Cultural Values of Education at the Sumatra Thawalib Islamic Boarding School Parabek, Bukittinggi

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Abstract: This study aims to find the meaning and describe the management of organizational culture change in the educational environment at the Sumatra Thawalib Islamic Boarding School, Parabek. The research method used in this research is qualitative with the type of phenomenological study. The instrument in this research is the researcher himself. Data collection techniques are used in the form of in-depth interviews, participant observation, and documentation. The guarantee of the validity of the data is carried out by triangulation of sources and increasing the persistence of researchers in understanding each data obtained. The results showed that the management of organizational culture change in the educational environment at the Sumatra Thawalib Islamic Boarding School, Parabek is contained in the acronym "THAWALIB" which consists of (1) Taqwa; (2) himmah; (3) Ahl al-'ilmi wa al-'worship; (4) Wara'; (5) Trust; (6) Layin; (7) Istiqomah; (8) Birrul. The core values of the management of organizational culture change as stated in the eight core values are reflected in various aspects of life that exist in the Educational Institutions at the Sumatra Thawalib Islamic Boarding School, Parabek, Bukittinggi. The management of organizational culture change which is reflected in the acronym for the name of the Islamic boarding school is also the core values of how the educational institution is run to achieve the vision, mission, and goals that have been set. The novelty of this research lies in the analysis of quality culture which is not only written in the slogan, but also embodied in the activities of all school members, so that this research really contributes to changing the culture of quality as an important point for schools in improving the quality of education.

pengelolaan perubahan budaya organisasi di lingkungan pendidikan di Pondok Pesantren Thawalib Sumatera Parabek Bukittinggi tertuang dalam akronim ‘THAWALIB’ yang terdiri dari (1) Taqwa; (2) himmah; (3) Ahl al-’ilm wa al-’ibadah; (4) Wara’; (5) Kepercayaan; (6) Berbaring; (7) Istiqomah; (8) Birrul. Nilai-nilai inti pengelolaan perubahan budaya organisasi yang tertuang dalam delapan nilai inti tercermin dalam berbagai aspek kehidupan yang ada di Lembaga Pendidikan Pondok Pesantren Thawalib Sumatera Parabek Bukittinggi. Pengelolaan perubahan budaya organisasi yang tercermin dalam akronim nama pondok pesantren juga menjadi nilai inti bagaimana lembaga pendidikan dijalankan untuk mencapai visi, misi, dan tujuan yang telah ditetapkan. Kebaruan penelitian ini terletak pada analisis budaya mutu yang tidak hanya tertulis dalam slogan, tetapi juga diwujudkan dalam kegiatan seluruh warga sekolah. sehingga penelitian ini benar-benar berkontribusi mengubah budaya mutu sebagai poin penting bagi sekolah dalam meningkatkan mutu pendidikan.

**Keywords:** Cultural Values, Islamic Boarding School, Education Environment, Management of Cultural Change, Management of Education Sumatra Thawalib Parabek

**INTRODUCTION**

Education is one of the important areas in developing the potential of students to become complete human beings, intelligent in mind and mind, and with good character (Safrizal et al., 2021, 2022; Suryana et al., 2021). This is as stated in Law Number 20 of 2003 concerning the proclaimed national education goals. This noble goal is one of the tough jobs for agencies and institutions that take shelter in the realm of education. This is because the estuary of success in realizing the goals of national education relies on institutions engaged in learning as the spearhead of the expected changes (Karлина et al., 2018; M. Khoiri, 2020; Widodo, 2017). The achievements as referred to in the previous paragraph cannot be separated from the elements of management as a vehicle to ensure that education and learning are carried out following the main tasks and functions and are related to the achievement of the vision and mission carried out to support the goals of national education.

An educational institution is a place where the educational service process takes place which continuously strives to make changes both in terms of substance and management following the development of science, technology, politics, demography, and globalization to be able to provide conducive educational services in the context of optimizing the potential development of students and fulfillment of community demands for good educational services (Rony, 2021; Suryanti, 2018; Syamsuri, 2013). Educational institutions that are not able to provide educational services following the demands of the community and are unable to adapt to the development of science and technology are believed to be of no interest to the public or students and will gradually experience inertia which will eventually die.

