflected in the framework "*al-Muḥāfazah 'alā al-Qadīm al-Ṣāliḥ wa al-akḥṣū bi al-Jadīd al-Aṣlah*". This framework can be a framework in combining salaf and modern. The tendency is to hold on to good traditions of salafism and adopt modernity which is more beneficial.¹⁰ Philosophically, the framework is also the character of falsification contextual philosophy. A framework that intends to integrate and interconnect the treasures of Islamic education in reacting to the development of science and technology and the sociocultural transformation.¹¹ This was also agreed upon by Said Aqil Siradj, who stated that Islamic boarding

¹ Abdurrahman Wahid, *Menggerakkan Tradisi* (Yogyakarta: LKiS, 2003), 1.

² Muhammad Jamaluddin, "Metamorfosis Pesantren di Era Globalisasi," *Jurnal Karsa* 20, no. 01 (2012): 128.

³ Muhammad Yusuf and Anisa Nur Azizah Husni, "Knowledge Management Sebagai Upaya Learning Organization Di Sekolah Tinggi Agama Islam Yogyakarta," *Jurnal Al Idaroh* 3, no. 2 (2019): 5.

⁴ H.A.R Tilaar, *Membenahi Pendidikan Nasional* (Jakarta: PT Rineka Cipta, 2002), 4.

⁵ Abdul Haq As, "Manajemen Mutu dalam Pengembangan Sistem Pendidikan Pondok Pesantren di Darul Huda Jambesari Darussolah Bondowoso," *Tarbiyatuna: Jurnal Pendidikan Islam* 9, no. 2 (2016): 174–190.

⁶ Sri Andri Astuti, "Pesantren dan Globalisasi," *Jurnal Tarbiyah* 11, no. 01 (2014): 17.

⁷ Hermansyah Putra, *Pondok Pesantren Dan Tantangan Globalisasi (Upaya Pondok Pesantren Musthafawiyah Purba Baru Sumatera Utara dalam Mempertahankan Sistem Tradisional)*, Tesis (Yogyakarta: Pascasarjana Universitas Islam Negeri Sunan Kalijaga, 2009), 6.

⁸ Wahyu Iryana, "Tantangan Pesantren Salaf Di Era Modern," *Jurnal Al-Murabbi* 2, no. 1 (2015): 66.

⁹ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milinium Baru* (Jakarta: Logos, 1999). 40-41.

¹⁰ Mujamil Qomar, *Menggagas Pendidikan Islam* (Bandung: PT Remaja Rosdakarya, 2014), 9-10.

¹¹ Ali Mustopa, "Manajemen Perubahan Lembaga Pendidikan Islam (Studi Kasus Di Pesantren Fathul 'Ulum Kwagean Kediri)," *Southeast Asian Journal of Islamic Education Management* 1, no. 1 (2020): 28.

schools in Indonesia should recognize the capacity and intellectual capability of human resources and pay attention to spiritual and emotional treasures, as well as a moral or moral character based on devotion to God. Almighty.¹² Departing from the idealism of Islamic boarding schools in responding to the modernist global challenges above is needed as a basis for Islamic boarding schools to continue to run according to their proper duties and functions. The term refers to the results of the synthesis of theses in the form of tradition, which is the genuine character of pesantren and its anti-thesis in the portrait of modernization and globalization.¹³

Al-Mukhtar Adipala is a boarding school located in Cilacap City, Central Java. It is a semi-modern boarding school currently trying to formulate a boarding school education system that is compatible and adaptable to the current era. The reformulation was carried out as an institutional response to modernity so that it would still gain public trust. One of these dialogical reformulations is to produce regulations related to the education system within the Islamic boarding school, which consists of learning and teaching religion, formal memorizing the Quran, and *wetonan*. One of the policies regarding *diniyyah* education correlates with the length of time needed by *santri* and *santriwati* to complete their education for six years. During the sixth period, the *santri* and female students received material content related to religious sciences, such as the science of tools, the science of monotheism, the science of hadith, and the science of fiqh.

Furthermore, Al-Mukhtar also has a unique learning program open for female students and the general public during Ramadan. This program is known as the term *wetonan*. In addition, the *tahfidz* program is one of the characteristics of Islamic boarding schools combined and/or integrated with the *diniyyah* education system, as for other systems, namely formal education intended by pesantren to become contact persons or mediators that facilitate students and female students to master general knowledge in which there are basic programs up to upper-level programs.¹⁴ This system, which is alleged to be one of the pesantren's steps to engage with the times, is, of course, a form of the pesantren's response by way of a dialogue on traditions and the current needs of the education industry.

