



## URGENCY OF CHANGE AGENTS IN TRANSFORMATION OF EDUCATIONAL INSTITUTIONS AT PESANTREN TEBUIRENG JOMBANG

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### Abstract :

This research aims to explore data about the urgency of change agents in achieving transformation at the Tebuireng Islamic Boarding School, especially at leadership era of KH Salahudin Wahid, according to several research results, stated comprehensive changes in various aspects of Islamic boarding schools. To obtain comprehensive data, this research used a case study approach, with data collection methods through literature review, documentation study, observation, and discussion groups. The conclusion of this study states that the changes that occur at the Tebuireng Islamic Boarding School are carried out by three important elements, namely primary or key agents, who act as figures of inspiration, authority, motivation, character and independence to make changes, while secondary agents are figures who help providing an insight, encouraging, communicating and achieving change; whereas the consultants are external parties, either personal or institutional, who is asked for assistance and strengthened through a memorandum of understanding or MOU to assist in the change process at the Tebuireng Islamic Boarding School.

**Keywords :** *Agent of Change, Transformation, educational institutions*

### INTRODUCTION

The existence of Islamic boarding schools is currently in a struggle between "identity and openness" meaning that on the one hand it is required to find its identity again, on the other hand it must openly collaborate with systems outside of it which do not always agree.

Even though Islamic boarding schools are institutions that have been established for a long time, the fact is that Islamic boarding schools still have serious challenges, as stated by Khoirun Niam (2013) who stated that the challenges in most of the Muslim world, including Indonesia, are around maintaining traditions or adopting new things that are the opposite, between capitalist-industrialist or agrarian interests, between inheriting fundamental Islamic values or plural values, to prioritizing worldly or homely choices. Apart from that, the emergence of a formal education model with an integrated concept (based on Islam and technological modernization) is a new competitor that adopts digitalization-based technological advances in all fields; (Imam Subhi, 2015).

East Java Ministry of Religion Research and Development Study in 2013 quoted by Muhammad Toyib (2014). Confirming that quite a few Islamic boarding schools in Indonesia have gone 'out of business', including in East Java there are 3379 Islamic

boarding schools, both modern and traditional Islamic boarding schools. Of this number, from 2009-2013 it was detected that 126 Islamic boarding schools were "vacuum" and even changed their function to rented ones. So the question is why do Islamic boarding schools experience this phenomenon? In fact, if viewed globally, Islamic boarding schools adhere to the principle of *almuhaafazhatu 'alalqadiim shaalih, wa alakhduz bil Jadiidi alashlah*. Maintaining traditions, cultural identity, values that are still relevant, and also making efforts to innovate in the development of knowledge, science, technology and the values of modernity. (Ali Ramdani, 2022).

The changes that have been achieved by the Tebuireng Islamic boarding school since the beginning of its leadership until Gus Solah certainly did not happen immediately, but rather a long process of effort or effort by the perpetrators or actors of change, whether individuals, groups or institutions who planned and implemented the ideas of various efforts to make changes in management terms. as an agent of change.

Robbins & Couter (2010) defines change agents as individuals or groups who help organizations to implement change goals. His job is to provide advice and guide in the change process. (Management Team, 2011) The change agent can come from the manager, a committee, a department or organization within the organization concerned, and a company consulting company itself.

Specifically regarding the use of people outside the organization (external agents/consultants), Terri believes that there are advantages and disadvantages. Because consultants come from outside the organization, they have a more objective view than insiders. But outside consultants also have limited understanding of the history, culture, operational procedures, and people of the organization or company in question. They are also less likely to instigate drastic changes than insiders, because they do not have to experience resistance once these changes are implemented. In contrast, internal managers may understand the company better but will be very cautious because they will bear the consequences of their decisions. Richard N. Ottaway adds that outside consultants also usually offer special expertise and skills and have greater prestige and influence than those inside.

The description above can be concluded that the existence of a change agent is a mandatory requirement, because it functions as a driving force, director, battering ram to change from a situation that has existed so far, to a new situation. Based on the description of the facts and theories above, the research focuses on examining who is involved in the change and what their respective roles are in realizing the change at the Tebuireng Islamic Boarding School.

## RESEARCH METHODS

The research uses a qualitative type of research with a case study approach which functions to examine in depth the phenomena that occur in the research object (Moleong, 2005). Bogdan and Taylor (1992) this approach can get an in-depth picture of verbal and non-verbal words, and/or actions that can be observed individually, groups, communities, and/or a particular association in a particular context which is studied from a complete, comprehensive, point of view. and holistic.