Changes in educational institutions are a necessity to provide educational services that meet the demands of the community or stakeholders. Change is an activity to change the way of thinking and doing things so that there is a difference between what was done before and after (Baker, 2017; Eger & Prášilová, 2020; Salfi & Saeed, 2007). In other words, change is a shift from the present state to the desired state in the future (Glusac et al., 2015; Rauf et al., 2014; Zabat et al., 2021).
Change always implies the transition of the previous state (the before condition) into the after condition (Anggraini et al., 2022; Sapariah, 2017; Siregar, 2018). The Sumatra Thawalib Islamic Boarding School Parabek is an Islamic educational institution managed by the Sheikh Ibrahim Musa Foundation, founded in 1910 by Sheikh Ibrahim Musa or better known as "Inyiak Parabek". The Sumatra Thawalib Parabek Islamic Boarding School, as an organization providing Islamic religious and religious education, cannot avoid the influence of the development of the internal and external environment which in turn will affect the existence or survival of the Sumatra Thawalib Parabek Islamic Boarding School. The Sumatra Thawalib Islamic Boarding School Parabek must be responsive and adapt to the development of the external environment and the needs of the internal environment by making changes. Changes in the external environment include ideology, politics or laws, and government, economic and socio-cultural policies. Meanwhile, the internal environment consists of changes in organizational structure, improving the management of educators and education personnel, increasing the ability of educators and education personnel, organizational culture, utilization of technology, and work mechanisms (Kaufman et al., 2019; Narayan, 2016; Wulandari & Nugroho, 2020). Changes made by the Sumatra Thawalib Islamic Boarding School Parabek need to be managed to adapt to the development of the internal and external environment to maintain the sustainability or existence of the Parabek Sumatra Thawalib Islamic Boarding School.

From the results of the grand tour that the author has done, it can be seen that phenomena at the Sumatra Thawalib Islamic Boarding School Parabek are: (1) Established in 1910 with a halaqah learning system in 1921 until now it has held classical learning, (2) Implementation of education, model boarding schools and madrasas, (3) The learning curriculum for madrasas uses the national curriculum and for Islamic boarding school learning uses the curriculum of Islamic boarding schools, (4) the head of Madrasah Aliyah and Tsanawiyah is responsible to the leader of the boarding school. (5) Recruitment of educators and education personnel is carried out openly in other words providing opportunities for all citizens to become prospective educators and education personnel following the requirements. (6) Information on the recruitment of educators and education personnel is published in local and national print media and on the website of the Sumatra Thawalib Parabek Islamic Boarding School. (7) Educators and education staff who have been appointed as permanent employees of the foundation are not allowed to register or apply to other institutions. If it is found that educators and education staff are applying for jobs at other institutions, the employment relationship is terminated or dismissed as educators and education staff at the Sumatra Thawalib Islamic Boarding School Parabek. (8) Do not accept seconded civil servants (PNSD teachers) and teachers who teach to fulfill mandatory teaching hours to obtain professional allowances. (9) Guidance and development of educators and education personnel is carried out through teacher capacity-building training (KKG, MGMP, and workshops) in collaboration with teacher training institutions, both in the regions and at the center.

Based on the phenomena that have been stated above, there has been a change in the Sumatra Thawalib Parabek Islamic Boarding School towards the achievement of the vision, namely "to become a superior Islamic education center that builds the generation of khairu ummah". In addition to the visible phenomena, research on the management of changes in the Sumatra Thawalib Parabek Islamic Boarding School was carried out based on the results of research that have been carried out by researchers such as research on
the management of changes in Islamic boarding schools from the aspect of the educational model, institutional (development of levels and educational units), agents of change, time change and the purpose of the change. Furthermore, other studies related to changes in Islamic boarding schools from aspects of administrative modernization, structural differentiation, and capacity expansion (facilities and infrastructure) (Jumadan, 2017; Sabarudin et al., 2022; Sapariah, 2017; Syamsuri, 2013). The same thing was also done by researching the integration of character education in SMP Pondok Pesantren Nurul Ikhlas, discussing the value of character implanted in the learning process, the role of the leader of the boarding school/kiyai in shaping the character of the santri/students, the programs and activities carried out by the principal in managing the integration of character education into the elements of school management and education management models in combined educational institutions (pesantren and junior high schools) (Hadiyanto, 2015; Haeruddin et al., 2019; M. Khoiri, 2020). Some of these studies are strengthened by other research related to pesantren research and social change emphasizing aspects of the education/learning system, the location of pesantren and nashab and nashab kyai (Hambali, 2014; Jamaluddin, 2012; Q. Khoiri, 2019). Furthermore, in the article entitled Pesantren and Globalization, he stated changes in pesantren about infrastructure/facilities and infrastructure, changes in the managerial pattern of pesantren, changes in the attitude of pesantren from closed to open, and the attention of the government.

Based on the phenomena seen in the Sumatra Thawalib Islamic Boarding School in Parabek and previous studies that are different from the research the author did, the authors are interested in conducting research on the management of cultural change in the educational environment at the Sumatra Thawalib Islamic Boarding School Parabek. This study aims to describe and find the meaning of cultural change management in the educational environment that is implemented and becomes the core value of this Islamic boarding school. The novelty of this research lies in the analysis of quality culture which is not only written in the slogan, but also embodied in the activities of all school members. So that this research really contributes to changing the culture of quality as an important point for schools in improving the quality of education.

