THE CHANGE OF ORGANIZATIONAL CULTURE OF STATE ISLAMIC HIGHER EDUCATION INDONESIA

Irawan

State Islamic University (UIN) Sunan Gunung Djati Bandung - Indonesia

Abstract

The change in status of IAIN/STAIN into UIN (2002-2004) has not guaranteed to help the culture change of their organizations. In some ways, UIN is still influenced by the organizational culture of IAIN/STAIN. For example, hiring quotas, and lecturer UIN are determined by the Ministry of Religious Center.The focus of the investigation was the change management of organizational culture. This investigation aims to uncover the organizational culture change management of IAIN/STAIN into UIN. Methods of inquiry were historical, phenomenological and case studies. Data were collected through observation, interviews and documentary study. Data were analyzed through the member check, snow ball, negative cases and triangulation. The investigations showed that the characteristics of the organizational culture IAIN/STAIN is a simple, hierarchical, bureaucratic, formalistic and family atmosphere. Functions as an integrator, identity, and leadership are stabilizers, simplicity, and hierarchical. Moreover, their culture type was a clan. IAIN/STAIN turned into UIN because internally, their performance decreases (dark phase) and externally there is a global demand. Characteristics UIN organizational culture is a complex, market-oriented, tend to be effective and efficient, flexible and professional headed. Functions as an integrator, identity and leadership are pioneers the integration of science, universal, and entrepreneurship. Their culture type were market. Dimensions (subvehicle) that changes were from a instituter to universiter.The boundary and scope were among the private, public and social. Organizational culture change management of IAIN/STAIN into UIN pursued formal and nonformal. Formally,the change through four stages, namely change: 1) the institution, 2) the vision & mission, 3) the organizational structure, and 4) the value (culture). Nonformally,the change made through exemplary model and commitmentleadership. Technical step of change there are four, namely: (a) diagnosis, (b) preparation, (c) implementation, and (d) strengthening. This investigation produced a new concept in the field of organizational culture

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

change management, namely "the strategic change management organizational culture".

Introduction

The changes of status from IAIN/STAIN into UIN in Indonesia do not guarantee the changes of culture of its organization. In many aspects, the UIN is still influenced by organizational culture of IAIN/STAIN. Administrative systems and organizational structures in several UIN are still centralized and also several strategic decisions are top down. In particular, the recruitment of employee/lecturer candidate was partially or completely dropped from the central in which its status is still as central civil service (Ministry of Religious Affairs). As it is mentioned that the national curriculum was introduced too formal so it tends to be less empowering local potential.[473] Management of organizational cultural change in IAIN/STAIN becomes less visible. UIN Maulana Malik Ibrahim Malang said that the implementation of culture (progress, struggle, patience, self belonging, and unity) has not been fully and systematically applied in UIN Malang.[474] Even though few IAIN/STAIN has turned into UIN, but their core values of the organizational culture have not fully internalized well. The vision and mission have changed but not yet entrenched in the entire organization. Acculturation is a process[475] so that civilizing the UIN organization is also a process.

The biggest risk to organizational culture change from IAIN/STAIN into the UIN is counterproductive. The changes in organizational culture IAIN/STAIN into UIN has a risk to change the fate of the faculty/program of religious studies. Over time, they can be marginalized by (new/nonreligius/common/general) faculty study program. If the faculty/nonreligious study program is more advanced and developed rapidly than the religious studies faculty/program that has been considered a good walk, it would threaten the existence of relegious study and lead to lose popularity or even be closed.[476] Closing faculty/religious studies program is synonymous with secularization Islamic sciences. In fact, the main purpose of the changes IAIN/STAIN into UIN is the Islamization of science.