Data collection techniques used in this research. First, Literature Review examines literature, including books, research results, journals and proceedings related to the study. Second, non-participant observation because researchers are only pure observers of situations or phenomena that take place in the research object (Imam Subhi et.al, 2021); Third, this structured interview was chosen to avoid study bias during the interview or blurring of the topic of discussion (Maleong, 1999); Fourth, Documentation, this technique is to re-check archives, images or notes of activities related to the study, Fifth, Focus Group discussion. This step is to confirm the data with policy makers or related parties.

So that the data has a high level of validity, the validity testing technique for this research uses data triangulation, data source triangulation and theoretical triangulation.

After the data has been checked and its validity is confirmed, data analysis is then carried out using techniques as stated by Miles and Huberman in the interactive concept of data analysis, reduction, data display, verification and drawing conclusions. 1(Sugiyono, 2007).

## **RESULTS AND DISCUSSION**

### **Transformation of Educational Institutions at the Pesantren Tebuireng**

KH founded Tebuireng Islamic Boarding School. Hasyim Asy'ari in 1899 AD and he was the founder of Jam'iyah Nadhlotul Ulama (NU). In the early days of the establishment of the students, only eight people were brought from the Keras Islamic Boarding School in the southern part of Jombang, where he came from. Thanks to his patience and persistence, the number of students increased to 28 within three months. The activities of the Hadratus Syaikh Kyai Hasyim Asy'ari Islamic boarding school are centred in a small building consisting of two small rooms made of woven bamboo (Javanese; *geek*), a former brothel shop with an area of approximately 6 x 8 meters, which he bought from a famous mastermind. One front room is for recitation activities, while the back room is where Kyai Hasyim Asy'ari lives with his beloved wife, Mrs. Nyai Khodijah. (BPS, 2008).

Since the founding of the Tebuireng Islamic Boarding School, it has been 125 years old (1899-2024). Based on various notes and research results from experts show that the Tebuireng Islamic Boarding School has undergone changes in principle since the Hadratusyekh era, which were continued by its successors, even though these changes focused more on educational aspects, such as the learning method which initially used the slogan (reading deposit) and band organ methods. (students write the meaning of the teacher/*kya*) Then, it was developed using the deliberation/*bashful masail* class method led directly by Hadratus Shaikh. Furthermore, in 1916, the "Salafiyah Syafi'iyah" madrasa was founded with a seven-level classical system. Next, in 1919, the madrasa curriculum was not only pure religious material but was combined with Indonesian language, mathematics and geography lessons. With the many changes that occurred, several experts called the Tebuireng Islamic Boarding School the pioneer of the renewal of Indonesia's traditional Islamic education system. (Yuli Lailatul Hidayah and Haris Supratno, 2024)

KH. A. Wahid Hasyim also made the following change after returning from Mecca, who proposed to his father that the teaching methods at the Tebuireng Islamic Boarding School be modern. However, Hadratussyaikh disapproved of this suggestion because the idea was too extreme, and there were concerns about growing unrest among other Islamic boarding school leaders. However, Hadratusyeikh agreed with the establishment of Mandrasah Nidzamiyah, whose teaching material on general knowledge made up 70% of the entire curriculum. Madrasah Nizamiyah was founded in 1935, and since then, at the Tebuireng Islamic Boarding School, speech lessons in Dutch, English and typing skills have been introduced. (Mubarok and Fathurrahman, 2011). In the same year, KH. Wahid Hasyim also established a library with 500 book titles in various languages. (Aboebakar, 1957).

During Kyai Karim's time, even though he led Tebuireng for only 1 year, he still left traces of changes in educational institutions, namely that education at the Tebuireng Islamic Boarding School was adapted to the school system, policies were chosen as a form of aligning with the Indonesian government's policies at that time which gave priority and facilities to the school system. (schooling), and implementing graduation, given the opportunity to become a government employee (Imran Arifin, 1993). Trajectories of these changes continued in the next period, namely KH—Ahmad Baidowi, who led for 1 year.