METHOD
The type of research used is qualitative research with a phenomenological approach. This approach was chosen because it is following the purpose of the study, namely, to describe and find meaning from the management of learning environment education which is interpreted as the thawalib parabek Bukittinggi Islamic boarding school. This research was conducted at the Sumatran Thawalib Islamic Boarding School, Parabek, Bukittinggi. The data collected in this study include education management which is focused on the culture applied in the research place. Data collection was carried out by conducting in-depth interviews conducted by researchers with data sources that included leaders of Islamic boarding schools, foundations, education, and education staff and students. In addition, the researcher also conducted participant observation and documentation studies to ensure that all the data sought were properly explained. To ensure validity, researchers extended the research period to obtain completely saturated data and triangulated sources.

RESULTS AND DISCUSSION
Results
Educational management which is focused on the habituation culture that occurs at the Sumatra Thawalib Parabek Islamic Boarding School.
School (PPTSP) is divided into several sub-sections consisting of; (1) Taqwa culture, (2) Himmah, (3) Ahl al-‘ilmi wa al-‘worship, (4) Wara', (5) Amanah, (6) Layyin, (7) Istiqamah and (8) Birrun.

**Taqwa Culture (Balance of Values)**

The culture of piety is one of the targets of cultural change at the Sumatra Thawalib Islamic Boarding School in Parabek. Taqwa can be interpreted as a balance between carrying out Allah's commands and staying away from Allah's prohibitions. From the analysis of the data obtained through field notes, observations, and interviews, it can be seen that:

*Changes in the culture of piety are carried out by urging and inviting educators and education staff as well as students to carry out orders and stay away from Allah's prohibitions through writings and pictures/posters on the walls of office buildings and banners. (CL/29/4/2021)*

The invitation to cover the genitals for Muslim women and become students with noble character as shown in the following picture.

![Figure 1. Banners containing the Appeal to Cover Aurat;](image)

In addition to invitations and appeals, changes in the culture of piety were also found based on the results of interviews and field notes as documented as follows.

The policy and behavior of the leader of the Sheikh Ibrahim Musa Foundation who asked for the construction of RUSUNAWA/student dormitories financed by the Ministry of PUPR to be stopped because it was not following the bestek. Stop all activities when the call to prayer is heard and go to the mosque to pray in congregation. Educators, education staff and students carry out sunnah fasting on Mondays and Thursdays. Refusing to enter the Olympics because of paying for the insert. Dress to cover the genitals when exercising or carrying out extracurricular activities. Refusing to change student report cards to meet the quota for entering PTN through the invitation line. (CL02/WWC05)

From the data above, the change in the Taqwa culture of the Sumatra Thawalib Islamic Boarding School Parabek (PPSTP) is carried out by showing the behavior of carrying out orders and abandoning the prohibition of Allah SWT. The behavior of carrying out strictly the commands of Allah SWT can be seen from the invitation to deeply carry out religion (liiyatafaqqahufiddiin), covering the genitals, having character, living clean and healthy, stopping all work when the call to prayer is sounded, and rushing to the mosque, sunnah fasting Mondays and Thursdays, praying congregation every time, imitating the Prophet Muhammad SAW to exercise. Meanwhile, the behavior of staunchly avoiding all God's prohibitions can be seen in the behavior of refusing the construction of Rusunawa which is not following the bestek, rejecting all forms of fraudulent student report cards so that children can be accepted at state universities through invitations.

**Himmah (A strong desire)**

Himmah is one of the organizational cultures of the Sumatra Thawalib Parabek Islamic Boarding School which is defined as a
A strong desire to work smart, fast, thorough, and provide the best service with extraordinary predicate. Based on the analysis of field notes data, it is obtained that himmah is implemented in the form of the Sumatra Thawalib Parabek Islamic Boarding School in improving the worship of students. Based on the analysis of the data obtained through field notes and interviews, it was revealed that:

*The improvement of santri worship is carried out through the implementation of prayer services at the beginning of time in the congregation in the mosque. Santri perform circumcision prayers, and circumcision fasting on Mondays and Thursdays. The implementation of santri worship, both mandatory worship, and circumcision, is supervised by the worship coordinator, teachers, and dormitory builder. (WWC05/CL13)*

From the data above, it is illustrated that improvements to the implementation of santri worship are carried out by asking students to pray in congregation at the mosque and carry out circumcision fasting on Mondays and Thursdays which are supervised by the teacher worship coordinator and the hostel supervisor.

