Implementation of MuhammadiyahValues in School Dynamics

by Munardji Munardji

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Abstract

This study aims to investigate the process of school restructuring and explore the values basing the spirit in developing Muhammadiyah charitable effort. The research used qualitative with case study approach. The setting of the study was at MTs Muhammadiyah at Gandusari District, Trenggalek Regency. The subjects were the restructuring efforts and the values held by Muhammadiyah board members and managers. The subjects of the study were the branch manager of Muhammadiyah Gandusari, the principal, the vice principals of the school, the teachers, the school committee. The data were collected by administering in-depth interview, documentation and observation techniques. The validity of data was ensured by credibility, transferability, dependability, and confirmability checking techniques. The data were then analyzed in interrelated stages of data display, data reduction, conclusion drawing, and data verification. The results show that the restructuring of the school was done through some efforts of reflection and forming a core team. Finally, the values of the struggle consisting of the purification of religious practices, the revitalization of the meaning of amar ma'ruf nahyi mungkar, and the values of being Indonesian and Muhammadiyah people were planted in order to sustain the development of Muhammadiyah school

Keyword: Implementation of values, school dynamics

1. Introduction

Each institution has some values hold by the management staffs and the managers as a basis of its struggle. Values have a function as an instrument to take care of the spirit, energy, and motivation that can play an important role in the dynamics of the institution. Any institution is always faced with various obstacles and ease that allows the stakeholders to seek as much progress as possible for the institution. There are several factors that cause school managers to have attitudes to be persistent, passion, creative, innovative, and flexible so as to be able to face all the barriers of institutions. They always believe that any change in the institutional external structure always affects the institution internal condition. This is what is called the values that underlie the thoughts, attitude patterns, and behaviour patterns in maintaining the institution of Muhammadiyah [1].

Values are beliefs being struggled, a source of energy, and movers. Values can come from the teachings of religion, social institutions, philosophy of life, and the demands of life. They can form the basis for the formulation of the norms of life of individuals and / or groups within the wider community

and society. Norms also become the reference in formulating the behavior of an individual person and / or group of people where they know what may and may not be done so that life becomes more orderly and better [2]. Values and norms can be divided into two, namely; absolute and relative values and norms. Absolute values and norms derive from religious teachings, while relative values and norms derive from the knowledge, thought, and experience of the individual person and/or group of people which serve as the basis of common life.

Attitudes and behaviors of individuals or groups usually are based on their values, norms, and subjective beliefs which determine what other people want us to do [3]. The synergy between certain attitudes with the norms will determine the intensity of a behavior. Behavior intensity is also influenced by the motive (motivive), desire, and opportunity owned by individuals. Schools that have a good culture usually have the values and norms that serve as a source of energy, the drivers of changes in attitudes and behavior. School values can be obtained from religious teachings, religious organizations, mission and vision of the school, and community. Some approaches to planting values in the development of school culture among others are habituation, discipline and law enforcement. The methods used in planting the values are giving good models through stories, lectures, advice, frequently asked questions, parables, satire, assignments, demonstrations, direct experiences, out bonds, and singing. The atmosphere of interaction in the learning process is developed through democratic process on the basis of giving affection [4].

This study focuses on how school restructuring is done and what values are underlying it. It is expected that the results of the study contribute to improving the quality of school culture in general because schools that are developed based on the values and great ideas usually have a good school culture. Every attitude and behavior of all elements of the school have integrated and supportive contribution to the improvement of the school system. In addition, the leadership of the principal has an important role in improving the school system and this can be started from the improvement of the quality of school documents which serve as a common reference for the principals, the vice principals, the teachers, the school administration staff, and the parents. All school stakeholders (both internal and external ones) have also a similar role in building a good quality school culture.

2. Methodology

The research used qualitative with case study approach. The setting of the study was at MTs Muhammadiyah at Gandusari District, Trenggalek Regency. The bjects were the restructuring efforts and the values hold by Muhammadiyah board members and managers. The subjects of the study were the branch manager of Muhammadiyah Gandusari, the principal, the vice principals of the school, the teachers, the school committee. The data were collected by administering in-depth interview, documentation and observation techniques. The validity of data was ensured by credibility, transferability, dependability, and confirmability checking techniques. The data were then analyzed in interrelated stages of data display, data reduction, conclusion drawing, and data verification.