The institutional policy of Pondok Al-Mukhtar Cilacap to be able to engage with globalization and modernization does not stop at the pedagogical aspect, which initially gave the dominant portion to traditional teachings and the content of the yellow book, but also seen from the transformation of the lead character and organizational patterns that exist in the body of the institution. At first, Al-Mukhtar was founded and led by KH Achmad Tamam with an inherent charismatic character, or another term called the "centric kyai pattern". Today, leadership is transitioning into a more dynamic style framed in terms of collective leadership under the hands of K.H Thoifur as the eldest son of KH. Ahmad Tamam. Furthermore, Al-Mukhtar also continues to strive to be financially independent. Therefore the institution has businesses engaged in agriculture, animal husbandry, and other business entities such as cooperatives.¹⁵ Seeing the enthusiasm and seriousness of the institution in responding to modernity which resulted in a number of the above strategic policies, in fact, so far, it has succeeded in getting public interest. Based on the data obtained, the market graph is increasing yearly, which is concretely indicated by the continued increase of female and female students at Pondok Al-Mukhtar.¹⁶

The increasing number of students and female students is not enough to be used as a basis for viewing and assessing the extent to which the quality of the changes that are currently the homework of Pondok Al-Mukhtar. Based on the preliminary studies that have been carried out,

¹² Wahyu Iryana, "Tantangan Pesantren Salaf di Era Modern." 66-67.

¹³ Wibowo, *Manajemen Perubahan* (Jakarta: Rajawali Press, 2012), 242.

¹⁴ Hasil Wawancara dengan Bapak KH Tamam, pendiri ponpes Al Mukhtar, pada hari Kamis tanggal 01 Oktober 2020.

¹⁵ Hasil Wawancara dengan Bapak Khasbani Hasan, selaku dewan komite Madrasah Diniyah Ponpes Al-Mukhtar Adipala Cilacap di ruang guru, pada hari Sabtu tanggal 03 Oktober 2020.

¹⁶ Hasil Studi Dokumentasi Database Santri Ponpes Al-Mukhtar Adipala Cilacap.

there are various exciting problems in the process of managing change in this institution, including the failure to standardize the input process for educators and educational staff, the not-yet-optimal digital platform,¹⁷ and the financial resources of the Al-Mukhtar Islamic boarding school have not been productive.¹⁸ Based on this, it is interesting to examine and study in more depth related to the governance of change that Al-Mukhtar is seeking to get a portrait of the ideal quality he aspires to.

This research is a case study type where data collection uses observation, interview, and documentation techniques. This research questions the policies of the Al-Mukhtar Islamic boarding school, which will be dialogued with the theory of change management in the Burnes typology and national quality standards. Meanwhile, Milles and Huberman were chosen as the analytical framework in the context of this research which operationally consists of reduction, presentation, and conclusion. Furthermore, to test the consistency of the data, the authors used a triangulation technique, and to assess the credibility of the data, the authors conducted many discussions.

Result and Discussion

Geographically, the Al-Mukhtar Islamic boarding school is located in Penggalang Village, Adipala District, Cilacap Regency, Central Java. The historicity of this Pondok has been recorded since March 1, 1998, which was initiated by K.H Ahmad Tamam, one of the religious leaders who was genetically born in the area. Before establishing the Islamic boarding school, Penggalang Village was well-known locally. It was synonymous with the *abangan* or *Kejawen* people, who did not pay much attention to religious matters. Domination of community activities is a condition for ignorance, such as giving offerings, drunkenness, gambling, etc.¹⁹ The establishment of Al-Mukhtar is inseparable from the moral encouragement of Mr. KH Ahmad Tamam for the situation and conditions of the surrounding community, which are dominated by abangans, as well as social responsibility for the many orphans and poor people. The name Al-Mukhtar was given by KH Ahmad Mustolih, one of the charismatic cleric figures in the Cilacap Regency. Giving the name is expected so that the Pondok becomes one of the selected ones to become a bridge that will provide a role for the growth and development of a progressive Islamic civilization.²⁰

Santri Al-Mukhtar is dominated by the poor and orphans from the surrounding community and other areas around Cilacap and Banyumas Regencies. Administratively, Al-Mukhtar Adipala was inaugurated as a foundation with notarial deed No. 34 dated January 19, 2005, engaged in education. So far, the number of students is around 700 santri and santriwati.²¹

Identification of change management practices in the context of the Al-Mukhtar Adipala Islamic Boarding School uses Burnes' theory which consists of a choice process, trajectory process, and change process. Furthermore, to examine the extent to which changes have implications for the development of Islamic boarding schools' quality, the author uses standard quality processes consisting of input, process, and output.

The Choice Process for Al-Mukhtar Adipala Cilacap Islamic Boarding School Changes

The change choice process deals with the nature, scope, and focus of decision making. In Burnes's perspective, there are three domains related to the change choice process: organizational context, choice focus, and organizational trajectory.²²

¹⁷ Hasil Dokumentasi Platform Digital Ponpes Al-Mukhtar Adipala Cilacap.

¹⁸ Hasil Wawancara dengan Bapak Khasbani Hasan

¹⁹ Hasil Dokumentasi Sejarah Pondok Pesantren Al-Mukhtar Adipala Cilacap.

²⁰ Hasil Dokumentasi Sejarah Pondok Pesantren Al-Mukhtar Adipala Cilacap.

