The Analysis of Work Culture and Educator Motivation in Implementation of Change Management at Madrasah Al-Madani

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ARTICLE INFO

ABSTRACT

Work culture which is a value system adopted by an organization or institution in the implementation of organizational activities. Then in its development and for the sake of a particular interest or goal, these values are institutionalized with work culture slogans that are printed on an organization or even displayed as a reminder to all member organizations, that the institution adheres to the values contained in cultural points. written work. As shared values that characterize the rhythm of the organization's work, this work culture becomes an effective instrument for making better changes in the organization. Likewise in the madrasa education unit, the work culture of educators who are also the driving force of activities in madrasas finds its urgency in many changes in madrasas in the context of improving quality in various fields. So it is very important to explain this phenomenon, so this research was conducted. This research will use a qualitative descriptive method combined with observation/direct observation. For data enrichment, a survey was also carried out using a point of view that is identical to the qualitative method. The main instrument to be used is in-depth interviews. the work culture of educators who are also the driving force of activities in madrasas finds its urgency in many changes in madrasas in the context of improving quality in various fields.

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1. INTRODUCTION

The development of science and technology is very fast and the demand for improving the quality of human resources in the face of global competition is getting higher, this places the world of education in a very strategic position to meet these demands. Change is an inevitability that cannot be rejected by an object of creation, circumstances, or the physical and social environment. It is a natural law that everything in the time dimension will change either by itself (naturally) or if there are factors that speed up or slow down the process of change. Like opinion (Muhassanah, 2020) that change refers to the occurrence of something different from before. A person or an institution cannot be separated from the process of change, both the person, the organizational structure, orientation, strategy and targets of the individual or institution.

Change and development of the education sector will never achieve a perfect and final end goal. This happens because the educational context is always dynamic, changing and never constant, according to changes in society, science and technology. The occurrence of these changes cannot be prevented by any force. This can quickly obsolete policies and practices of education and schooling in Indonesia. As a necessity, what can be done about change is managing it, modifying it for a specific purpose. Educational

institutions are also institutions that are affected, whether they like it or not, towards a change. The demands of the times, changes in lifestyle, changing environmental conditions, and so on that demand an adjustment.

So then formulating efforts to manage or manage change is an important issue that continues to be echoed in educational institutions, so as not to be left behind by the rapid changes that are occurring in society and or the environment. The definition of management put forward by (Muhassanah, 2020) Management is an activity or a series of activities in the form of a process of managing the cooperation of a group of people who are members of an educational organization, to achieve predetermined educational goals, so that they are effective and efficient. Then the definition for change management is a systematic process of applying the knowledge, facilities and resources needed to affect change in people who will be affected by the change process. (Manik, E & Bustomi, 2012).

Likewise with MAS Al-Madani Pasaman Barat which is a private institution that is also struggling to respond to the challenges of the times with the accelerating flow of change. Responding to this challenge, MAS Al-Madani formulated a strategy to continue to exist as an educational institution with good quality. So then implementing a culture of 'changing' or being an option to keep moving forward, in providing good educational services. This means that changes or changes in demands are formulated into a Change Management. By using the slogan 'that if there is no change in one month, then everything from the head down to the students is sleeping', then change is like becoming a spirit for the madrasa to survive or exist.

So determining the driving element for change is an important factor, in this context it is the educator element who is the element with the largest quantity besides students. So the whole existence of educators is central to study in order to see their role in the context of better madrasah change. An integral part of educators is the work of educators, which then, because it has been patterned, becomes a 'work culture' which even deliberately institutionalizes its values (Ndoen, E., & Manurung, 2021). defines culture as 'the whole system of ideas and feelings, actions, and works produced by humans in social life, which are made their own by learning'. Temporary (Harefa, 2000). Defining work culture is social values or a whole pattern of behavior related to human reason and mind in doing a job. (Miftah, 2012). Defines work culture as a pattern of habits based on a person's perspective or way of giving meaning to work that can color a person's mood and beliefs about the quality of the values he believes in, and can have a serious spirit and produce in the form of achievement work. In line with that work culture can be used as energy in moving members of the organization, work culture in a position can also determine the progress or decline of an organization. Besides that (Pratama, F., Marsidin, S., & Sabandi, 2020) Defines that work culture is social values or a whole pattern of behavior related to human reason and mind in doing a job. Educator's work culture is also inseparable from educators' self-motivation in their work, because motivation is a stimulus or stimulus for everyone to work in carrying out their duties. Like opinion (Aspizain, 2017) Which gives the definition of motivation as: Motivation is the inner state that causes an individual to behave in a way that ensures the accomplishment of some goals (Motivation is an inner state that causes an individual to behave that ensures the achievement of a goal).

