

Islamic Boarding School Development: A Review from Management Reshuffle

Susilawati **, Muh.Misbah ^a

^a Faculty of Fine and Art, University of Indraprasta PGRI Jakarta, Indonesia
susiwati512@gmail.com*; misbaheducator@gmail.com

*Corresponding author

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ABSTRACT

Change in an organization is very necessary as an effort to improve its quality. In this study, researchers conducted the research on how the efforts of Islamic boarding schools to make changes. This study aims to investigate how the change management of Islamic boarding schools. This research was conducted at Darul Kirom Islamic Boarding School Jatisampurna Bekasi West Java. The research method used is descriptive qualitative research method, which means a research method aimed at describing existing phenomena using triangulation data collection techniques, namely through the main research instrument the researchers themselves are supported by observation, interviews and document studies. Based on the research analysis, conclusions can be drawn, among others: 1) In relation to the management of Islamic boarding school changes have been carried out using an exploration, planning, action and integration approach. This is evidenced by changes in the organizational structure, management of the boarding school, infrastructure, curriculum and human resources at the Darul Kirom Islamic boarding school. 2) Of the two leaderships that have occurred, have a very meaningful role. This is evident in the journey of the Islamic boarding school, each leadership has a role in the changes that continue to develop until now. 3) The driving factors for the change in the Darul Kirom Islamic boarding school are influenced by two factors, namely external factors and internal factors.

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Introduction

Education is one of the important aspects in human life. In Law No. 20 of 2003 concerning the National Education System Article 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. that is needed by himself, the community, by developing all the potential possessed by students through the learning process. Tukiran (2021:173) Education is essentially a process of transforming humans into human beings in a complete and complete humanity. Education is practically a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training.

In the implementation of an education, a forum is needed, namely an educational institution. Educational institutions are places where the process of education, learning, and learning activities take place. Educational institutions must be able to serve educational needs in accordance with the demands of the community for the importance of education itself. To become an educational institution that is in demand by the community, an educational institution should be able to follow technological developments and community developments in order to fulfill educational services appropriately so as to produce superior output.

Nasir and Abdushomad (2005) stated that in Indonesia, there are three well-known educational institutions, namely schools, madrasas, and Islamic boarding schools. Meanwhile in the Middle East region, traditional Islamic educational institutions are divided into three types, namely; madrasas, kuttabs, and mosques. Until the half of the 19th century, this traditional Islamic institution was able to survive. However, since the last quarter of the 19th century, the wave of renewal and modernization has been getting louder and there have been changes that are no longer possible to return to their original existence. Unlike in Indonesia, the Islamic education system in Indonesia, with the existence of pesantren, is still (survive) to this day.

Pesantren is one of the educational institutions in Indonesia and until now it still has an existence in providing education. Astuti (2015) states that pesantren is an Islamic educational institution that was developed indigenously by the Indonesian people. Because actually pesantren is a cultural product of the Indonesian people who are fully aware of the importance of the meaning of an education for indigenous people who grow naturally. According to Mas'udi (2015) pesantren is an institution that can be said to be a form of a natural process of development of the national education system. Hence, Islamic boarding schools have a strategic position in the world of Indonesian education. As a form of education, pesantren has its own place in front of the community. This is because Islamic boarding schools have made a major contribution to the life of the nation and the development of community culture. Azra (1998) said that the experience, pesantren in responding was not only able to survive. But more than that, with the accommodation adjustments and concessions it provides, pesantren at this time have been able to develop themselves and place themselves in an important position in the Indonesian national education system as a whole, although many people consider the pesantren education system to be traditional "conventional."

According to the Ministry of Religion of the Republic of Indonesia (2003), pesantren can be broadly categorized into three forms, namely: a) Salafiah b) Khalafiyah, and c) Mixed (combination).