[473] Usman and Radino, *Sistem Manajemen Berkualitas Sebagai Basis Menuju Universitas Islam Negeri*. Research Report. (Yogyakarta: Higher Education Enhancement Project Religion of IAIN Sunan Kalijaga Yogyakarta, 2004),p. 30-32.
[474] Syamsul Hady, "Menata Ulang Organisasi dan Kultur UIN Malang". *2 Tahun Universitas Negeri (UIN) Malang, 2 Tahun UIN Malang, Reorientasi Budaya Akademik Perguruan Tinggi*. Esha et.al (eds) (Malang: UIN Malang Press, 2006), p. 29.
[475] C.A. Van Peursen, *Strategi Kebudayaan* (Yogyakarta: Kanisius,1988), p. 11-13.
[476] M Amin Abdullah, "Desain Pengembangan Akademik IAIN Menuju UIN Sunan Kalijaga: Dari Pola Pendekatan Dikotomis-Atomistik ke Arah Integratif Interdisciplinary". *Integrasi Ilmu dan Agama*. Bagir, A.Z, et al., (eds). (Bandung: Mizan, 2005), p. 238.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Based on problems, the focus of the investigation is the change in organizational culture. In specific, the objectives of this study are to determine: 1) the characteristics, functions, and organizational culture types of IAIN/STAIN before it turns into UIN; 2) the main reason for organizational culture change of IAIN/STAIN into UIN; 3) the characteristics, functions and organizational culture type of IAIN/STAIN after changing into UIN; 4) dimensions, limits and scope of organizational culture change of IAIN/STAIN into UIN; 5) organizational culture change management of IAIN/STAIN into UIN. Assumptions of investigation determined that the organizational culture had strong and long impact on performance and organizational effectiveness. In order to increase performance, organizations must develop strategies for change.[477] So, to improve the performance and effectiveness of the organization, IAIN/STAIN which has turned into UIN must change old organizational culture (instituter) with a new organizational culture (universiter).

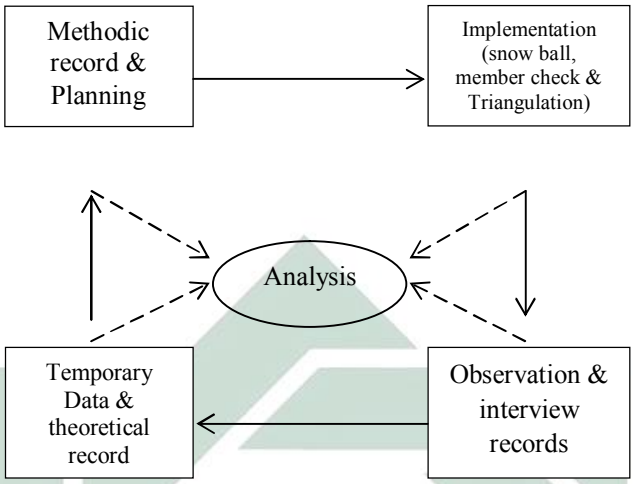
The approach of investigation used a qualitative method i.e. historical, ethnographic, phenomenological, case studies, and analytical-comparative. Data sources were obtained through documents, records, participants, socio-cultural events and physical devices. Data were collected through observation, interviews, document review, and triangulation. Observations were carried out four periods that was August-September 2009, August-September 2010, September to December 2011, and April-June 2012. The duration of observation was around 1-6 days. Interviews were conducted in an informal, unstructured and open standards. Triangulation was conducted to gather at the same time to check the credibility of the data obtained from various data sources. Another instrument is the researcher. The researcher is optimally prepared both technically, methodically, mentally and accommodation. The process of data collection and analysis was conducted in three stages viz. prior to the field, while in the field and after from the field.

<table>
<tr><td rowspan="5">Planning/ prior to the field</td><td colspan="4">While in the field</td><td rowspan="5">Data analysis after from the field</td></tr>
<tr><td>Period I</td><td>Period II</td><td>Period III</td><td>Period IV</td></tr>
<tr><td>Pre-location</td><td>Pre-location</td><td>Pre-location</td><td>Pre-location</td></tr>
<tr><td>At location</td><td>At location</td><td>At location</td><td>At location</td></tr>
<tr><td>Post-location</td><td>Post-location</td><td>Post-location</td><td>Post-location</td></tr>
</table>

[477] Kim S Cameron and Robert E. Quinn, *Diagnosing And Changging Organizational Culture.* (San Francisco: Jossey-Bass A Willey Imprint, 2006), p. 5-6.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Data analysis procedures:



There were three units/subjects of the investigation, namely; UIN Sharif Hidayatullah Jakarta, Yogyakarta and UIN Sunan Kalijaga UIN Maulana Malik Ibrahim Malang.