²¹ Hasil Dokumentasi Sejarah Pondok Pesantren Al-Mukhtar Adipala Cilacap.

²² Wibowo, *Manajemen Perubahan* (Jakarta: Rajawali Press, 2012), 252.

Organizational Context

This domain is an organizational effort to collect data and information relating to the organization's internal context, which usually consists of information about strengths, weaknesses, community needs, and the nature of the organizational environment.²³

The Al-Mukhtar Adipala Cilacap Islamic Boarding School began with a meeting at the Al-Mukhtar Islamic boarding school to identify and formulate changes. The meeting is a forum for organizations to collect data and information related to the organizational context from meeting members. Presenting past and ongoing performance, extracting creative and innovative ideas, identifying aspects of the strengths and weaknesses of Islamic boarding schools, accumulating opportunities in realizing development or change ideas, and examining actual and social issues related to the needs of Islamic boarding schools, are several activities and or activities that color the work meetings of the Al-Mukhtar Islamic boarding school. In other words, SWOT analysis is a method used by the Al-Mukhtar Adipala Cilacap Islamic boarding school to collect the information and data needed to formulate policies related to change. Identifying the Al-Mukhtar Islamic boarding school's strengths, weaknesses, opportunities, and threats was allegedly the most compatible method with the situation and conditions of the Islamic boarding school to formulate changes.²⁴

The process of accumulating data and information needed in the context of change management involves many parties who are felt to have the capacity and capability to read and dialogue between the potentials and obstacles of the Al-Mukhtar Islamic boarding school within the framework of change. Among the parties involved is the chairman of the Al-Mukhtar Adipala Cilacap foundation, stakeholders of each institution under the auspices of the Al-Mukhtar foundation, the governing board, the *asatidz* council, community leaders in the Penggalang area, and also representatives from the guardians of the Al-Islamic boarding school students. Mukhtar.²⁵

The last long-term work meeting for the Al-Mukhtar Islamic boarding school was held in 2016. It also discussed the Al-Mukhtar Islamic boarding school's strategic plan for at least the next five years and the Al-Mukhtar Islamic boarding school's revenue and expenditure budget plan. Nevertheless, it will review and evaluate the progress of the Al-Mukhtar Islamic Boarding School's performance every year. Usually, the annual meeting is held at the start of each new school year.²⁶ In fact, according to Mr. Basiman, the coordinator of the Islamic boarding school at the Al-Mukhtar Islamic boarding school, monthly evaluations are also routinely carried out. This is done every *selapan* once.²⁷

Focus Options

Pondok Pesantren Al-Mukhtar in determining priority areas for development is dotted from the results of the SWOT analysis that has been carried out. The author has described this in advance. This is in line with what was conveyed by Gus M. Thoifur as chairman of the Al-Mukhtar Islamic Boarding School Foundation. At least in the next five years, it is noted that from 2016-2017 there will be three main focuses of the Al-Mukhtar Islamic Boarding School in the context of change. In 2016-2017 the focus of the Al-Mukhtar Islamic Boarding School was economic development, while in 2017-2018, it focused on development and infrastructure, while in 2019-2020, the focus

²³ Wibowo, 253-254.

²⁴ Hasil Wawancara dengan Bapak KH. Achmad Tamam.

²⁵ Hasil Wawancara dengan Bapak Khasbani Hasan.

²⁶ Hasil Wawancara dengan Bapak Mumfasil, selaku sekretaris Ponpes Al-Mukhtar Adipala Cilacap di ruang sekretariat, pada hari Rabu tanggal 07 Oktober 2020.

²⁷ Hasil Wawancara dengan Bapak Basiman, selaku koordinator bidang kepesantrenan ponpes Al-Mukhtar Adipala Cilacap, di ruang guru pada hari Senin 12 Oktober 2020.

was on developing the quality of the Al-Mukhtar Islamic Boarding School, both ustadz and students.²⁸

Based on the narrative above indicates that the Al-Mukhtar Islamic Boarding School always has development priorities every year. In 2016-2017 business development began to receive attention, so until now, the Al-Mukhtar Islamic Boarding School has had independent income from businesses in agriculture, swiftlet cultivation, and cooperatives. While in the field of building facilities and infrastructure, the physical buildings of the Al-Mukhtar Islamic boarding school have undergone many changes and additions, such as mosques, students' study rooms, male and female dormitories, and the Al-Mukhtar Islamic boarding school's shared kitchen. In the 2019/2020 school year, Al-Mukhtar Islamic Boarding School's focus is developing graduate competencies. Therefore input factors in learning, such as curriculum, planning, evaluation, and facilities, get more attention than before.

The focus of the choice of economic development carried out by the Al-Mukhtar Islamic Boarding School is a strategic choice that has become one of the foundations for the existence of Islamic boarding schools. This follows the results of research from Zaini Hafidh which states that amid the capitalization of education, Islamic boarding schools are required to have the adequate financial independence to survive and exist. This is because all the wheels of activity and activities in Islamic boarding schools cannot deny their financial aspects. Therefore, the internal strength of the Islamic boarding school economy can be said to be a fundamental thing that must be given immediate attention²⁹.