Salafiyah is pesantren (Islamic boarding School) that organizes learning with a traditional approach, as has been going on since the beginning of its growth. Learning Islamic religious sciences is carried out individually or in groups with a concentration on classical books, in Arabic. The grading was not targeted at that time, but based on the completion of the book being studied. With the completion of a particular book, students can move up the ladder by studying books with a higher level of difficulty. And so on. This approach is in line with the principles of modern education known as the complete learning system. In this way, students can more intensively study a branch of science. The characteristic that stands out usually is that in salafiah pesantren, learning is more emphasized on passive Arabic language competence, namely reading and translating classical Arabic text skills.

Khalafiyah pesantren. It is an Islamic boarding school with a modern approach, through formal education units, both schools (MI, MTs, MA or MAK) and schools (SD, SMP, SMU and SMK), or other names, but with a classical approach. Learning at the khalafiyah pesantren is carried out in stages and continuously, with one program based on a unit of time, such as quarterly semesters, years/classes and so on. In this type, the "cottage" functions more as a dormitory that provides a conducive environment for religious education. In another form, the khalafiyah is also in the form of an Islamic boarding school such as the Salafiyah boarding school, but in it is taught general sciences and learning Arabic and English at the same time. Usually, the emphasis of Arabic and English lessons is directed at active mastery, by getting used to it in everyday life as a means of communication.

Mixed/combined Islamic Boarding School. Salafiyah and khalafiyah pesantren with the explanation above are salafiyah and khalafiyah in their extreme forms. In fact, some of the existing Islamic boarding schools are Islamic boarding schools which are between the two definitions above. Most of the Islamic boarding schools claiming to be or calling themselves salafiyah pesantren, in general also provide classical and tiered education, although not under the name of madrasah or schools. Likewise, khalafiyah boarding schools, in general, also provide education with a classical book recitation approach, because the "recitation of the book" system has been recognized as one of the identities of Islamic boarding schools. Without holding a recitation of classical books, it would be a bit odd to call it a boarding school. So, mixed/combined pesantren is a pesantren that use the *Kitab Kuning* learning pattern and use the classical system or in the teaching-learning process. Usually in its students are also required to speak Arabic and English actively in daily interactions.

In an era that is experiencing technological developments and community development, as educational institutions, pesantren must be able to respond to various challenges and opportunities so that they can continue to organize the educational process appropriately. The response is by making changes. In making a change, a management is needed so that the change is directed and gives results in accordance with expectations.

Change is a normal and normal thing that occurs in every aspect of human life. Wibowo (2016: 1) states that change is a transformation from the present state to the expected state in the future, a better state. Tamin (2018) states that change will always be related to the current context and regarding time shifts and changes in the times that have developed, not only gaining reinforcement and relevance regarding the function and substance of the change model itself.

Daarul Kirom Islamic Boarding School is a combination/mixed boarding school that changes its management to adapt to the times.

Method

The research conducted by researchers regarding the Change Management of Daarul Kirom Islamic Boarding School uses qualitative methods.

According to Sugiyono (2009:9) What is meant by qualitative methods are research methods based on postpositive philosophy, used to examine the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument, the technique of collecting data is triangulation, the analysis is descriptive. inductive, and qualitative results emphasize meaning rather than generalization.

By obtaining information, this study aims to explain the phenomena from qualitative data that occur in the Daarul Kirom Islamic boarding school in truth.

To obtain data in this study, researchers used the following techniques:

1. Observation/observation. Djuju (2006:199) said that observation is a data collection technique that does not use words or is not accompanied by oral communication. In general, the observation technique involves the five senses of sight to visual data, or other senses such as hearing, touch, and smell. In the observation of this research is non-participatory type, namely the researcher does not involve himself in the condition of the object being observed.
2. Interview. Interviews were conducted to dig up information directly from informants/information sources. Because the interview is a very primary technique in qualitative methods.
3. Document Study. Document study is to find information from past data to strengthen the results of observations. Documents can be in the form of pictures, written notes, either archived by Islamic boarding schools or from print media, and from the internet. Then the data is interpreted and narrated.
The analysis technique used in this research consists of three stages, namely:
 1. Data reduction. Data reduction is done to summarize, select the main data, focus on the things that are important and discard the things that are not important, so that the data is clearer.
 2. Data presentation. According to Miles and Huberman (1994) stated that the presentation of data in qualitative methods is a narrative text. With this presentation, it is hoped that the data will be presented in an organized, systematic way so that it is easy to understand.
 3. Drawing conclusions and verification. Drawing conclusions, namely finding new things as a result of the research conducted. Then the conclusions must be verified so that the data obtained are true as they are, both from descriptions or unclear image objects become clear.

Results and Discussion

A Brief History of the Establishment of the Daarul Kirom Islamic Boarding School.

The Daarul Kirom Islamic Boarding School was founded in 1992, and has been running for many years but the pesantren was recognized and inaugurated in 2002. The Daarul Kirom Islamic Boarding School is located on Jl. Sangiang Senopati Jatiraden Jatisampurna Bekasi City. The pesantren was established on waqaf land with a land area of 3000.01 m². The boarding school is under foundation led by KH.A. Kamaludin, S.Ag., M.Pd.

The existence of Daarul Kirom pesantren was originally categorized as a Salafiyah. The Islamic boarding school also contributes and becomes a place for local community recitation which is held at the Daarul Kirom Islamic boarding school mosque. However, as development progressed, the Daarul Kirom Islamic boarding school developed into a mixed/combined Islamic boarding school.

Change Management of Daarul Kirom Islamic Boarding School

In the leadership of KH.A.Kamaludin S.Ag, M.Pd (1992-2012) changes have been made. Gill (2003) suggested Leadership is about showing the way: using personal power to win the hearts and minds of people to work toward a common goal. While Hooper and Potter (2000) suggest that the leadership of change is developing a vision of the future, crafting strategies to bring that vision into reality and ensuring that everybody in the organization is mobilizing their energies towards the same goal. He tried to facilitate the activities of the cottage, the foundation renovated a mosque which was first built in 1960, then for 2015 it was renovated again to be 1500 m². The mosque is not only used for the activities of the boarding school students, the mosque is also used for community prayers, as well as

recitation activities for the surrounding community. During its development, formal education began, the establishment of formal education was a contribution of thought that was to advance the pesantren. With this in mind, RA (Raudatul Athfal) was established in 1996, with an establishment decree dated 06 March 2015, with an establishment decree on 9 July 2017. In 1994, MI (Madrasah Ibtidaiyah) was established with an establishment decree on 24 July 1995 and Operational date on March 6, 2015. In 2001, SMPI (Junior High School) was established, with a decree of establishment dated December 28, 2007. To accommodate students who graduated from SMPI, in 2015 MA (Madrasah Aliyah) was established with an Accreditation Decree dated September 9, 2019 the existence of formal education in the pesantren environment is one of the contributions and participation in assisting the government in the field of education and helping to meet the community's need for education. Besides the need for religious education, the community also needs general education to support the education of their children.



Figure 1. Darul Kirom Islamic Boarding School
(a) Old Building, (b) New Building

The next leadership for the Islamic boarding school is Ustadz Syahru Romdhoni, SE., MM (2012-present). The family of the Islamic boarding school conducts deliberations to determine the leadership of the next Islamic boarding school. During his leadership, many changes were made, especially in the formation of the vision and mission of the Islamic boarding school as well as the curriculum and learning system. Robbins states (1999:380) Change: any alteration in people, structure, or technology. After years of joining the boarding school environment, he felt something was missing from the boarding school, therefore he was moved to become an agent of change trying to maximize his leadership role to provide various inputs, suggestions and design changes to the boarding school for the better by look at the various strengths and weaknesses of the Islamic boarding school. He carried out the change management to the school in order to bring it to the bright future. According to J. Winardi (2010:61) Change management is an effort taken by managers to manage change effectively, which requires an understanding of motivation, leadership, conflict, groups and communication. While Jansson (2003) argues that the changes management is an umbrella term comprising a wide range of elements.