Indonesia Islamic State Higher Education

State Islamic higher education is under the authority of the Directorate General of Higher Education Ministry of Religious Affairs of the Republic of Indonesia Islam. There are three types of Islamic state higher education institutions in Indonesia i.e.College of Islamic Studies (STAIN-29), State Islamic Institute (IAIN-12) and State Islamic University (UIN-6).[478] IAIN embryo is IslamicCollege (STI, 8-7-1945). The institution was initiated by Wirdjosandjojo, Hatta, Natsir, Hashim, and Mansur. The historical value of STI was Indonesian Muslim intellectual struggle against to colonial secular (Netherlands/Japan). STI was turned into IAIN Al-Jami'ah on May 9, 1960 by combining the ADIA-Jakarta (1957) and PTAIN-Yogyakarta (1950).[479]So, the oldest of IAIN was IAIN Sunan Kalijaga Yogyakarta. This is the impact of the displacement of the Indonesian capital Jakarta to Yogyakarta during the war of independence.

Recently, IAIN is under the authority of the Ministry of Religious Affairs and it was status state-owned of the Republic of Indonesia. IAIN golden period took place

[478]Nata Abuddin et.al., *Statistik Lembaga Kependidikan Di Lingkungan Perguruan Tinggi Agama Islam* (Jakarta: Directorate General of Islamic Institutions Ministry of Religious Affairs of the Republic of Indonesia, 2000), p. 22-36. dan http.//www.pendis.kemenag.go.id/kerangka/diktis.htm.

[479]data processing, in order to more clearly see table 4.6. Irawan's dissertation, *Manajemen Perubahan (Strategis) Budaya Organisasi Pendidikan Tinggi Islam Negeri* (Bandung: Uninus, unpublished, 2012), p.168.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

between the years 1980-1990.[480] The old period of IAIN occured in1995's and rose again in 2004's with with wider mandate format, while STAIN format was Islamic University of Malang Indonesia-Sudan (UIIS). IAIN organizational structure instituter was shaped and led by the rector meanwhile The STAIN college was shaped and led by the chairman. [481] Organizational governance of IAIN/STAIN are bureaucratic, hierarchical (top down) and formalistic.[482] Anatomy of IAIN/STAIN'sorganizational culture consists of three layers, namely artifacts, norms and core values. their Artifacts are simple viz. infrastructure and rely on government assistance limitedly. Their norm refers to the vision and mission of the Ministry of Religious Affairsof the Republic of Indonesia (developing Islamic values). The core value of the organization is the sincere charity.[483]

IAIN organizational structure with shaped instituter is more complex than in the college form of STAIN organizational structure. A STAIN is equivalent to one faculty of IAIN. Anatomy of IAIN/STAIN'sorganizational culture is characterized by limited infrastructure and simple. Generally, their building do not reach an acre, without a garden, paint faded, cramped and poorly maintained. Campus looks rundown. Psychologically, this can cause a sense of lack of confidence in the academic community. In turn, it can degrade the performance of the organization. Relying on government aid financing sources. Logo IAIN/STAIN tend to be less visionary. Ornament frame on one side of the pentagon indicates there are restrictions on movement organization, formalistic and impress closed to the outside world, but on the other hand shows the attitude of nationalism because it reflects the Pancasila (base Ideology state of Indonesia). Theological and philosophical basis of nationality IAIN/STAIN symbolized by the Qur'ān, the tape numbered 17 (simbolized of the Indonesian independenceday), and the two feathers of swan (simbolized of *syahadah*-the first of Rukun Islam). The basic color of the green of logo portray fertility of Indonesia, science, and "identity of Islam". Specification logo is characterized by regional symbols. IAIN Sharif Hidayatullah Jakarta include an image of*Monas* monument, while IAIN Sunan Kalijaga Yogyakarta include an image of *Tugu Yogyakarta*. STAIN Malang has no special logo for faculty because the status is a branch of IAIN Sunan Ampel Surabaya. In correspondence he had to use the logo IAIN Sunan Ampel Surabaya. Arabic script of *Ūlul Albab* in UIIS-Malang Logo symbolizing the spirit of Islam and the dominance of the color green symbolizes fertility archipelago. The base value of IAIN/STAIN refers to the base value of the Ministry of Religious Affairs namely sincere charity. Golden yellow ribbon in the logo indicates that magnanimity won Hereafter precedence over worldly success.