3. Findings: Preliminary
3.1. Findings

The Muhammadiyah charity effort is the spirit of the organization. The Muhammadiyah branch organization that has no charity effort is considered meaningless. The presence of Muhammadiyah organization board members should give impact to the surrounding community. As a movement organization, the Muhammadiyah organization board members should hold the attitudes of innovation and creativity in managing the organization. Therefore, the togetherness and the cohesiveness in building relationships are very crucial. After SMP Muhammadiyah Gandusari was closed, Muhammadiyah branch management in Gandusari were confident to continue to develop a charity effort in the educational aspect

which was the public interest. At that time, the choice was to establish a Madrasah Tsanawiyah (MTs) Muhammadiyah. The selection of this type of educational institution, among others, was based on the assumption that in the District Gandusari there was no religious education institution yet.

Based on the data collected through interviews, observation and documentation, it was found that the process of institutional restructuring conducted from Muhammadiyah Junior High School (SMP) to be Madrasah Tsanawiyah (MTs) Muhammadiyah through several stages as follows. The first effort was mutual reflection. Reflection on internal potentials and external potentials were done. Muhammadiyah Junior High School increasingly could not be maintained because there was public demand. Several evaluation efforts resulted in two dimensions of the causes of the closure of SMP Muhammadiyah, namely internal and external dimensions. The internal dimensions, among others, were the decreasing confidence of the board toward the existence of SMP Muhammadiyah, the decreased school performance or quality, low quality of school management, weak internal unity of the institution, and minimal utilization of social capital of Muhammadiyah. Meanwhile, some external dimensions include lack of communications with the local community, the establishment of two SMPNs in Gandusari, the lack of support from Muhammadiyah branch and officials, and the low anticipatory power of social change trends. Both of these dimensions have a strong influence so that the energy and spirit of managers and administrators decreased, which mainly turn off the creativity, innovation, and effectiveness of the organization.

The second process was forming the core team. After the board and prospective managers agreed to establish MTs Muhammadiyah, the first step was to form a core team. It was stated by one of the respondents as follows.

"The board formed a core team consisting of some members of the Muhammadiyah Branch of Gandusari Sub-district and the prospective manager. The core tasks of the core team were ranging from inviting branch and regional leaders, planning and realizing important meetings, taking care of licensing to the District and Provincial Kemenag offices, including to the regional board (PW) of Muhammadiyah East Java ". (W.SW01.PAUPM.03042017).

In other words, the task of the core team was to prepare educational institutions and managers.The core team worked collaboratively, both with internal and external stakeholders of the school. In determining core team members, Muhammadiyah management considers internal and external potentials. Internal potentials include being a member and/or board of Muhammadiyah, having attitudes of loyalty, sincere (in terms of energy, wealth, knowledge, and time), being able to work in team, being collaborative, and having network (individual or group). Meanwhile, external potential include the Ministry of Religious Affairs policy in permitting the establishment of new schools, the individual / group networks, the fact that there was no Madrasah Tsanawiyah in Gandusari. The combination of these two potentials were utilized by the branch manager of Muhammadiyah Gandusari to implement his desire in establishing Madrasah Tsanawiyah (MTs). This was based on the culture developed among the Muhammadiyah where every branch of Muhammadiyah organization must have a charitable effort in accordance with its potential (local wisdom). Some charity efforts that can be selected were in economic, social, educational, health, and art-culture fields. Such charitable efforts are part of the way the organization is positioned as an institution that benefits the people and the nation. The charitable effort of Muhammadiyah can also be interpreted as the implementation of "theology of al-ma'un" and the teachings of Islam that the best human beings are believers, *sholih* and beneficial to others (Surat al-Bayyinah / 98: 7).

The third process was planting the values of the struggle in order to sustain the spirit of doing charity. Indoctrination of values was used as an instrument to nourish the spirit of the managers and managers of business charities. The values embedded and made as a reflection material among others are

the Muhammadiyah values, the spirit of purification of religious practices, the revitalization of the meaning of amar ma'ruf nahyi mungkar, and the values of being Indonesian citizen and Muhammadiyah member.

Dealing with Muhammadiyah values, Muhammadiyah presence in society should have meaning for good thought, attitude patterns, and daily behavior patterns. Da'wah must always apply the principles of knowledge and behavior change with the approach of "empowering". Society needs to be empowered in various aspects ranging from *Tauhid* matter, Islamic teaching, and Indonesia view as well as religion, economics, social, education, health, and art-culture aspects. Muhammadiyah must give the color of change by applying the values taught to the QS. al-Ma'un (now it is known as Al-*Ma'un's* theology.

In terms of the spirit of purification of religious practices, the practice of worship must be adapted to the teachings of the Prophet Muhammad. The socio-cultur condition of society is a factor of religious practice which is not according to Islamic teachings, for example; superstition, bid'ah, singkretisme and so forth. The mission of Muhammadiyah presence is to improve such religious practices so that the presence of dakwah is beneficial to the surrounding community. So the education charity effort becomes urgent.