Furthermore, during Kyai Khaliq's, he did not carry out reforms. Instead, he restored the good traditions that seemed lost in the two previous periods, continuing the old things that were still relevant. This tradition takes the form of muswarah classes which became a trade mark during Kyai Hasyim's time. To realize this, Kyai Khaliq asked for help from his brother-in-law who was an expert in the study of Salaf books, namely KH. Idris Kamali (Mustain Syafi'I, 2009). The next changes carried out by KH Yusuf Hasyim, who is familiarly called Pak Ud, include firstly, the formation of the Kyai Council and Tarbiyyah Wat-ta'lim which later changed to BPS (Santri Guidance Body), these two bodies fully manage educational and religious activities in Tebuireng Islamic Boarding School, this was his strategy in leading, considering that at that time Kyai Yusuf was more active in Jakarta as a politician who had good achievements (Salahudin Wahid, 2011); secondly, establishing 3 formal educational institutions and 1 non-formal, namely in 1967 he founded Hasyim Asy'ari University (UNHASI), in 1973 he founded A. Wahid Hasyim Middle School and High School, and in 1971 he founded the Hufadz madrasa which is now the Madrasatul Qur'an Islamic boarding school. an (MQ). Apart from making changes in the field of education, in 1984 Pak Ud also realized changes in institutional management by establishing the Hasyim Asy'ari Foundation which functions to manage all administrative mechanisms of Islamic boarding schools. Since then, leadership patterns have not only been based on individuals but also collectively or institutionally, (Mardiyah, 2015).

The next change was made during the time of KH. Salahuddin Wahid (Gus Solah) based on the results of research, books and other literature concluded that changes were classified as fast and revolutionary, and comprehensive (physical and non-physical), (Imran Arfin and Selamat, 2009), the changes that Gus Solah made included changes to the institutional vision, leadership patterns, management, characteristics of Islamic boarding schools, learning methods, facilities and infrastructure, development of educational institutions, and educational support units. (Salaudin Wahid, 2011).

### **The urgency and role of change agents in transformation at the Pesantren Tebuireng**

The process of change in an institution is a system-based process, in the system there are important elements, namely personnel or human resources. Therefore, change requires a figure or actor who acts as a planner, implementer, mover, controller. The changes that occurred at the Tebuireng Islamic Boarding School involved various personnel or change agents who played intent and integrated roles according to their respective capacities. In the researcher's observations, the changes at Tebuireng involved two important elements, namely internal and external. Internal agents are personnel or teams that are formally recognized and have institutional ties, and institutions/internal units of the Tebuireng Islamic Boarding School that play a role in the change process. External agents are personnel and institutions/units outside the Tebuireng Islamic Boarding School who play a role in the change process. The explanation is as follows:

#### **Internal Agent**

##### **a) Kyai**

Kyai are an important element in the educational process at Islamic boarding schools, both in management and the process of transferring knowledge to the students. The role of kyai at the Tebuireng Islamic Boarding School since its founding (1899 AD) until now in the seventh generation has had important and sacred values, and has different characteristics. Apart from that, the caretakers of the Tebuireng Islamic Boarding School are all national

figures who have made a big contribution to the existence of the Indonesian nation. One proof of this is that three of the caretakers of the Tebuireng Islamic Boarding School were crowned and recognized by the government, even the Indonesian people, as "National Heroes", namely KH. Hasyim Asy'ari, KH. A. Wahid Hasyim, and KH. M. Yusuf Hasim.

Other characteristics can be simplified into two categories based on leadership focus. First, focus on management and teaching. This means that the kyai functions as the controller of the Islamic boarding school, and is also directly involved in the process of learning Salaf books, this can be seen in the leadership era from period 1 to 5, namely KH. M. Hasyim Asy'ari (1989-1947), KH. Abdul Wahid Hasyim (1947-1950), KH. Karim Hasyim (1950-1951), Kyai Baidlowi (1951-1952), KH. Abdul Khalik Hasyim (1952-1965). Second, focus on management (managerial), meaning that in the era of care the kyai put more effort into the management of the Islamic boarding school organization, this was done during the 6th period of leadership, namely KH. M. Yusuf Hasyim (1965-2006) (familiarily called Pak Ud) and the 7th-now Dr. (HC) Ir. KH. Salahuddin Wahid (Gus Solah).

According to the research results of Imron Arifin and Muhammad Selamat, the fundamental change found at the Tebuireng Islamic Boarding School was a shift in the leadership pattern of kyai which was originally wilayatul imam which was strong with religious norms as developed by the founder of the Islamic boarding school, Hadratus Syekh KH. Hasyim Asy'ari, who was a religio-charismatic leadership pattern, changed to a rational-traditional leadership pattern in the second generation, represented by Gus-Ud/Pak Ud, and the third generation, represented by Gus Solah, became charismatic-rational-managerial.