[480]*ibid.* Table 4.7.
[481]*ibid.*, p. 169. Table 4.8.
[482]*ibid.*,Table 4.9.
[483]*ibid.,* p. 170. Table 4.11.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Profile of the State Islamic University (UIN) is illustrated in four aspects, namely the slogan, authority, status and period of change. UIN motto is world class university, a center of excellence, centers of civilization and the Research University. UIN is within the authority of the Ministry of Religious Affairs of the Republic of Indonesia. UIN status is a state-owned of Indonesia but shaped PK-BLU (public service committee). UIN was born between 2002-2004the years.[484]

The organizational structure of UIN shaped universiter. UIN headed by a rector. Coordination line is democratic and bottom up. It based management on information technology. The nature of the organization is logical-academic. The development of an organizational structure based on the principles of PK-BLU.[485]The patterns of UIN organizational structure can be identified through the six aspects, namely 1) the form of the structure, 2) leadership, 3) coordination line, 4) organizational governance, 5) the nature of the organization, and 6) the pattern of development of the organization. The organizational structure of UIN hybrid/mixed-shaped (universiter). UIN led by the Rector. Coordination between the special unit is independent/autonomous. This is evident in the pattern of the dashed lines of the "Rector" to the unit. Setting business/affairs run mutual responsibility between the elements and associated structures. Governance of information technology-based organizations (digital and on-line). The nature of organizational UIN is a professional, rational, academic and non-bureaucratic. The position of the administration bureau for order-7, 8 or 9. This confirms that the UIN is not a bureaucratic but academic organizations. The pattern of organizational development refers to a system full of PK-BLU. UIN given the authority to manage and find their own sources of funding in the form of business units that are relevant to education services.

Anatomy of UIN'sorganizational culture consists of three layers, namely artifacts, organizational norms and core value. Artifacts UIN is characterized by a new building, a magnificent, modern-styled Islamic architecture and land continue to grow significantly. Examples of artifacts are mosques, ma'had, libraries, laboratories, sports and arts facilities, lecture building, offices, parking lots seem spacious, airy, neat, beautiful, representative, organized, and constantly improved.

Their logo was modern style, exceptly UIN Maulana Malik Ibrahim Malang (classic).[486]Their logo was letter based and frameless. This image showed as a modern campus, visionary, open and future-oriented. Although the logo UIN Maulana Malik Ibrahim Malang was classic shaped, but the basic philosophical was the same with the Sharif Hidayatullah State Islamic University Jakarta and Sunan Kalijaga Yogyakarta,namely; *keindonesiaan*, Islamness, scienceness and progression. The name

[484]*Ibid*., p. 212. table 4.13.
[485]*Ibid.,*p.212.table 4.14.
[486]*Ibid*., table 4.15.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

of organization refers to the vision and mission of the Ministry of Religious Affairs (plural, inclusive, based on information technology, national-international partnership, professional, effective, efficient, accountable, service excellence and employee welfare). UIN organizational norms are based on the value of ISO 9001 such as computer-based administrative services/digital, competitiveness, accountability and build networking as possible. Moreover, the students were considered as customers. On the other hand, the organizations were attempted to create order, comfort and security to support sound business practices, harmonious, based on the entrepreneurial and inventive spirit.[487]