In the context of the focus on developing facilities and infrastructure, this is because the pesantren realize that both are media that have a very significant influence on the effectiveness and efficiency of the process of *ngaji* and studying at the Al-Mukhtar Islamic Boarding School.³⁰

Quality development is a priority for changes in the Al-Mukhtar Islamic boarding school today. Therefore, the pesantren management seeks to pay attention to aspects of curriculum development, lesson planning, learning processes, and evaluation. This is according to Gus M. Thoifur, chairman of the Al-Mukhtar Islamic boarding school, because, after all, the Al-Mukhtar Islamic boarding school, in its position as an Islamic educational institution, must also ultimately be able to produce graduates who have a balanced competence between *duniawi* and *ukhroni* aspects.³¹

Organizational Trajectory

The organizational trajectory is related to the decision-making or policies of the Al-Mukhtar Islamic boarding school and the direction of the development of the Islamic boarding school. According to Mr. Basiman, the coordinator of the Al-Mukhtar Islamic boarding school's Islamic boarding school, decisions are made based on deliberations or annual work meetings, usually held after the school year ends. The meeting discussed evaluating the work of the Al-Mukhtar Islamic boarding school, formulating a strategic change plan, preparing an operational budget plan, and compiling a revenue budget on a scale of one year ahead.³²

In the 2019/2020 academic year, the trajectory of the Al-Mukhtar Islamic boarding school is based on increasing student competence which seeks to balance cognitive, affective, and psychomotor aspects by internalizing the traditions and breath of Islamic boarding school in it. This policy was taken from data showing that the economy and infrastructure of the Al-Mukhtar Islamic boarding school had and would develop. Thus, at this time, the Al-Mukhtar Adipala

²⁸ Hasil Wawancara dengan Gus. M. Thoifur, selaku ketua yayasan ponpes Al-Mukhtar Adipala Cilacap, di rumah beliau beliau pada hari Senin tanggal 12 Oktober 2020.

²⁹ Zaini Hafidh and Badrudin Badrudin, "Pesantren dan Kemandirian Perekonomian: Studi tentang Kewirausahaan di Pondok Pesantren Ar-Risalah Cijantung IV Ciamis," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2018): 260.

³⁰ Hasil Wawancara dengan Bapak KH. Achmad Tamam.

³¹ Hasil Wawancara dengan Gus. M. Thoifur.

³² Hasil Wawancara dengan Bapak Basiman

Islamic Boarding School is ready both materially and non-materially to pay attention to the quality of the student's competence. This is coupled with the accumulation of future challenges, which demand that students also have the knowledge and skills to face global competition.

The Trajectory Process for Al-Mukhtar Adipala Cilacap Islamic Boarding School Changes

The organizational change trajectory process relates to the past and future directions of the organization. It consists of three elements: vision, strategy, and change.³³

The Vision Of The Organization

Based on the document studies that have been carried out, the researcher finds that the Al-Mukhtar Adipala Islamic boarding school has changed the vision of the organization to be as follows: "*Mencetak generasi yang berpengetahuan kreatif, inovatif, mandiri, amanah dan mampu menjadi pelopor (pemimpin) dalam kehidupan bermasyarakat, kokoh dalam Iman dan Taqwa (IMTAK), serta memiliki daya saing dalam lingkungannya*".³⁴

The change in vision carried out by the Al-Mukhtar Adipala Cilacap Islamic Boarding School was motivated by the lack of compatibility between the old vision and the development focus the Islamic boarding school wanted to carry out. In other words, the original vision was not based on strengths, weaknesses, opportunities, and challenges in the Al-Mukhtar Islamic boarding school context.³⁵ In the context of the Al-Mukhtar Adipala Islamic boarding school, this vision has been translated into the following missions: a) to maintain the traditions and culture of the Islamic boarding school; b) equip students with Islamic religious knowledge and general knowledge; c) encourage and train students to practice knowledge; d) facilitating students to master the technology; e) accommodate the interests, talents, and creativity of students.³⁶

The elaboration of the vision carried out in the form of the mission of the Al-Mukhtar Islamic boarding school has also been supported by several related variables, namely skills, incentives, and resources at the Al-Mukhtar Islamic boarding school. In the context of skills, Islamic boarding schools have always tried to improve the competence of ustadz/ustadzah, both personal, social, and pedagogical competencies. Meanwhile, as stated by Mr. Muhajir as the treasurer of the Al-Mukhtar Islamic Boarding School, incentives for teachers or ustadz who teach at Islamic boarding schools have increased from the previous year.³⁷ In addition, material resources such as study rooms, facilities, and infrastructure have also undergone changes adapted to the needs of the Al-Mukhtar Islamic boarding school.³⁸

Organizational Strategy

In the context of the al-Mukhtar Adipala Cilacap Islamic boarding school, the organizational strategy is internalized in the activities and or activities in the Islamic boarding school. In other words, the strategy of Al-Mukhtar Islamic Boarding School is to create an education system following the vision and mission set. The following is the curriculum for the Al-Mukhtar Adipala Cilacap Islamic boarding school:

First, curricular. Curricular activities can be interpreted as the primary teaching and learning activities in Islamic boarding schools where the time allocation has been determined in the program structure.³⁹ In the context of the Al-Mukhtar Adipala Islamic boarding school, the curricular program consists of formal school programs and diniyah schools. Formal school programs are designed starting for students from Madrasah Ibtida'iyah to Madrasah Aliyah. The

³³ Wibowo, *Manajemen Perubahan.*, 256.