Most of the ideas for the changes that occurred at the Tebuireng Islamic Boarding School came from Gus Solah's ideas which were inspired by discussions with his colleagues, input from several prominent figures, kyai, boarding school administrators and so on. Therefore, the role of kyai in change at the Tebuireng Islamic Boarding School is vital and has even become the strongest driving force.

Kyai, in this case Gus Solah, considers changes at the Tebuireng Islamic Boarding School as "the key agent", because almost the majority of changes that occur are ideas that have been carefully planned and patterned, such patterns are innate. based on his experience of being involved in various organizations, state institutions, and companies that he previously led. (Taufiqurrahman, 2011). Therefore, Gus Solah's function in change is as an inspirer, motivator, communicator. This can be seen in the research findings of Imron Arifin and Selamat, stating that: In changing the management of the Tebuireng Islamic Boarding School, Gus Shalah acted as an effective inspirer, motivator, communicator and dynamist, which is a characteristic of transformational leadership. (Imran Arifin & Selamat, 2010).

Furthermore, as a reform agent, he is very open in planning, and willing to accept opinions/input from anyone without distinguishing between elements of position, if the opinion expressed is reasonable and better, then he responds well to that opinion, (Lukman Hakim, 2016), to to get input or inspirational ideas, he often holds meetings at least 3-5 times a day (Muksin, 2016)

Gus Solah, in providing ideas or ideas for change, apart from deliberation, he also provided inspiration through writing, and visits or comparative studies to several Islamic boarding schools or institutions that already had good quality standards, the aim was to provide an overview for educational people at the Tebuireng Islamic Boarding School to be able to taking examples of programs that are good and possible to implement in order

to improve quality at the Tebuireng Islamic Boarding School, (Solahudin, 2016).

b) Manager of pesantren

The changes at the Tebuireng Islamic Boarding School initiated by Gus Solah did not take place individually, but Gus Solah involved the boarding school administrators to realize the changes that were mutually agreed upon. For programs related to Islamic boarding schools, Gus Solah always coordinates with the administrators to convey ideas, views and input from the boarding school administrators, and coordination is carried out not just once, but repeatedly so that the program that will be implemented reaches maturity. The boarding school administrators are part of the stake holders in Islamic boarding schools, so their work techniques require an appropriate and even distribution of work, therefore the administrators are divided into, the ilmi council (education), the amni council (security), the personal development coordinator (talents and interests) , UKLP coordinator (cleaning), building coordinator. This part works as a system, in which all elements are involved in each other.

For example, Al Qur'an learning activities are carried out in the morning, the amni assembly and the supervisory coordinator mobilize and discipline the students in their respective dormitories to be able to participate in the activities on time, while maintaining the cleanliness of the assembly and environment is the role of the UKLP section.

c) Institution/unit.

The changes that occur at the Tebuireng Islamic Boarding School, apart from involving personal human resources, also involve specific units, which are units resulting from changes that have been realized so far. So, in simple terms, it can be said that "the results or products of change are utilized to create subsequent changes that are better and more relevant". Some of these units are as follows: a) Tebuireng Islamic Boarding School Quality Assurance Unit (UMPT). Serves as an institution that guarantees and ensures that the quality of schools or madrasas and Islamic boarding schools is maintained and improved optimally by their respective advantages; b) Islamic Boarding School Health Center (PUSKESTREN) "As-Salamah". Functions as an institution that maintains and cares for the health of students, boarding school administrators, teachers, and employees on an ongoing basis, both from physical and food aspects. This unit also provides health services for the general public at very affordable costs; c) Tebuireng Islamic Boarding School Publishing Unit (UPPT). This unit functions as a medium for channelling talents and publishing students' work in books, magazines, bulletins, and social media such as the Tebuireng website and online media; d) A. Wahid Hasyim Library Unit. This unit functions as a provider of reading facilities for students, teachers and the general public. This library provides books, magazines, mass media, and classic and contemporary Salaf texts, and it is also equipped with internet access; e) Islamic boarding school cadre training institute. This unit functions as a cadre formation institution that produces cadres of Islamic boarding school room supervisors who practice the values of the Tebuireng Islamic boarding school, are disciplined, have integrity and a spirit of service, and are ready to serve in Tebuireng and other Islamic boarding schools. (see the attached profile of Tebuireng Islamic boarding school training institution).