For *Amar ma'ruf nahyi mungkar* issue, the meaning of this da'wah principle is to conduct activities that are positive, beneficial to the people and the nation, solving the problems of people and nation, reducing the negative impacts, and preventing the occurrence of the helplessness of the people and the nation. Therefore, the establishment of a business charity becomes imperative as the implementation of al-*ma'un* theology.

Related with the spirit of Islam and Nationality, the orientation of dakwah Muhammadiyah is devotion to people and nation. These two objects of dakwah become spirits and binding energies for all administrators and members of Muhammadiyah. That is why, Muhammadiyah still exists and is relevant to the needs of development. Therefore, creativity, innovation, and renewal are the main principles in order to present a da'wah model that has a positive impact.

Table 1. Summary of Restructuring Process of Muhammadiyah School

No	Activity	Aspect of Activity
1	Reflection	▪ Organizational internal dynamics ▪ Organizational external dynamics
2	Establishmen of core teams	▪ Considering internal potentials ▪ Considering external potentials
3	Indoctrination of values of institution's struggle	▪ Muhammadiyah's values ▪ Purification of religious practices ▪ *Amr ma'ruf nahyi mungkar* ▪ The spirit of the Indonesia and ummat

3.2. Discussion

Reflection is a mirror, picture, contemplation and introspection of what we are and have done. Meanwhile, reflecting is the activity of contemplating, reflecting, considering, thinking, for what we are and have done. After realizing that it was not possible to continue SMP Muhammadiyah by considering internal and external factors, Executive Board and managers of SMP Muhammadiyah continued to conduct studies, discussions, and reflections in the form of focus group discussions (FGD). The FGD was

followed by the Muhammadiyah Branch Executive (PCM) of Gandusari and the Regional Board of Muhammad (PDM) of Trenggalek and the SMP Muhammadiyah management staffs once a week. Before the FGDs were conducted, usually a joint prayer (riyadloh) and structured discussion were done. The focus of the discussion ranged from the reorientation of educational institutions, the preparation of action plans, the implementation, and the evaluation. Reorientation is an effort to develop and / or change the type of educational institution that suits the needs of the community. The activity plan drafting includes what steps will be undertaken, who will do the plan, when the plan will be done, who will be involved, and what other institution will be involved. The compilation of activity in the form of activity matrix table is written systematically. Implementation of activities describes what activities are carried out from the preparation and inauguration of institution establishment, as well as monitoring each stage of the activity. Meanwhile, the evaluation of the program is done once a month which is inserted within the routine weekly FGD activities.

The expanded reflection activity involves the external stakeholders of the Muhammadiyah management, both individuals and institutions. Among the external stakeholders are community leaders, religion leaders, youth leaders, women leaders, prospective student parents, higher educational institutions, and business and industry people. The involvement of external stakeholders is to provide the views, ideas, and models of institutional development that most people want. The information obtained from these stakeholders is used as a mandate to be realized by educational institutions and can also be part of the values that will be developed as a school culture [5]. Implementation of activities to realize the mandate of external stakeholders is done by integrating school curriculum with national, religious, and guidance values of the world of work and expectations of parents [6] [7]. The knowledge, awareness, and objectives of the establishment of MTs Muhammadiyah education institutions are parts of the Muhammadiyah *da'wah* model developed in Gandusari for the purification of religious practices. In addition, it was also considered as a long-term strategy for the existence and continuity of Muhammadiyah's struggle in giving the real contribution to the people and nation.

The decision to establish Madrasah Tsanawiyah (MTs) Muhammadiyah has been unanimous. To carry out the decision, the core team as the initial school development team was formed. One of the core team's tasks was in preparing the MTs Muhammadiyah. They also develop a good school culture. The school culture is urgent because it can drive the growth of school atmosphere, school culture, and the growth of cooperation among the founders [8] [9]. The development of school culture can be the foundation for MTs Muhammadiyah principals to accelerate the growth of quality schools. Discipline, cooperation, and optimization of the usefulness of each individual and group of school stakeholders is a social capital for schools. The core team is headed directly by the principal in driving school culture maintenance activities by doing joint reflection [10]. Collective reflection is done routinely in the form of FGD every week by involving all elements of school stakeholders (both internal and external). This model also serves to test the commitment and loyalty in developing the school [11]. Cooperation, loyalty, discipline, and commitment have become the character of the branch of Muhammadiyah (PCM), Gandusari. The character thus becomes the instrument to realize a quality school so that today MTs Muhammadiyah became one of the schools that many people demand.