³⁴ Hasil Dokumentasi Visi Ponpes Al-Mukhtar Adipala Cilacap

³⁵ Hasil Wawancara dengan Gus. M. Thoifur

³⁶ Hasil Dokumentasi Misi Ponpes Al-Mukhtar Adipala Cilacap.

³⁷ Hasil Wawancara dengan Bapak Muhajir, selaku bendahara ponpes Al-Mukhtar Adipala Cilacap di ruang guru, pada hari Kamis tanggal 01 Oktober 2020.

³⁸ Hasil Observasi Pada Ponpes Al-Mukhtar Adipala Cilacap pada Rabu 30 September 2020.

³⁹ Khusna Farida Shilviana and Tasman Hamami, "Pengembangan Kegiatan Kokurikuler dan Ekstrakurikuler," *PALAPA: Jurnal Studi Keislaman dan Ilmu Pendidikan* 8, no. 1 (2020): 160.

formal school program is held from 07.00 WIB to 12.00 WIB. At the same time, the diniyah program is designed for students or santri from grade one to grade six, which is held from 14.00 WIB to 15.30 WIB.⁴⁰ The formal school program and the diniyah school are the primary components of learning in the Al-Mukhtar Adipala Cilacap Islamic boarding school, designed to get the vision and mission formulated.

Second, co-curricular. Co-curricular can be said to be a program designed to explore further and appreciate what is in the curricular program⁴¹. In the context of the Al-Mukhtar Adipala Cilacap Islamic boarding school, it can be broadly classified into two, namely: 1) Intensive Learning: Activities and or additional activities designed to deepen the competence of students or santri among the intensive learning programs in the Al-Mukhtar Adipala Islamic boarding school Cilacap is book study, the study of the Quran, tadarus of the Quran, and *takror*. 2) *Ibadah Amaliah*: Activities designed to provide students or students with experiences that can indirectly improve their competence. Such as praying five times a day in the congregation, sunnah fasting Monday-Thursday, *ro'an* (community service), and pickets.⁴²

Third, extracurricular. These activities are projected to broaden students' knowledge, develop values and further apply knowledge students have learned in core and elective program subjects. In addition, to facilitate the potential, talents, and or interests of students or students who are carried out outside of main hours.⁴³ The extracurricular programs in the Al-Mukhtar Adipala Cilacap Islamic boarding school include tambourine training, tartil al-Qur'an, Qiro'ah, calligraphy, speeches, computers, martial arts, football, scouting, OSIS, and to PMR.⁴⁴

Changes

Changes as a form of reflection of the existence of the vision and mission of the Al-Mukhtar Islamic boarding school will be identified periodically by the Islamic boarding school. Every month (*selapan*), there is an organizational meeting in which the effectiveness and efficiency of the work program of the Al-Mukhtar Islamic boarding school are evaluated. Evaluations that are intensely carried out are expected to become the basis for the organization to continue to experience changes for the better.⁴⁵ In Nur Efendi's perspective, changes in an Islamic education institution are encouraged to produce various competitive service products, namely products and services that can meet management's expectations and needs. The application is that an Islamic educational institution is not only tasked with preparing a student who is religious and has religious behavior but also preparing superior human resources in various sciences. The changes made not only give intention to the curriculum but more than that, namely changing the mindset of all components of Islamic education institutions to form a new paradigm that is more supportive in improving quality or competence. This change in mindset will then affect values which ultimately affect organizational culture so that all components of the educational organization can work together to improve quality.⁴⁶

In the context of the Al-Mukhtar Adipala Cilacap Islamic boarding school, the chairman of the foundation always provides motivation and transfers the paradigm of the Islamic boarding school, which can be translated into narratives to serve people who are concerned about building a religious character that is ready to compete in a global context. Providing motivation and transferring the paradigm is consistently carried out by the foundation's chairman in every evaluation meeting. In addition, to improve the quality of human resources at the Al-Mukhtar

⁴⁰ Hasil Wawancara dengan Bapak Basiman.

⁴¹ Chomaidi and Salamah, *Pendidikan Dan Pengajaran: Strategi Pembelajaran Sekolah* (Jakarta: Grasindo, 2018), hlm. 267.

⁴² Hasil Wawancara dengan Bapak Basiman.

⁴³ J Asmai, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Yogyakarta: Diva Press, 2011), hlm. 62.

⁴⁴ Hasil Wawancara dengan Bapak Basiman.