*Ahl al-'ilmi wa al-'ibadah (knowledgeable and charitable)*

Ahl al-'ilmi wa al-'worship is one aspect of change management from the cultural side of the Sumatra Thawalib Parabek Islamic Boarding School which is defined as a culture that always seeks to add or study knowledge to add insight and skills for both leaders and educators and education staff. The knowledge gained must be practiced so that it becomes an example or role model for students and the community. Based on the data obtained from interviews with Erinal and field notes, it is shown that:

*The Ahlul Ilmi culture is carried out through several activities, including Teacher Working Groups (KKG), Subject Teacher Consultations (MGMP), training, seminars, book reviews, further education, and sharing of knowledge gained through training. (WWC14/DOC06)*

From the data above, the culture of knowledge or studying, adding insight and skills is carried out through KKG activities, MGMP, training, further education, and book review. Book review activities as shown in the following picture.

![Figure 2. Subject Teacher Deliberation Activities](image)

Meanwhile, the culture of practicing knowledge can be seen in the behavior of the leaders of the Sumatran Islamic Boarding School Thawalib Parabek, the heads of madrasa units, dormitories, general sections, and students carrying out their respective worship and duties. Based on the data obtained from the field notes, it is illustrated that:

*When the call to prayer sounded, all activities at PPSTP were stopped. PPSTP leaders, unit leaders, madrasas, dormitories, general divisions, and students go to the mosque to perform congregational prayers at the beginning of time. Leaders, educators, and education staff must practice knowledge both in worship and carrying out their duties and be an example for students and the community. (CL29/DOC15)*

From the data above, the wal worship culture is reflected in the implementation of prayer
services at the beginning of time in the congregation, carrying out tasks, and avoiding activities that are prohibited by religion such as dating and smoking among leaders, educators, and education staff as well as students. Prayer activities in the congregation of educators, education staff, and students of the Sumatra Thawalib Islamic Boarding School Parabek.

![Figure 3. Santri Perform Congregational Prayers](image)

Wara’ (Integrity)
Change management in the aspect of wara culture or integrity is defined as a commitment to participate 100%, be responsible, trustworthy, and keep promises. Wherever, whenever and under any conditions to achieve the dream, to develop the Sumatra Thawalib Islamic Boarding School Parabek. Based the analysis of interview data with Zulfahmi (2021); Deswandi (2021); Mukhlis (2021) shows that:

Terminate employees of the Sheikh Ibrahim Musa Parabek Foundation who apply as candidates for State Civil Apparatus (ASN/CPNS), educators and education staff are present at PPSTP every working day from 7.10 to 15.30, educators are not allowed to teach in other madrasas/schools, are not allowed to leave PPSTP on hours of study, does not accept teachers seconded by the Ministry of Religion and the Chair of the Foundation for Education and HRD is present every working day. (WWC26/27/28)

From the results of data analysis on wara culture, on the one hand educators are required to carry out obligations, on the other hand, the Foundation provides educators and educational staff rights by applicable regulations.

Amanah (Trusted)
The management of change in the cultural aspect of trust at the Sumatra Thawalib Islamic Boarding School Parabek is reflected in the behavior of educators and education staff in carrying out tasks by the staffing regulations of the Sheikh Ibrahim Musa Parabek Foundation. Based on the results of interview data analysis with Zulfahmi (2021) that:

Educator Z’s refusal of the request of the parents of the students for the punishment to be expelled from the Sumatra Thawalib Parabek Islamic Boarding School which was imposed on their child for committing a serious offense (dating) was revoked, even though Educator Z was a close friend of the santri’s parents. The trust to the money deposited by students is also given a termination sentence from the employee of the Sheikh Ibrahim Musa Foundation. If a minor violation is given a warning letter (SP). (WWC26)

The data above illustrates the culture of trust in giving punishment to educators and students who violate or do not implement the regulations set by the Sheikh Ibrahim Musa Foundation and PPSTP.

The data above illustrates the culture of trust in managing BOS/BOM funds because it involves foundations, leaders of Islamic boarding schools, madrasa leaders, and the Regional Office of the Ministry of Religion.
starting from submission, delivery, use, accountability, and evaluation. The implementation of the budget is based on the document of the results of the work meeting that has been approved by the Foundation. Budget requests are made through a Request for Payment of Money (SPMU). Based on the analysis of interview data with Masrur Sahar (2021); Susi Zahrawati Muis (2014) illustrated that:

The implementation of the budget is based on the results of the PPSTP working meeting documents that have been approved by the Foundation. The activity budget request is made through a Request for Payment of Money (SPMU) a month before the activity is carried out. SPMU can be submitted if you have completed the previous month's SPJ. (WWC18/19/22)