Based on the results of observations, it can be seen that the values or points in the work culture of MAS Al-Madani have sufficiently colored the activities or even the changes that occurred in the madrasa. With the challenge of a lack of resources, both human and financial, MAS Al-Madani seems to keep moving and shows changes from various aspects, both physical, process and output (managerial or non-managerial). This is what later became the reason for researchers to elaborate more deeply on the Educator's Work Culture & Implementation of Change Management at MAS Al-Madani Pasaman Barat.

2. METHOD, DATA, ANALYSIS

This article was built on a research basis, with a descriptive qualitative research method. Literally descriptive research is research that intends to make descriptions of situations or events. (Sugiyono, 2011). The researcher uses descriptive qualitative, namely to get the results data and explain the phenomena that occur using their own language. So that the research process which is a series of activities to obtain data is strengthened by explaining the meaning of the data. The researcher directly interacted with the informants who were teaching staff at MAS Al-Madani both permanent and non-permanent teachers (Satminkal and Non-Satminkal) using the in-depth interview method. Data enrichment was also carried out by means of surveys using questionnaires/ questionnaire.

3. RESULT AND DISCUSSION

MAS Al-Madani's Work Culture

The work culture that exists at MAS Al-Madani Pasaman Barat is formed from values that are actually already owned by individuals which are then developed/carried out and adhered to in their activities as educators and educational staff at the madrasa since the beginning of this madrasa was established, namely in 2015 In order to have a broad and massive impact, then in several per-semester and annual reviews, this work culture was officially 'institutionalized' in a collective agreement and included in posters as a reminder of the work culture that is shared.

The work culture of MAS Al-Madani which was later institutionalized was ICBTS which means:

I = Sincere (The whole series of work/activities of all individuals in madrasas are always based on the intention of worshiping Allah SWT, orders to seek knowledge, orders to teach knowledge and orders to practice knowledge)

C = Smart (Representing professionalism, both personal and team work, as educators and educational staff)

B = Responsible (Moving/working mechanically according to roles and responsibilities without always having to be ordered, always building personal awareness in carrying out tasks)

T = Complete (Always oriented towards achieving targets / completion, in accordance with performance indicators. To ensure that long-term, medium-term and short-term goals are achieved properly)

S = Synergy (All activities are framed with good synergy/cooperation between all components in the education unit. Even though each has personal responsibility, due to the fact that all activities are related to one another, intensive coordination continues and even helps each other hand in hand to realize vision and mission of the madrasa)

Motivation and Work Culture of Educators

Motivation is often interpreted by the term encouragement, which means the energy that moves the soul and body to act, so that motive is a person's "driving force", to behave in achieving the goals that have been set. Motivation according (Novitasari, 2012) Is the process of trying to influence someone to do something we want. Everyone has self-motivations which of course can be different from one person to another.

In the activities of educators in madrasas, this cannot be separated from the motivation that each has, which then gives birth to an activity. It is the patterned activities that are colored by the values held by the individual that then become the 'work culture'. How the relationship between motivation and work culture can be seen from some research data.