FGD reflection objects include the school's internal and external potentials. The results of reflection are aimed at improving the principal's leadership system, school culture, and the development of the school's mission vision. Every element of the stakeholders involved in the FGD conveys ideas, ideas, expectations, and desires to reflect which are then summarized as mandates. The vision of the mission, based on the stakeholders' mandate, is further elaborated and developed in the preparation of curriculum and learning. According to previous research results, in general an effective school culture can be measured from curriculum and rigorous instruction, assessment and accountability, teacher effectiveness and professional growth, student and family involvement, stakeholder engagement, effective leadership,

organization and structure, and sustainability [12]. The cultures to gather and to cooperate that have existed before the establishment of MTs Muhammadiyah were parts of positive cultures that need to be developed. Regular and structured meetings as the core team did can generate ideas and a good work plan. The core team succeeded in formulating the establishment time schedule of MTs Muhammadiyah starting from the stages of preparation, planning, execution, and evaluation.

The school culture is the daily quality of the everyday atmospher manifestation of rules, policies, norms, work-practices, work habits, and leadership style of the principal and the response of all staffs of the institution. Also, it can be interpreted as the spirit and belief that underlies the birth of the rules, norms and values that govern how individuals work. It is also the structure that governs how each component of the school establishes a formal and informal relationship with people and / or other institutions. It is also work system or procedure that governs how work habits should be owned by the head and other school elements. In other words, school culture is a blend of values, beliefs, assumptions, understandings, and expectations that school principals and other stakeholders believe, and it serves as a guide for behavior and as a solution to problems faced in school. Rules, policies, order, and the orientation of relationships between individuals within the school are developed based on the values and beliefs that form the basis. The basis of school development can come from the teachings of religion, nationality, organizational goals (foundations) where schools take shelter, and / or teachings of religious organizations / community. The fundamentals of the development value of MTs Muhammadiyah Gandusari were derived from religious doctrine, nationality, and Muhammadiyah principles [13] [14]. These values and beliefs are used as instruments of doctrine / teachings that form the basis of how to think, behave, and behave in developing quality school culture.

There are three stages of development of quality school culture, namely; the development on the level of spirit and values, the development on the technical level, and the development at the social level. The development of school spirit and values begins by identifying different spirits, values, beliefs, theologies, dogmas, and teachings about the optimization of charity effort that benefit the surrounding community. The values that encourage, motivate, and hope for the development of high school culture in MTs Muhammadiyah Gandusari, include the values of the Muhammadiyah, the purification of religious practices, the *amar ma'ruf nahyi mungkar*, and the spirit of Indonesian and Islam. These values are indoctrinated into the minds of management and managers of MTs Muhammadiyah, through regular meetings, work meetings, morning teaching, and formal institutional meetings. The development of the technical level is done after the principal along with stakeholders successfully identifies the spirit and values by developing various management work procedures, management toolkits, and school-based management work habits that are reflected from beliefs and the foundations of school-building theology. The creation of a framework and various work guidelines is thus done through a series of workshops involving all school stakeholders so that the level of participation is high. The high level of participation of all stakeholders in the creation of a work framework, work system, or software of the institution works allows a high level of input and successful implementation. Development of social level is the process of implementation and institutionalization so that it becomes habit (work habits) in school and outside the school. In practice, this social stage is the publication of various norms, such as policies, rules, and other school regulations, including the unwritten policies the principal has conveyed in formal and non-formal meetings.

4. Conclusion

Based on the findings on the restructuring process at Muhammadiyah school, it can be concluded that the restructuring of the Muhammadiyah charity effort was first done through reflection which resulted in finding the decreasing of the confidence of the board toward SMP Muhammadiyah, the decreasing of school quality, the lack of quality of school management, the weak internal unity of the

institution, the lack of utilization of social capital owned by Muhammadiyah, the lack of communication with the local community, the establishment of two SMPN in Gandusari, the lack of support from Branch organization of Muhammadiyah, and the lack of anticipatory power against the tendency of social change. The second process was forming a core team who prepare educational institutions and managers. This team works collaboratively, both with internal and external stakeholders of the school. The elements of the core team were Muhammadiyah managers who are members and / or administrators of Muhammadiyah, loyal, sincere (manpower, wealth, knowledge, and time), able to work team, collaborative, and have network with individuals and / or groups. The third process was the cultivation of the values of the struggle in order to sustain the spirit of charity effort. Among others are the values Muhammadiyah, the spirit of purification of religious practices, the revitalization of the meaning of amar ma'ruf nahyi mungkar, and the values of Indonesia and Muhammadiyah.

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