There is an approach in carrying out planned changes that Darul Kirom Islamic as the boarding school has carried out under his leadership. According to Bullock and Batten (1985) there is a four-phase model. This model refers to planned change and splits the process into the following stages: exploration, planning, action and integration.)

1. Exploration phase. In this stage, the Islamic boarding school explores and decides whether it wants to make changes and seeks support from various parties for the plan, process and implementation of the change. Islamic boarding schools create change teams to plan for change.

2. Planning phase. At this stage the change team tries to understand the problems that exist for the sake of the Islamic boarding school by carrying out a needs analysis, creating the goals of changing the Islamic boarding school, seeking information and deliberation so that the purpose of the change can be realized as expected.
3. Action phase. In this phase, the Islamic boarding school implements the changes drawn from the planning. The change process involves the design to move Islamic boarding schools from the previous state to the current state and future conditions as expected. Darul Kirom Islamic Boarding School in implementing the change design, the purpose of the change can be achieved, therefore, it always evaluates the process of achieving the goals in the change. The scheduling of a coordination meeting regarding the management of the organization of Islamic boarding schools with all educational units.
4. Integration phase. This stage begins when the change is implemented successfully. This phase relates to consolidating and stabilizing change so that things return to normal by implementing a new culture. In this phase, the Daarul Kirom Islamic boarding school always monitors and improves in stabilizing the new culture that occurs in the Islamic boarding school carried out by the leadership of the Islamic boarding school.

From the management of these changes, it is clear that the changes, both physical and non-physical, have occurred in the Daarul Kirom Islamic boarding school.

1. Establishment of the vision and mission of the lodge. The formation of the vision and mission of the Daarul Kirom Islamic Boarding School is based on the need for changes to be carried out within the cottage itself. Because the leadership of the cottage believes that by forming a vision and mission, it will have a more focused and better impact. The establishment of the mission, mission, and objectives of the Daarul Kirom Islamic boarding school are as follows:

Table 1. Vision, Mission and Goals of Pondok

	Old	New
Vision	-	Excellent in religious and general sciences and broad-minded so as to produce students who are intellectual, intelligent, skilled, confident, have strong personalities, are able to develop themselves and develop human beings as a whole and are responsible for society
Mision	-	<ol style="list-style-type: none"> 1. Preparing Muslim cadres who master Islamic religious knowledge and general knowledge that is broad and deep and has Muslim personalities who have noble character. 2. Preparing Muslim cadres who have the character of istiqomah to the teachings that are believed and able to practice it to the community 3. Preparing Muslim cadres who have broad knowledge of science and technology based on strong Islamic values and are able to apply them in people's lives.

Goal	-	<ol style="list-style-type: none"> 4. Realizing the Daarul Kirom Islamic Boarding School into a superior and quality pesantren which is a reference for other pesantren. 5. Improving the knowledge and professional abilities of educators in accordance with the development of the world of education. <ol style="list-style-type: none"> 1. Educate students who have strong faith and solid belief in the truth of all Islamic teachings revealed by Allah SWT to the prophet Muhammad SAW. 2. Forming strong and competent Islamic cadres to understand and practice the teachings of Islam correctly and consistently. 3. Educate students to be able to think rationally based on the basics of science and technology and be able to describe Islam so that they can develop people's lives. 4. Educate students to have the ability to express their rational thoughts, appropriate methodology and be able to write them as written papers, research reports, or research studies that are useful for efforts to improve the quality and development of their da'wah science. 5. The achievement of life both inside and outside the boarding school is characterized by Islam and Islamic boarding school values. 1. 6. Participate in efforts to educate people's lives in religion, nation and society based on the 1945 Constitution and Pancasila
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The data sources above are obtained from the profile of the Daarul Kirom Islamic boarding school in 2021 and interviews. From the formation of the vision, mission and objectives above, the researchers see the seriousness of developing a more modern Islamic boarding school, expanding the function of Islamic boarding school and achieving national education goals.