The organization's core values UIN are among others competitive, good university governance, sound business practices, harmony, networking, axceptable, independent, entrepreneurial, and creative. Financial Management of UIN is based on system PK-BLU in which UIN Sunan Kalijaga Yogyakarta implemented since 2007, while Sharif Hidayatullah at Jakarta and Maulana Malik Ibrahim at MalangState Islamic University in 2008.[488] Management of institutional change IAIN/STAIN into UIN generally passed through three stages, namely: preparation, execution and opening/birth. The name of their new institutions are UIN (characteristic; Islam and the country). In the pre-change, there was pros and cons which emerged resistance during the implementation.[489] The UIN organizational development patterns were adopted by: 1) obtaining the ISO certificate, 2) opening faculty/department/new courses (based on general knowledge), 3) partnering with foreign universities, and 4) setting forth in the strategic plan.[490] The pattern of strengthening the scientific culture UIN targets has four objectives, namely: 1) HR professional and religious, 2) research-based universities, 3) modern organization, and 4) graduate; scientist-'*ulama* and '*ulama*-scientist.[491] UIN scientific paradigm of integration is in the form of dialogue and nondikotmis.[492] The foundation of the historical, philosophical and sociological paradigm of science UIN is namely Islamic reform, dialektisisme, Indonesian. The mission and the target is inclusivism-pluralism and creating ofscientists-'*ulama* (cleric) and'*ulama*-scientists.[493]

UIN organization's core values are good university governance[494] supported by the spirit of acculturation between Islamic-Arab culture with Islam Nusantara exemplified by *wali songo*, i.e., Muslim's faith with various wrapper. The concept of *al*

[487]observations dated August 3, 2012, and Nanang Syaikhu, et.al.*Berita UIN, Lintasan Peristiwa: Kerja Sama Internasional UIN Syarif Hidayatullah Jakarta,* (Jakarta: 2010), p. 42-43.and Syahputra et.al.*Pengembangan Sumber Daya Manusia UIN Sunan Kalijaga Yogyakarta*, (without city: Multi Area Coninda, 2007), p. 15-17.
[488]*Op.cit.,* p. 213. Table 4.16.
[489]*Ibid.*, p. 224. Table 4.18.
[490]*Ibid.,* p. 229. Table 4.20.
[491]*Ibid.*, p. 246. Table 4.25.
[492]*Ibid.*, p. 241. Table 4.22.
[493]*Ibid.*, Table 4.23.
[494]Dinamika, edition: 02/ Th. I/ 2007, p. 23.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

uswah al khasanah conveys to *ing ngarso sung tulodo* and culminated in a leadership figure (respected) *diajeni*.[495] Mosque Architecture campus UIN Maulana Malik Malang Javanese style with teak wood carved ornaments will not be found in the Middle East. This becomes a balance of global culture with local traditions. UIN brings *pesantren* cultureto the campus. First year, all student compulsory stay on campus. The concept of curriculum *pesantren* campus is to maintain and develop the tradition according to demand/development of civilization (insightful, productive, disciplined and noble).

UIN management of institutional change can be seen from three aspects, namely: 1) the new university name that is UIN. Terms of "Islam" and "State" become a differentiator with other universities in Indonesia. The word of "Islam" is maintained because UIN does not merge into a single religious school faculty (Faculty of Islamic Religion). That's why UIN is considered as Islamic sciences and it contradicts back to history. In a broad sense, UIN is still committed to develop "Islamic Studies" but in a new perspective, dialogue and nondichotomic. The term of "state" is not removed because of the mandate of history.[496]2) The changes in institution passed through three major stages namely: the preparation phase,implementation and inauguration/birth. Preparation stage is the stage of discourse/ assessment/gather feedback from various groups (faculty, students, staff and outside agencies associated with it). Stage of implementation was preparing of Human Resources and lobbying to the authorities (Departement/Ministry of Religious Affairs of RI) center. Stage of the birth was inaugurating of the UIN. It stage was called the stage of reinforcement. 3) Resistance emerging from within and outside of the institution even from officials (Departement/Ministry of Religious Affairs) central. Thanks to struggle, commitment and willingness of the leadership (Azra, Abdullah and Suprayogo) who have a courage to change and its resistance can be overcome and turned into support.