From the data above, the implementation of the budget is guided by the document of the work meeting of the Sumatra Thawalib Parabek Islamic Boarding School which has been approved by the Foundation, and the budget request through the SPMU submission. The SPMU application can be made after completing the SPI on the use of the previous funds. The budget implementation mechanism as above is a form of trust culture in implementing programs and budgets at the Sumatra Thawalib Islamic Boarding School, Parabek. The trust in carrying out work as an educator is shown by the teacher carrying out the task. The results of the field note data analysis illustrate that:

At 7.10 all educators and education staff were present. At 7.15, educators and education staff welcomed the arrival of students at the gate and shook hands with students. At 7.30 the gate was closed by security, and students who were late stood outside the gate. The teacher who taught in the first hour had already gone to class. The gate was reopened by security after the discipline coordinator teacher asked security to open the gate and students who were late entering the gate were supervised by the coordinating teacher. Students who are late are allowed to enter class after obtaining permission from the disciplinary coordinator teacher. (CL15/DOC8/CL16)

Furthermore, the trust in carrying out the duties of educators. The results of interview data analysis with Ilham (2021) show that:

The teacher carries out the work of making lesson plans or lesson plans, carrying out learning, and evaluating learning. In addition, the teacher shows behavior that can be an example for students, such as dressing according to the Shari'a, not smoking, and not being late. (WWC14/12/2021).

From the data above, it is shown that teachers are trustworthy in carrying out their duties, namely making lesson plans or lesson plans, carrying out learning and evaluating learning, and behaving that can be role models for students. Trust in implementing the rules is one of the cultures of trust that needs to be shown by educators and education staff not only when carrying out activities in PPSTP but also in carrying out activities outside of PPSTP.
Analysis of interview data with Ilham (2021) shows that:

The implementation of activities outside the PPSTP such as reihlah (walking) remains mandated by regulations for employees of the Sheikh Ibrahim Musa Foundation, for example dressing according to sharia. The cars driven by male educators and education staff are different from women. (WWC/1/5/2021)

From the data above, it is illustrated that the mandate in implementing regulations is not only when carrying out activities at the Sumatra Thawalib Islamic Boarding School Parabek but also outside the Sumatra Thawalib Islamic Boarding School Parabek.

From the data above, it is illustrated that the culture of trust is carried out in the management of students by providing punishment for students who violate the rules, in addition to inviting all students to comply with applicable regulations. In addition to the mandate to manage students from the aspect of the punishment, the mandate to manage students is also seen from the aspect of grade promotion. Analysis of interview data with Susi Zahrawati Muis (2014); Azhar Sutan Saidi (2021) shows that:

The criteria for a student's grade increase have been determined from the cognitive, affective, and psychomotor aspects. The decision to upgrade the class of students is based on the criteria for cognitive, affective, and psychomotor achievement of students not based on other criteria that are not by the rules set by the Sumatra Thawalib Islamic Boarding School, Parabek. WWC/31/1/2014.

From the data above, the culture of trust in determining the grade of students refers to the criteria set by the regulations of the Sumatra Thawalib Islamic Boarding School Parabek. The culture of trust is not only intended for educators and education staff but also for the leadership of the Foundation to supervise the implementation of programs that have been approved in work meetings. Analysis of interview data with Muzakir (2021) illustrates that:

The Chairperson of the Sheikh Ibrahim Musa Foundation supervises the implementation of programs that have been approved and determined in a working meeting (work meeting) through regular meetings with PPSTP leaders, heads of madrasa units, dormitories, and the Head of General Affairs, coordinators and teachers. (WWC/ 30/4/2021)

From the data above, the foundation supervises the implementation of the program through meetings with PPSTP leaders, madrasa leaders, dormitories, the general head of the division, coordinators, and teachers. The culture of trust is also seen in the implementation of learning activities.

Layyin (Be Gentle)

Layyin can be interpreted gently, meaning that the process of providing education at the Sumatra Thawalib Parabek Islamic Boarding School is based on exemplary, kind words, respecting the contributions of others, and believing that
Allah SWT always protects, blesses, and blesses all activities carried out to achieve goals. Analysis of field note data shows that:

PPSTP said thanks and prayers in written forms to the waqf giver, some of which were written in the form of inscriptions pasted on the walls of the classroom which provided information that this classroom was built from someone’s waqf. CL/29/4/2021.

From the data above, it is illustrated that good words in the form of prayers and thanks, and appreciation is conveyed to the people who provide waqf for the construction of facilities and infrastructure for the Sumatra Thawalib Islamic Boarding School Parabek. Inscriptions of thanks and prayers to donors for the construction of classrooms, as shown in the following picture.