2. Changes to the cottage curriculum

The curriculum is the most important component in an educational institution. The curriculum will determine the product of an educational institution. At the Daarul Kirom Salafi Islamic Boarding School which has undergone modernization, it is clear that there is a written curriculum in each of the educational units under its umbrella.

The development and change of the Daarul Kirom Islamic boarding school curriculum are based on the vision, mission and goals, where the curriculum is presented to serve the vision, mission and goals of the Islamic boarding school.

The recitation method uses a combination/mixed boarding school recitation system. It is said to be salafiyah because it still uses non-classical traditional methods, namely the bandongan and sorogan methods. Meanwhile, it is said to be khalfiyah because it also uses grade levels and language learning (Arabic and English) is learned to be used in daily communication.

The learning activities in Islamic boarding schools are programmed, the learning includes: Al-Quran recitations and sorogan, yellow book study, muroj'aah/muthalaah, mufrodat and vocabulary. Meanwhile, the weekly activity schedule for students includes: muhadoroh and mauled reading, general recitation, sholawat nariyah, scouts, Merpati Putih pencak silat, and Khotmul Quran.

In addition to the lessons above, the students are also taught gardening skills and the produce is consumed by themselves not for sale.

3. Physical arrangement of facilities and infrastructure and IT

Judging from the substance of an organizational change, namely a change in technology and physical arrangement. Changes in technology and physical arrangement that occurred in the Daarul Kirom Islamic boarding school, in this case the researchers were not only from technology in a narrow sense, but technological changes in a broad sense, namely changes to facilities and infrastructure that occurred in the Daarul Kirom Islamic boarding school as follows:

a) Mosque

The mosque is a component of a pesantren where the mosque is a center for the activities of students praying, reading the Koran, and other activities such as discussions. Such is the case with the Daarul Kirom Islamic boarding school mosque which is a center for student activities. The Darul Kirom Islamic Boarding School Mosque building was built in 1620, the mosque was then renovated in 1960. Seeing the demands of various factors (function, aesthetics, and interior) the mosque was renovated in 2015.



Figure 2. Attaqwa Mosque (New Mosque)

b) Study room (classroom)

In addition to the mosque, other supporting facilities in carrying out the learning process of the Daarul Kirom Islamic boarding school are classrooms located at

schools, whether MI, SMPI or MAS. There are currently 22 classrooms. The classroom is used as a place for the teaching and learning process to take place, which influences the creation of interactive communication for students and their teachers (ustadz/kiai). Therefore, the development of learning spaces is an important thing.



Figure 3. New Classroom

c) Dormitory

Dormitories or huts for boarding students are elements of the pesantren that are characteristic of the pesantren tradition. The dormitory in this Islamic boarding school consists of 2 dormitories, namely male and female dormitories.



(a)

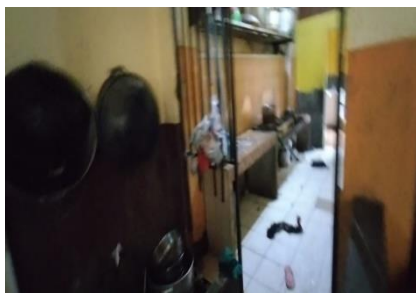


(b)

Figure 4. Students' Dormitory
(a) Female Dormitory, (b) Male Dormitory

d) Students' kitchen

In meeting the food needs of its students, the Daarul Kirom Islamic boarding school provides a public kitchen.



(a)



(b)

Figure 5. Students' Public Kitchen
(a) Old Kitchen, (b) New Kitchen

e) Canteen

To meet the needs of stationery equipment, toiletries, and snacks for students, the Daarul Kirom Islamic boarding school provides a boarding school canteen so that students do not need to leave the boarding school environment.

f) Computer lab and library

Daarul Kirom Islamic boarding school has a lab and library to meet the needs of students in developing reading skills and skills in using technology to support their learning.