⁴⁵ Hasil Wawancara dengan Bapak KH Tamam.

⁴⁶ Nur Efendi, *Manajemen Perubahan di Pondok Pesantren: Konstruksi Teoritik dan Praktik Pengelolaan Perubahan sebagai upaya Pewarisan Tradisi dan Menatap Tantangan Masa Depan* (Yogyakarta: Teras, 2014), hlm. 100.

Islamic boarding school, it always strives to hold training, seminars, and socialization related to primary aspects in the context of education, such as actual issues in the world of education, increasing the personal, social, and pedagogical competence of ustadz; carried out internally by the Al-Mukhtar Adipala Islamic boarding school or by participating in programs held by the ministry of religion or the local government.

Based on the analysis above, the trajectory process for changing the Al-Mukhtar Adipala Cilacap Islamic boarding school in order to improve quality has been based on three elements in it, namely: vision, strategy, and change.

The Change Process of Pondok Pesantren Al-Mukhtar Adipala Cilacap

The following is the process of changing the Al-Mukhtar Adipala Islamic Boarding School in Cilacap:

Aim

Most change attempts fail. Change projects often fail because their initial goals or expected results are poorly thought out and inconsistent.⁴⁷ Regarding the goals of change, the Al-Mukhtar Adipala Cilacap Islamic boarding school has a goal of change that is still related to establishing formal educational institutions. In the context of the Al-Mukhtar Islamic boarding school, the establishment of general education, which consists of Madrasah Ibtida'iyah to Madrasah Aliyah, aims to answer the challenges of the times and the demands of the needs of society. The purpose of these changes is then narrated in the form of the vision and mission of the Al-Mukhtar Adipala Cilacap Islamic boarding school.

Change Plan and HR (People)

The success of the projected change plan for education quality development can be seen based on three indicators: input, process, and output.⁴⁸ These three indicators involve human resources in it. Therefore the identification of the change plan and the involvement of HR in the context of the change process of the Al-Mukhtar Adipala Cilacap Islamic boarding school will be integrated by the author.

First, input. There are two inputs in the education system at the Al-Mukhtar Adipala Cilacap Islamic boarding school: student input and teacher/ustadz input. In the context of input, students or students at the Al-Mukhtar Adipala Cilacap Islamic boarding school have an oral and written test system. Because the Al-Mukhtar Adipala Islamic Boarding School has the principle of accepting as many as possible students from any background, the test system is only to determine the grade level according to students, especially in the diniyah school program. The standards set by Islamic boarding schools for students who wish to enter the first class of the diniyah are that students should be able to read the Al-Qur'an, have memorized several short surahs from the Al-Qur'an, know the hija'iyah letters, memorize the *do'a-do'a ubudiyah*, and have basic religious knowledge. Suppose prospective students do not meet these standards. In that case, they will enter a particular program in which they will be taught related to reading and writing the Qur'an, tajwid, and *imla'*.⁴⁹

In the context of ustadz/teacher input, although it does not yet have excellent quality standards in the process of recruiting teaching staff, Al-Mukhtar Adipala Islamic Boarding School also has policies related to the input process of teachers/ustadz, especially for teachers who teach general knowledge such as mathematics, science, and IPS. Teachers who register will be interviewed and microteaching tests.⁵⁰ This is slightly different in the process of recruiting religious science

⁴⁷ Nur Efendi, 259.

⁴⁸ Muh Zulfikar Ali Khamdani, *Model Manajemen Perubahan dalam Pengembangan Mutu Pendidikan Pondok Pesantren Wali Songo Ngabrar Ponorogo*, Tesis (Ponorogo: Program Pascasarjana Institut Agama Islam Negeri Ponorogo, 2018), 178.

⁴⁹ Hasil Wawancara dengan Bapak Khasbani Hasan.

⁵⁰ Hasil Wawancara dengan Bapak Imdadur Rohman, selaku Kabid Pend. Formal Ponpes Al-Mukhtar Adipala Cilacap di ruang guru, pada hari hari Sabtu tanggal 10 Oktober 2020.

teaching staff. The Al-Mukhtar Islamic Boarding School does not yet have standard standards. Most teachers who teach religious knowledge, such as Aqidah Akhlak, Fiqh, and Qur'an Hadith in formal schools, are alumni of the Al-Mukhtar Adipala Cilacap Islamic Boarding School. As for the teachers of the diniyyah school, the Al-Mukhtar Islamic Boarding School is only based on the competency of the ustadz in mastering the yellow book from prospective teachers who incidentally are also mostly alumni from the Al-Mukhtar Adipala Cilacap Islamic boarding school. In other words, the standard for teaching acceptance for the Al-Mukhtar Islamic boarding school's diniyyah program is mastery of the book, which is the concern of prospective teachers, for example. This ustadz will teach the book of Mabadi Fiqh. Then it will be seen from the mastery of grammar and the material content of the prospective teacher. In addition, Mr. Khabani Hasan, on the board of the Madin Pondok committee, stated that the communication of accepting ustadz to teach in the diniyah program did not appear directly. This is because most ustadz are alumni of the Al-Mukhtar Islamic boarding school whose potential was previously known by the administrators based on their achievements while still being students.⁵¹ Therefore, the grammar test and the material content are only a formality or apply to prospective ustadz whose ability to do so is unknown, in other words, ustadz from outside the Al-Mukhtar Adipala Cilacap Islamic boarding school.