a. Worship Motivation

The results of interviews with educators stated that what motivated them to work as educators was apart from scientific responsibility, namely worship. Mr. Nurul said that "working as a teacher is indeed a service job that demands a sincere soul, it can't just be a transactional soul that always counts by working so many hours that you have to be paid so much" This statement is actually quite in line with the statement of several educators who correlate educational work with a sincere attitude . Sincerity certainly does not mean that educators do not need material which is a necessity of life. Regarding this, some teachers stated that being an educator is a life choice, in which there is dedication and educating is dedication besides of course there are other tasks to continue to make ends meet. Like Buk Wija's statement "This is service, sir, serving the nation, the state and especially religion, while for the necessities of life, of course there is another time to look for it, if the mothers are there from the husband's business, while the fathers of course have other businesses apart from being educators or teacher". This statement is very relevant when viewed from several aspects including: a. The fact that this school or madrasa is a small madrasa with under 100 students. b. Founded independently by the community initiated by the mosque management, not by institutional donors or wealthy individuals. c. The main source of operational financing is from BOS funds, then development is supported by concerned individuals, assistance from the Zakat Management Unit and other community funds through the mosque. Of these three things, giving teachers a decent salary is still far from enough, if the standard is the UMK for example. The motivation for worship can be seen from the narratives of informants in research relevant to submission to Allah, God Almighty. Worship is no longer due to coercion from the outside, but has grown from within (awareness). In line with the implementation of God's word in the holy Qur'an "I did not create jinn and humans except to worship me" (QS. Az Zariyat : 56).

b. Social Motivation

That educators at this madrasa also show sufficient concern for social phenomena, as someone who is educated with a concentration as an educator, of course, the vocation to become an educator is like a necessity. Or as Mr. Sutarno said "it's like nature calls sir". In this context, it is in accordance with the assumption of Maslow's hierarchy of needs, namely the need for self-actualization, which means the needs related to the desire for more, the desire to progress and the desire to become the "best" person. (Manik, E & Bustomi, 2012). In relation to the work culture that exists in madrasas, this is in the aspect of responsibility or self-actualization of an educated person. Scientific responsibility that is already owned to then be applied, so that knowledge benefits others. Associated with material rewards that are not much, but being able to educate underprivileged children and then they can have a decent level of education is an extraordinary inner happiness. By dedicating knowledge and expertise, socially it has contributed to creating good social conditions, especially in the field of education. Like Buk Mela who said "at least sir, with what little we get from studying at university it can be useful for other people.

c. Prestige Motivation

However being an educator is a matter of pride (prestige), socially an educator/teacher does indeed occupy a respectable position, because no individual is successful without the intervention or contribution of someone who acts as an educator at all levels of education. This is relevant to McClelland's Achievement Theory, this theory classifies motivation based on the consequences of an activity in the form of achievements, including at work. In other words, the need for achievement is a motivation in carrying out work (Suyitno, 2021).

And even in Islam, the position of knowledgeable people will be appointed by Allah SWT. If viewed from a theological meaning, this is the highest prestige, because being an educator is transferring knowledge and making someone knowledgeable, then of course this is a noble and honorable job. Buk Reza said "at least even if the glory in the eyes of humans is not much, but hopefully in the eyes of our Almighty Essence these educators are glorified". In relation to the work culture of madrasas, these educators fall into the category of human beings who are intelligent, rational and professional/expert in their field. So that in completing his duties as an educator is always done in a professional manner. In the sense that the task is carried out properly in accordance with performance demands so that the work can be said to be complete.

d. Economic Motivation

As a human being, of course, we cannot be separated from the necessities of life, so that in some activities or work there is always an economic motive as a means of fulfilling the necessities of life, the need for clothing, food and shelter which are the most basic needs. As one of the assumptions of Maslow's theory that humans are creatures that always need something, namely the desire to satisfy various goals. Needs that are not met will affect behavior, but needs that are fulfilled will not motivate them to behave according to their needs (Sudarmanto, 2009). Likewise with educators in this madrasa, if indeed nominally what is obtained from the madrasa is not much then it can be while developing other economic businesses that can be carried out with the task of educating. Or at least there is an opportunity to be able to take part in teacher certification, so that if you graduate you will have a better income. Mr. Sutarno who is also the Deputy Head of the Curriculum Sector said "at least like me sir, if there is indeed no opportunity to become a servant of the state, but if we pass certification it will certainly be very helpful because we get allowances for teacher certification"

Change Management Implementation

a. Field of change

As a strategy to make madrasas continue to progress from time to time, one alternative way is to implement or implement change management, or simply apply a change-oriented madrasa management strategy which is a necessity. According to (Lestari, 2017). The future is change. The focus of Change Management Implementation which is the focus of research is First, in the field of student affairs which concerns coaching and development. Guidance and development of this student is the development of student character and skills. Second, in the field of infrastructure which concerns the improvement and completion of school infrastructure.