Figure 6. Computer Laboratory

g) Human Resource

On changes in human resources, the researchers identified that the Daarul Kirom Islamic boarding school made these changes using Kurt Lewin's theoretical approach. The approach goes through three stages, namely the stages of thawing (freezing), change (change), and freezing (unfreezing).

Researchers see the focus of changes in human resources at the Daarul Kirom Islamic boarding school, namely the teacher/mudaris element. But not only that, changes also occur in the management of students and also employees.

In the disbursement stage, the change agent for the Islamic boarding school Daarul Kirom, the change agent for the Islamic boarding school motivated the teachers/ustadz/ustadzah to be open to making changes by conducting discussions and seeing that Islamic boarding schools have the opportunity to continue to develop themselves and it depends on the teachers who have high motivation in advancing the students.

Then at the stage of change, the change agent of Daarul Kirom Islamic boarding school is able to motivate teachers/ustadz/ustadzah for example, for example carrying out self-development activities and improving individual quality by participating in training both within the pesantren environment and outside the pesantren.

The final stage is freezing. At this stage the Islamic boarding school reinforces these changes. Change is supported by helping teachers integrate the changed behavior into new habits.

The change agent for the Daarul Kirom Islamic boarding school carried out the freezing stage, namely evaluating and supervising teachers and holding meetings to control the new system that was implemented.

Factors Driving Changes in Islamic Boarding Schools

Based on the results of the analysis of existing data, the authors identify the factors that drive changes in the Darul Kirom Islamic Boarding School, including:

1. External factors. Changes in the Darul Kirom Islamic boarding school occurred because of influences from outside the Islamic boarding school. The factors that influence it are as follows:
 - a. Technological change continues to increase. As a result of technological changes that continue to increase. The Daarul Kirom Islamic boarding school cannot ignore

- these developments. Therefore, the resources available at the Daarul Kirom Islamic boarding school adapt to the current technological developments.
- b. Competition is intensifying and becoming more global. In this increasingly open world, there is competition in various aspects, therefore Daarul Kirom Islamic boarding school must continue to strive to improve its quality to be able to compete in the education arena so that it can continue to grow.
 - c. Customers are getting more and more demands. The community wants excellent service from the existence of the Daarul Kirom Islamic boarding school in meeting their need for education so that this institution will continue to be in demand by the wider community.
 - d. The demographic profile of the country is changing. Demographic developments will greatly affect the pattern of community needs, therefore Darul Kirom Islamic boarding schools must have graduates who have the skills to respond and meet community needs.
 - e. The Privatization of Community Owned Businesses Continues. Privatization is a new trend in the growing business world, so Daarul Kirom Islamic boarding school must have a new system to compete and have even greater power.
 - f. Shareholders Ask for More Value. Daarul Kirom Islamic boarding school must continue to develop into a boarding school that has high achievements so that it can continue to maintain its existence.
2. Internal Factor
- The internal factors that influence changes in the Daarul Kirom Islamic boarding school are 1) the vision, mission and goals of the Islamic boarding school. As previously explained, the formation of the vision, mission and goals of the cottage is to develop the cottage. 2) Leadership policies. The leadership's policy is directed to make changes to Islamic boarding schools so that they develop according to the times.

Conclusion

Based on the explanation above, it can be concluded that: In relation to the management of Islamic boarding schools change has been carried out using an exploration, planning, action and integration approach. This is evidenced by changes in the organizational structure, management of the boarding school, infrastructure, curriculum and human resources at the Daarul Kirom Islamic boarding school. The two leadership that has occurred, has a very meaningful role. This is evident in the journey of the Islamic boarding school each leadership has a role in the changes that continue to develop to this day. The driving factors for the change in the Daarul Kirom Islamic boarding school were influenced by two factors, namely external factors and internal factors.

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