Second, process. The process of change activity that occurred at the Al-Mukhtar Islamic boarding school occurred massively. Various transformations can be seen and felt explicitly by the impact on improving the quality of the Al-Mukhtar Adipala Cilacap Islamic boarding school. Here are some of those changes: (1) Al-Mukhtar Islamic Boarding School Structure. The organizational structure of the Al-Mukhtar Islamic boarding school has transformed. Based on the documentation data that the author has obtained, the following is the organizational structure of the Al-Mukhtar Adipala Cilacap Islamic boarding school foundation:

Name	Position
Miswanto, S.E	Pelindung
Samad Alimi	Pembina
KH. Ahmad Tamam	Pengasuh
M. Thoifur	Ketua Yayasan
Mumfasil, S.H	Sekretaris
Muhajir	Bendahara
Basiman	Kabid Kepesantrenan
Khasbani Hasan	Kabid Madin
Imdadur Rohman S.Sos	Kabid Pend. Fomal
Jumaryo	Kabid Umum
Basimin	Kabid Humas
Wahidin H.R	Kabid Program
Abdul Malik	Kabid Kepeg
Mad Miarja	Kabid Perawatan Gedung Yayasan

Table 1: Organizational Structure of Al-Mukhtar Cilacap Islamic Boarding School.⁵²

Initially, the leadership of the Islamic boarding school was centered on Mr. KH. Ahmad Tamam. In other words, the individual leadership style of the salaf pesantren is so evident in Pondok Al-Mukhtar. Over time, the leadership model of Pondok Al-Mukhtar changed to collective leadership by placing Gus Thoifur as the eldest son of KH. Ahmad Tamam is the chairman of the foundation. Furthermore, Mr. Khasbani Hasan stated that changes to the structure of the foundation had more or less changed and brought the Al-Mukhtar Islamic boarding school to quality improvement. This follows Kompri's opinion, which states that leadership that is too focused on the kyai makes it difficult for Islamic boarding schools to develop. This is because the

⁵¹Hasil Wawancara dengan Bapak Khasbani Hasan

⁵² Hasil Studi Dokumentasi Struktur Organisasi Ponpes Al Mukhtar Adipala Cilacap

kyai bears all the burdens. Of course, its development is closely related to the charisma of the kyai. Therefore the collective or foundation leadership model becomes a strategic solution. The burden on the kyai becomes lighter because they are handled together according to their respective duties, even though the role of the kyai is still dominant⁵³. (2) Al-Mukhtar Islamic Boarding School Education System. In the context of the Al-Mukhtar Adipala Cilacap Islamic boarding school, the education system had a traditionalist style that only emphasized knowledge of Islam by studying yellow books. This is in line with what was stated by Mr. KH. Ahmad Tamam as caretaker of the Islamic boarding school, stating that initially, the establishment of this boarding school was oriented to provide a religious climate to the local community. Therefore, teaching is only focused on the study of the yellow book.

In its development, the educational system of the Al-Mukhtar Adipala Islamic boarding school has turned into a comprehensive type of boarding school. This means that the education and teaching of the yellow book are implemented using the *sorogan*, *bandongan*, and *wetonan* methods. However, regularly the school system continues to develop. The management pattern used by the Al-Mukhtar Adipala Cilacap Islamic boarding school in the Islamic boarding school education system is a convergence pattern. The pesantren education system is converged with the school education system. The two systems are directed to a meeting point and then implemented together without eliminating the elements and characteristics of each. In simple terms, the pattern of convergence can be seen from the administration of formal schools, which include Madrasah Ibtida'iyah, Madrasah Tsanawiyah, and Madrasah Aliyah schools, where the education system refers to the school/madrasa system established by the government, then converges with the values and traditions of Islamic boarding schools Al -Mukhtar Adipala Cilacap.

The following are the daily activities of the students representing the education system of the Al-Mukhtar Adipala Cilacap Islamic boarding school:

No	Time	Activity
1	04.00-05.00	Jama'ah solat subuh
2	05.00-06.00	Kitab study
3	06.00-06.20	Room picket and surroundings
4	06.20-07.00	MCK & Breakfast
5	07.00-12.00	Formal School
6	12.00-12.30	Jama'ah solat dzuhur
7	12.30-13.00	Lunch
8	13.00-14.00	Rest
9	14.00-15.30	Ngaji MADIN
10	15.30-16.00	Jama'ah solat asar
11	16.00-17.00	Kitab study
12	17.00-17.30	Tadarus Al Quran
13	17.30-17.50	Makan malam
14	17.50-18.30	Jama'ah Solat magrib
15	18.30-19.00	Al Quran study
16	19.00-19.30	Jama'ah solat isya
17	19.30-20.00	Rest
18	20.00-21.30	Takror
19	21.30-22.00	Studying in school
20	22.00-04.00	Rest

Table 2: Daily Activities of Al-Mukhtar Islamic Boarding School.⁵⁴

⁵³ Kompri, *Manajemen Dan Kepemimpinan Pondok Pesantren* (Jakarta: Prenadamedia Group, 2018), 187-188.