These two aspects are of serious concern to madrasas because for private education units which still have a relatively small number of students (<100), the emphasis on paying attention to student development is very important to make prototypes or examples so that they become an attraction for increasing the quantity of students. The field of facilities is also quite vital, because there is a tendency for people or

prospective students to look at the completeness of supporting infrastructure. As revealed by one of the teachers (Mr. Nurul); Physical appearance is quite important, sir, remembering, for example, the Minang adage "inclined mato ka nan smart, inclined salero ka nan lamak".

It stands to reason that these two aspects are sufficient to receive great attention from madrasah management to always be added to, developed and continuously improved. From the results of the study it was found that there are two strategies applied in change management, namely:

1) Awareness. This strategy is carried out by motivating educators in internal meetings to always maintain their performance as educators and also reminding them that there are substantive values as educators that cannot be assessed in numbers, such as exemplary which more or less will be used as a reference for students in attitudes. and behavior. Then also with the media available in schools, namely information boards, pamphlets or banners that contain slogans for change or enthusiasm for change. A slogan is a motto or phrase used in a political, commercial, religious, and other context as a memorable expression of an idea or purpose. (Dahnil, 2017).

2) Control Program. This strategy uses instruments in the form of tables regarding program/activity achievement targets and displays changes or developments. This table can contain figures or percentages of achievements or narratives of the substance of the achievements as well as information.

Tabel1. Example of Monthly Change Control Card for October and November 2022

No	Programs/Activities	October Percentage of Achievement/Ket	November Percentage of Achievement/Ket
	Studentship		
1	One Month One Medal (achievement)	100 %	0 % (participation)
2	One Month One Book (reading)	90%	80 %
3	One Month One Papers (writing)	90%	50 %
4	Tahfid Juz 30	60 %	70 %
5	Amaliyah Worship Practices	50 %	60 %
6	Language Day	50 %	40 %
7	Public Speaking	40 %	30 %
8	Compulsory Extracurriculars	90%	90%
9	Entrepreneur Training	70 %	80 %

Tabel 2. Example of Monthly Change Control Card Room Rearrangement for November 2022

No	Programs/Activities	November Percentage of Achievement/Ket
	Room	
1	Student Room Rearrangement	100 %
2	Teacher Room Rearrangement	80 %
3	Library Space Rearrangement	50 %
4	BK Room Rearrangement	70 %
5	UKS Room Rearrangement	60 %
6	Madrasah Park Rearrangement	70 %
7	Reading/Literacy Corner	60 %
8	Center for Research and Development	0 %

The activities in thes table 1 and 2 are some of the activities whose changes are always observed every month, so that there is nothing stagnant for the better, even 'even if only changing the table layout in the teacher's room' in order to prevent boredom and boredom. . The slogan used for the mission of change in this madrasah is 'if nothing changes in one month, then from head to students all sleep', the consequence is that something must change every month in whatever field and whatever size it is. The benefits of this change include:

1) Proving that creation and innovation always emerge as the hallmark of an institution with a good work ethic.

2) Ensuring there is no boredom/boredom in various aspects, so that it will give rise to lazy thoughts, lack of enthusiasm which hinders the progress of the madrasah.

3) As a means of continuous and systematic evaluation to ensure that there will always be changes for the better.

The person in charge of all these activities is the teacher assembly as an additional task, apart from their main duties as educators. This assignment is a voluntary assignment, because there is no material reward for carrying out this activity. But everything is still well implemented with the spirit of synergy/togetherness. This can be seen from the physical documentation of the madrasa which continues to show changes in the field of facilities or in the field of student affairs, starting from the number of students, student achievement and development activities in other student fields.

This proves that making changes does not always have to depend on adequate financial support, but a sense of sincerity, sacrifice and moral responsibility also plays a very big role in the practice of change in the overall management of the madrasa.

4. CONCLUSION

The findings of this study can be taken that Madrasah Al-Madani demonstrates a work culture and educational motivation in the implementation of change management. it can be seen that the values or points in the work culture of MAS Al-Madani have sufficiently colored the activities or even the changes that occurred in the madrasa. With the challenge of a lack of resources, both human and financial, MAS Al-Madani seems to keep moving and shows changes from various aspects, both physical, process and output (managerial or non-managerial).

5. ACKNOWLEDGE

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