## **External Agent**

1) Personal.

During Gus Solah's leadership, the Tebuireng Islamic Boarding School will become a leading Islamic boarding school nationally and even internationally. However, he realized that he would not be able to work alone

to carry out all the change programs he would implement. Besides, he is not an expert in the field of Islamic boarding school education and also in terms of energy and thinking, it is possible that it will not be optimal. Because it utilizes personal networks, in the form of partners, old friends, work partners to collaborate in development programs at the Tebuireng Islamic Boarding School. The following are several professional personnel who were specifically requested by Gus Solah to help the Tebuireng Islamic Boarding School: a) Prof. Dr. H. Imam Suprayogo, MA. He was asked to help develop Hasyim Asyari University (UNHASI), based on his successful experience in leading UIN Malang. Currently he serves as chairman of the Hasim Asy'ari Foundation; b) Dr. Agus Purwanto, D.Sc. he is an ITS Surabaya Physics lecturer who initiated with Gus Solah the establishment of Trensains Tebuireng High School in 2013 which was then implemented in 2014 along with the construction of the Tebuireng II Islamic Boarding School on Jl. Jombang pare KM 19 Jombok Ngoro Jombang. Trensain (science Islamic boarding school) is a school concept that does not combine Islamic boarding school material with general science like modern Islamic boarding schools. Trensains focuses specifically on understanding the Qur'an, al-hadith and natural science and their interactions. (BPS, 2016); c) Dr. Imron Arifin, M.Pd. He is an expert or academic who has been specifically asked to assist in the selection process for school or madrasah leaders together with the Head of Education, the Islamic Boarding School Quality Assurance Unit as a Team; d) Dr. Miftahur Rohim, MA. He is an alumni who has completed a PhD program at a well-known university in Malaysia and is now seconded to help develop education at Hasyim Asy'ari University (UNHASI).

## 2) Institutions

Islamic boarding school collaboration with various institutions covering the fields of education, health and religious fields. Collaborations that have been established include; a) Islamic Education Consortium (KPI), collaborating in education and training programs for teachers; b) UNESA, collaborating in the field of preparing Islamic Boarding School Restra and formulating Islamic boarding school organizational structures; c) UIN Malang, collaborating in counseling programs and improving the quality of human resources, especially student supervisors; d) University of Malang, collaborating in opening the International Class Program (ICP); e) CIPUTRA University collaborates in the fields of education, research and community service as well as improving Human Resources; f) Institut Teknologi Sepuluh Nopember (ITS) collaborates in the fields of education, research and community service as well as improving Human Resources; g) YDSF, collaborates in developing the Management of the Tebuireng Islamic Boarding School Social Institution (LSPT); h) LP3S, working together in Teacher Ability Test activities in schools/madrasas; i) Kata Hati Institute: collaboration on Ikhlas motivational and quantum training programs for teachers, coaches and administrators;

j) INTI, collaborating in Social Service activities in the form of free Chinese Medicine; k) Kojen Japan: collaborate in the Islamic Boarding School Health Center development program (PUSKESTREN); l) PT. XL: collaborates in a telecommunications program managed by boarding school administrators which aims to facilitate communication between students and their guardians; m) Cambridge University, collaborating in the ALC (advanced learning class) program. ALC is a program for administering qualification tests for Tebuireng Islamic boarding school students using the Cambridge University curriculum. This program consists of two levels, for secondary school/MTs secondary I level and secondary secondary school level II (IGCSE) and O level whose graduates can continue to foreign universities; n) Binaumma Cianjur Modern Islamic Boarding School, collaborated in establishing a joint foundation,

namely the Tebuireng Binaumma Foundation, in line with this collaboration, Ma'had Aly Binaumma Tebuireng was established on January 25 2015; o) UNAIR Faculty of Psychology, collaborating in the training process for Tebuireng Islamic Boarding School supervisor cadres; p) FMIPA UNESA to collaborate to develop learning education, training to increase scientific competence, research, scientific seminars and workshops related to the concept of developing Trensains High School, as well as community service more broadly.

After examining the data above, it can be described that the changes carried out by the Tebuireng Islamic Boarding School were carried out by several change actors. Functionally the author groups them into three pillars, namely primary or key agents, secondary agents and consultants. The terminology of a primary/key agent is a figure who has inspiration, authority, motivation, and independent character to make changes. Meanwhile, secondary agents are figures who help provide insight, encouragement, communicate and realize change; The consultant in question is an external party, either personal or institutional, who is asked for assistance and strengthened through a memorandum of understanding or MOU to assist the change process at the Tebuireng Islamic Boarding School.