![Figure 4. Thank you and prayers for local development waqf learning PPSTP](image)

Furthermore, the analysis of interview data with Masrur Sahar (2021) illustrates that:

Facilities and infrastructure are built through waqf which always flows from parents of students and the community from waqf in the form of cement to local waqf learning. (WWC/7/5/2021).

From the data above, it is illustrated that the blessings and blessings of Allah Subhanahuata'la are always obtained by the Sumatra Thawalib Parabek Islamic Boarding School, as evidenced by the community waqf which always flows for the construction of facilities and infrastructure. The layyin culture is also seen in welcoming the arrival of students every morning at the gates of the Sumatra Thawalib Islamic Boarding School in Parabek. Analysis of field note data shows that:

At 7.15 the educators and education staff stood at the gate to welcome the students and greet the students. Students who arrive late are standing outside the gate and are allowed to enter the classroom after obtaining permission from the coordinating teacher. The entry permit is given after the student explains the reason for the delay and carries out the punishment given by the coordinating teacher for being late. Like picking out the trash, sweeping, and mopping the floor. CL/30/5/2021.

In addition, the layyin culture can also be seen in the behavior of the coordinating teacher who allows students who are late to come to class after undergoing sanctions because they are late. Welcoming activities for students at the gates of the Sumatra Thawalib Islamic Boarding School in Parabek, as shown in the picture below.

![Figure 5. Educators Welcoming the arrival of male students](image)
Furthermore, layyin culture can be seen in the orientation of new students, namely the activity of introducing the Sumatra Thawalib Parabek Islamic Boarding School and the environment to new students, so that students are expected to have a complete picture of the Parabek Sumatra Thawalib Islamic Boarding School. Field note data analysis illustrates that:

New student orientation activities, filled with a material presentation by resource persons by presenting PPSTP history material, the organizational structure of the Foundation and PPSTP, PPSTP regulations, students’ rights and obligations, introduction to the PPSTP physical and social environment, and learning models in PPSTP. (CL/22/5/2021).

The data above describes the culture of gentleness by introducing and providing understanding to students about the Sumatra Thawalib Parabek Islamic Boarding School and its environment so that the students can adapt to the environment of the Parabek Sumatra Thawalib Islamic Boarding School. Exemplary in carrying out worship is part of layyin culture, as can be seen from the implementation of congregational prayers which are marked by the call to prayer. Data analysis shows that:

The call to prayer sounded, and all educators, education staff, and leaders headed to the mosque to pray together. The worship coordinator teacher was already at the mosque supervising the implementation of the congregational prayers of students. Meanwhile, leaders, educators, and education staff who have performed ablution enter the mosque and perform sunnah prayers. Students who are late to enter the mosque must pray outside the mosque. (CL/19/6/2021).

From the data above, it is illustrated that leaders, educators, education staff, and worship coordinators show exemplary in carrying out congregational prayers and are expected to be followed and imitated by students. The Sumatra Thawalib Parabek Islamic Boarding School invites people who have stalls in the Sumatra Thawalib Parabek Islamic Boarding School to work together to support the santri worship program, especially during congregational prayers by staying in touch and inviting shop owners to formulate the contribution of the community stall owners in supporting the santri worship program. Analysis of field notes data at work meetings shows that:

The contribution of the community that owns the stall is highly expected to remind the students who are in the stall to pray in the congregation because it is still seen that the students are in the shop during congregational prayers. The Sumatra Thawalib Islamic Boarding School, Parabek, visited the stall owners to stay in touch and invited the shop owner’s meeting to look for the contribution of the shop owners to support the santri worship program. (CL/10/6/2021).

From the data above, it is illustrated that gathering and inviting the community to seek forms of community contribution is an effort to involve the community to participate in supporting the activities of the Sumatra Thawalib Parabek Islamic Boarding School, especially in the implementation of santri worship.

Istiqomah (Teguh Pendirian)
Management of change in the cultural aspect of the steadfast establishment (istiqamah) can be seen from istiqamah towards the yellow book learning program, facilities, payroll system, learning assessment,
and the implementation of sanctions or punishments for both students and educators and education staff. Analysis of field note data shows that:

*The Sumatra Thawalib Islamic Boarding School in Parabek makes the yellow book subject a mandatory subject because learning the yellow book gives students the ability to understand Qawaid as a tool to understand other books that are referenced in Islam.* (CL/20/5/2021).

From the data above, the Islamic Boarding School of Sumatra Thawalib Parabek is consistent in learning the yellow book because it forms the competence of students in understanding Qawaid as the basis for understanding the books that are the source of Islamic teachings. The istiqamah culture is not only firm or consistent but also accepts and is grateful for what it has, such as physical facilities. Analysis of interview data with Ilham (2021) shows that:

*The Sumatra Thawalib Islamic Boarding School, Parabek, accepts and is grateful for the facilities it has, regardless of its condition, shape, and amount. A sense of istiqamah and gratitude is shown by managing, utilizing, and maintaining optimally owned facilities.* (WWC/14/12/2021).