⁵⁴ Hasil Studi Dokumentasi Aktivitas Harian Ponpes Al Mukhtar Adipala Cilacap

The students' daily activities or santri reflect the education system of the Al-Mukhtar Adipala Cilacap Islamic boarding school. It includes curricular, co-curricular, and extracurricular programs designed using a comprehensive system model with a convergence pattern. (3) System-based student activities. In the context of increasing competence or non-academic quality, the Al-Mukhtar Adipala Cilacap Islamic boarding school has several systematic activities for students. Among these activities are room pickets, cooking pickets, community service systems, and the santri licensing system. These activities are intended to form the integrity of the students to become individuals who are independent, have character, have social sensitivity, and are graceful in morals. In addition to the santri activity system mentioned above, there are activities such as speech practice, *tablilan*, and *diba'an*, which are carried out weekly.⁵⁵

Based on the narrative above, it can be said that the systematic activities of the santri will also indirectly improve the quality and even shape the character of the santri as individuals with integrity. (4) Public Relations. Based on the documentation study that the author has conducted, the Al-Mukhtar Islamic boarding school uses social media platforms as a method to form reasonable public opinion. Various activities, information, and programs of the Al-Mukhtar Adipala Cilacap Islamic boarding school are disseminated using social media, such as Facebook, the web, Instagram, Twitter, and YouTube Channel. The social media of the Al-Mukhtar Adipala Cilacap Islamic Boarding School, in addition to providing information related to the existence of the Islamic boarding school is also used as a medium for the Islamic boarding school to brand Al-Mukhtar Adipala Cilacap Islamic boarding school. (5) Development of human resources. In the context of the Al-Mukhtar Adipala Cilacap Islamic boarding school, several activities are designed to develop the quality of competence of educators and students or santri. Among these activities are workshops and seminars (for example, regarding the implementation of the 2013 curriculum, IT-based learning, the role of Islamic boarding schools in a global context); training or training (training for Al-Qur'an teachers, syllabus and textbook development training, communication training, and training on making learning media). While activities designed to improve the quality of students include quiz contests; yellow book reading competitions; *Musabagoh Tilawatil Qur'an*; SCIENCE competitions (Mathematics, Biology, Geography, and Economics); poetry writing competitions, and speech competitions.

Efforts to develop human resources at the Al-Mukhtar Adipala Islamic boarding school above are carried out so that the projected changes in the context of quality improvement carried out by the Al-Mukhtar Islamic boarding school can run optimally. This is in line with the opinion of Nur Efendi, who argued that human resources are one of the organizational components of Islamic education. Without an increase in the quality or competence of human resources that are compatible with the needs of the times, it is a dream to make changes that can lead to improving the quality of education⁵⁶.

Third, output. In the context of output, graduates of the Al-Mukhtar Adipala Cilacap Islamic boarding school generally have had academic and non-academic skills. Graduates of the Al-Mukhtar Islamic boarding school are graceful in morals which reflect mastering good spiritual values. In addition, the Al-Mukhtar Adipala Islamic boarding school also gave birth to visionary graduates. Many Al-Mukhtar Adipala Cilacap Islamic Boarding School students continue their higher education at state and private universities with various focuses.⁵⁷ This indicates that the academic competence of Al-Mukhtar Adipala Cilacap Islamic boarding school students can also compete in the national context. Based on the analysis above, it can be synthesized that the change process at Pondok Pesantren Al-Mukhtar Adipala Cilacap includes three elements of the change process: goals and benefits, change plans, and human resources (people).

⁵⁵ Hasil Wawancara dengan M. Thoifur.

⁵⁶ Nur Efendi, *Manajemen Perubahan di Pondok Pesantren: Konstruksi Teoritik dan Praktik Pengelolaan Perubahan sebagai upaya Pewarisan Tradisi dan Menatap Tantangan Masa Depan*, 107.

⁵⁷ Hasil Studi Dokumentasi Profil Alumni Ponpes Al Mukhtar Adipala Cilacap

Conclusion

Based on the research that has been done, this study indicates that: (1) the change choice procedure consists of three interrelated components, namely SWOT analysis to define the institutional context; giving intention to the transformation of general knowledge competencies and the yellow book; and conduct work meetings to plan and determine strategic policies; (2) formulation of the strategic policy of the Al-Mukhtar Adipala Islamic boarding school consisting of creating a vision and mission, reconstruction of the education system, and periodic evaluations; (3) the change formula which operationally consists of input, process, and output of education at the Al-Mukhtar Adipala Islamic Boarding School.

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