*First*, the actor as the primary/key agent is assumed by Gus Solah as a caregiver, because most of the inspiration for change comes from him. This is confirmed by Arifin's findings which state that Gus Solah plays the role of an effective inspirer, motivator, communicator and dynamist. He is a figure who has a very strong desire to make changes, never gives up, is not easily satisfied with existing achievements, always looks for new innovations, is visionary and makes total sacrifices for the sake of change and progress of the Islamic boarding school. Some people even said that he had almost no time left to think and act in the interests of himself and his family, all of his potential was completely devoted to the Tebuireng Islamic Boarding School. Therefore, Gus Solah is a very important actor who can support the changes taking place in Tebuireng, this was acknowledged by H. Abdul Ghofar (Gus Ghofar), H. Lukman Hakim BA, and Solahuddin, Iskandar, S.HI.

*Second*, the Tebuireng Islamic Boarding School has secondary agents who assist the role of key agents called secondary agents, including the Islamic Boarding School and Hasyim Asy'ari Foundation leaders, boarding school heads, madrasa/school leaders, primary/key agents. The existence of this agent apart from helping the realization of the key agent's inspiration, also provides ideas that can be used as material for consideration. This means that even though Islamic boarding school administrators have absolute authority, policy determination is always sought through discussion or deliberation with various related parties. Third, consultations, both personal and institutional, are still ongoing. Personal like Dr. Imron Arifin, M.Pd, the institutions include UIN Malik Ibrahim Malang, UM, UNESA, UNAIR, Gontor Islamic Boarding School, Lirboyo Islamic Boarding School Kediri.

The three agents in Tebuireng form one complete unit that supports and sustains each other. However, there is a unique change in the Tebuireng Islamic boarding school in giving trust and a large portion of external agents to help changes in important aspects, such as vision and mission, organizational systems, HR and education systems, this is because human resources at the Islamic boarding school are not available. have competence in that field.

The contribution of external agents in providing their contributions, so that the resulting changes are clearly visible. Even though it certainly has several weaknesses, as stated by Terri, who believes that consultants come from outside the organization, they have a more objective view than insiders. But outside consultants also have limited understanding of the history, culture, operational procedures, and people of the organization or company in

question. They are also less likely to instigate drastic changes than insiders, because they do not have to experience resistance once these changes are implemented. In contrast, internal managers may understand the organization better but will be very cautious because they will bear the consequences of their decisions. (Terri, 2029) Richard N. Ottaway added that outside consultants also usually offer special expertise and skills and have greater prestige and influence than people inside. (Richard, 1983) From the discussion above, the role can be described as follows:

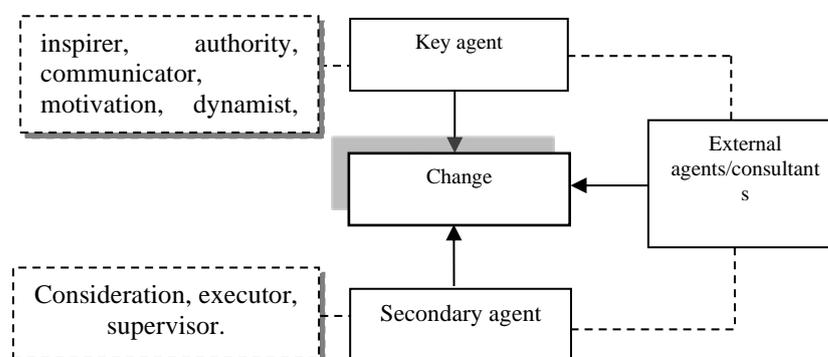


Figure.1 Agent of Change at Pesantren Tebuireng

## CONCLUSION

Based on the data and discussion above, it can be concluded that the changes that occur at the Tebuireng Islamic Boarding School are carried out by three important elements, namely primary or key agents, who act as figures of inspiration, authority, motivation, character and independence to make changes, while agents secondary is a figure who helps provide insight, encouragement, communicate and realize change; while the consultant in question is an external party, either personal or institutional, who is asked for assistance and strengthened through a memorandum of understanding or MOU to assist in the change process at the Tebuireng Islamic Boarding School.

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