From the data above, it is illustrated that the Sumatra Thawalib Islamic Boarding School Parabek is istiqamah, grateful for the facilities it has, and utilizes and maintains the facilities optimally. Furthermore, istiqamah is accepting the payroll system and the amount of salary received and being grateful for the salary received. Analysis of interview data with Nofitri (2021b) shows that:

*The payroll system is patterned in the form of basic salary, allowances, general salary increase and merit increase, honorarium. The pattern of remuneration of educators and education staff during the probationary period (prospective foundation employees) is different from the pattern of remuneration for educators and education staff who are already employees of the foundation. In addition to salaries for educators and education staff, rewards are also given.* (WWC/1/5/2021).

From the data above, the Sumatra Thawalib Islamic Boarding School Parabek is consistent with the system and pattern of payroll that was created. Educators and education personnel are steadfast in accepting the system and pattern of remuneration that have been established by the Foundation. In the management of students, punishments are also carried out for students who violate the rules, ranging from minor violations to serious violations such as courtship. Although there are efforts and approaches made by parents to teachers so that their children are free from punishment. Analysis of interview data with Zulfahmi (2021) shows that:

*The Sumatra Thawalib Islamic Boarding School, Parabek, punished students who committed serious violations by expelling them. Teachers who commit serious violations are also given a stop sentence. Educators and education personnel who commit violations are sent home and commit minor violations are given a warning letter (SP).* (WWC/6/5/2021).

The data above shows that the Sumatra Thawalib Islamic Boarding School Parabek is consistent with the regulations of the Foundation's employees by giving punishment to educators, education staff, and students who violate it. There was an idea that was conveyed by the madrasa leadership in the
work meeting of the Sumatra Thawalib Parebek Islamic Boarding School to change the value of student report cards so that the quota given by state universities in the new student admission system at State Universities through the invitation route could be met by the Sumatra Thawalib Islamic Boarding School Parebek. The idea put forward was rejected by the work meeting participants. Field note data analysis illustrates that:

The Sumatra Thawalib Islamic Boarding School will not make changes to the student report card scores to meet the quota for entering state universities from the Parabek Sumatra Thawalib Islamic Boarding School. The students who will enter to meet the quota are students who have academic abilities, not students who enter because they change their report cards. The Sumatra Thawalib Islamic Boarding School Parabek adheres to the values of honesty, even though no students are accepted into State Universities by invitation. CL/11/6/2021.

From the data above, the Sumatra Thawalib Islamic Boarding School Parabek does not change the value of the student report cards to meet the quota.

**Birrul (Berbuat Baik)**

Management of change in the cultural aspect of Birrun is a change in the cultural aspect of doing good and empathizing with people. Respect others and accept diversity as rahmatan lil’alamin. From the field note data, it is illustrated that:

Public complaints against the Sumatra Thawalib Parabek Islamic Boarding School such as the high cost, only the rich can study at the Parabek Sumatra Thawalib Islamic Boarding School responded to the Parabek Sumatra Thawalib Islamic Boarding School by helping people who have difficulty paying the entrance fee in installments. In addition, it frees entry fees for the Banuhampu community if they graduate from elementary school or MI with a math score of 9 or rank I. In addition, it also provides opportunities for 10 Banuhampu people who want to study at the Sumatra Thawalib Islamic Boarding School in Parabek but are not economically capable. CL/10/6/2021.

From the data above, the Sumatra Thawalib Islamic Boarding School Parabek is doing good or helping people who have good academic abilities but do not have the economic capacity by providing education fee waivers by paying in installments or freeing entry fees in accordance with the regulations set by the Foundation. In addition, the Sumatra Thawalib Parabek Islamic Boarding School in doing good conducts recitation activities with the people of Banuhampu District. Data analysis of field notes and interviews with Azhar Sutan Said, (2021) shows that:

The Sumatra Thawalib Islamic Boarding School Parabek held monthly recitations with the people of Banuhampu District. The recitation is held at the Parabek Grand Mosque on the third Monday of every month starting at 9 am. The lecturers at the recitation were teachers from the Sumatra Thawalib Islamic Boarding
School, Parabek. The people who took part in the recitation were picked up and delivered using a car at the Sumatra Thawalib Islamic Boarding School, Parabek. (CL/13/5/2021)

From the data above, doing good is done by the Sumatra Thawalib Islamic Boarding School in Parabek through recitation activities with the community. The lecturers in the recitation are teachers from the Sumatra Thawalib Islamic Boarding School, Parabek. The people who took part in the recitation were picked up using a car at the Sumatra Thawalib Islamic Boarding School. Recitation with the community is shown in the image below.

![Monthly community recitation with the Sumatra Thawalib Islamic Boarding School in Parabek](image)

**Figure 6. Monthly community recitation with the Sumatra Thawalib Islamic Boarding School in Parabek**

**Discussion**

Based on the results obtained, it can be seen that the management of cultural change in the educational environment at the Pondok Pesantren Sumatera Thawalib Parabek (PPSTP) includes the values contained in the acronym name "THAWALIB". Cultural changes in the educational environment at PPTSP are the colors and characteristics for the entire academic community, both teachers, education staff, and students who experience the educational environment at PPTSP. Some cultures in the educational environment that become the spirit in the implementation of character education and values for prospective graduates of PPTSP students are the culture of Taqwa which is reflected in the cessation of all activities during the call to prayer, even all activities are stopped and must attend congregational prayers.

Changes in organizational culture on aspects of the educational environment at PPTSP are essentially in line with some of the opinions expressed by Kinicki and William that organizational culture is the values, morals, beliefs and rules that already exist in every member of the organization (or on every party with an interest in a particular organization) to be used as the basis for thinking and behaving in achieving organizational goals and objectives (Amtu et al., 2020; Budiarti et al., 2022; Jumadan, 2017; Nadur, 2017; Widodo & Nurfirianti, 2021; Wulandari & Nugroho, 2020).

This opinion means that changes in organizational culture in the aspect of the educational environment are the domain of changes in the core aspects which become the basic values as a guide for thinking and behaving for every member of the organization in developing, achieving organizational goals and objectives (Ismawati et al., 2020; Kaufman et al., 2019; Narayan, 2016).

Some examples of cultural changes in educational aspects contained in PPTSP are in line with several relevant theories and research results (Al-Haimer Al-Merri & Irtaimeh, 2020; Carpenter, 2015; Rony, 2021; Suryanti, 2018; Wulandari & Nugroho, 2020). For example, in the himmah cultural aspect, which is done by selecting and selecting teachers selectively in accordance with the competencies set based on needs. This activity is a testament to the hard work and strong desire of the school to produce a conducive...
educational environment so that it has an effect on the competence of graduates and contributes optimally to achieving the goals of PPTSP. This is in line with the opinion expressed by several research results that hard work is carried out by planning, staffing, mobilizing and supervising development aimed at making the organization achieve its goals (Jumadan, 2017; Sapariah, 2017; Zabat et al., 2021).

In line with that, several relevant research results also explain the same thing, that the values in organizations, especially in the educational environment, make their own strength and distinction for educational institutions so that the direction of the vision and mission to be pursued is clear (Anggraini et al., 2022; Carpenter, 2015; Illahi et al., 2018; Munadi et al., 2021; Narayan, 2016). Strengthening the values that form the basis for educational institutions clearly provides a clear direction in achieving the vision and mission. Likewise with the strategic objectives that become the benchmark in achieving each standard that has been set. The uniqueness of the values contained in the PPTSP is clear evidence that institutionally it has a relevant influence on the output to be produced, especially for graduates who are in the educational environment, especially in PPTSP. This opinion is in line with several research results that have been carried out previously that important values are interpreted and owned by institutions in order to provide clarity in achieving targets and outputs to be achieved as a standard in measuring the level of achievement of predetermined programs (Amtu et al., 2020; Eger & Prášilová, 2020; M. Khoiri, 2020; Salfi & Saeed, 2007). in the end it is seen that as an institution with many students and has many competitors at the same level institution. PPTSP has shown its distinction as the basis for producing graduates in accordance with the values and core knowledge of knowledge, attitudes, and skills as determined.

**CONCLUSION**

Management of organizational culture change in the educational environment is reflected in the acronym name “THAWALIB” as explained in the research results. The eight values that become core values as a manifestation of the complexity of the institution are implemented in every activity carried out both internally and externally by the institution. Some of the core value applications of the eight values of cultural change in the educational environment at PPSTP are described from the worship behavior of educators, education staff and students when stopping all activities when the call to prayer is sounded and rushing to the mosque to pray in congregation. Management of himmah culture change, holding regular scheduled meetings to ensure each activity is realized, then the change in the culture of ahl al-ilmi wa al-ibadah is seen from several activities, each of which is seen first, increasing the ability, insight and knowledge of the teacher of the book, after the change, capacity building and teacher insight have been implemented for all teachers and all subjects through further education KKG, MGMP, workshops, training, seminars, book reviews, comparative studies and recitations. Birrun culture management is illustrated by the phenomenon, firstly reducing or freeing PPSTP and SPP entrance fees for students who excel and are less well off.

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