There are three patterns concerning organization development matters of UIN, namely: 1) Achieving ISO certification. ISO becomes a tool of communication, publicity and awareness planting, and campus residents organizational discipline. ISO was able to specify and document the procedure/UIN organizational systems which in turn can improve the quality of the organization; 2) Opening faculties/departments/study programs (general science) as the mainstay/their new identity. For example, UIN Sharif Hidayatullah Jakarta opens and now relies on Faculty of Medicine. UIN Sunan Kalijaga Yogyakarta opens communications and information technology majors. UIN Maulana Malik Ibrahim Malang open and relies on anarchitecture course; 3) collaborate with

[495] Taufiqurrochman, *Imam al-Jamiah*, (Malang: UIN Maliki Press. 2010), p. 229.
[496]Dwifatma, Andina, *Cerita Azra Biografi Cendekiawan Muslim Azyumardi Azra*, (Jakarta: Erlangga, 2011), p. 92-93.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

educational institutions abroad and pay attention to the development of institutions, facilities, quality assurance, as well as the organization. The platform patterns UIN for strengthening scientific culture have five elements, namely: 1) the historical foundation, the movement pemberuan/Islamization of science; 2) the philosophical foundations of dialectical philosophy. Basically it's the same science that comes from God and most useful. Sciences are commonly based on religion and science is universal, integral, nondikotomis, dialogue and harmony; 3) cultural foundation, namely universal Islam (*rahmatan lil 'alamiin*), the Indonesian (diverse/bhineka) and global (open minded, dynamic, competitive, professional, quality); 4) ground of organization (vision and mission), i.e, inclusivism and pluralism. On one hand, human beings are the same in degree of *kemakhlukan-Nya* (God's creation) and on the other hand is different because the state, nation, race and ethnicity. UIN tries to value and empower differences, share/have; and 5) graduate orientation UIN basis, which gave birth to the scholars as well as graduate scientists. Five of foundation raise non-dichotomous of scientific paradigm with boosted by; (a) Human resources professional and religious, (b) research-based institutions, (c) a learning organization, and (d) the quality of graduates with wisdom, inclusive, faith and pious charity in building Indonesia's plural.

Characteristics, Functions and Organizational Culture Type of IAIN/STAIN before it turns into UIN

The theory used to analyze the character of organizational culture of IAIN/STAIN before it turns into UIN was Hofstede organizational culture theory, namely "the collective programming of the mind which distinguishes the members of one organization from another". [497] Mean, organization culture can serve as an organization's identity. Organizational identity is reflected and appear evident in the attitudes and behavior of its members. Schein perceives that organizational culture is latent because it is always inherited, considered correct and shared by all members.[498] Organizational culture has four types namely; clan, adhokrasi, hierarchies and markets.[499] Anatomy of organizational culture consists of four layers, namely artefacts, values and beliefs was institutionalized organization and basic assumptions.[500]

The analysis showed that the characteristics of organizational culture of IAIN/STAIN before it turns into UIN was characterized by three aspects: (a) artifacts (*bersahaja* simple/limited government relies); (b) the norm (hierarchical, bureaucratic,

[497] Geert Hofstede, *Cultures and Organizations Software of the Mind.* (New York: McGraw-Hill, 1997), p. 180.
[498] Edgar H Schein, *Cultural Organization and Leadership, third edition,* (San Francisco: Jossey-Bass, 2004), p. 17.
[499] Kim S Cameron and Robert E. Quinn, *Diagnosing And Changing Organizational Culture*. (San Francisco: Jossey-Bass A Willey Imprint, 2006), p. 37-45.
[500] *Op. cit*., p. 25-26.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

formalistic-refers to the vision and mission of Religious Affairs RI); and (c) core values (sincere charity, devoted to each other and the family atmosphere).[501] There are three functions of organizational culture IAIN/STAIN before it turns into UIN, ie, as an integrator, image/identity and leadership style guidelines. As an integrator, and the mental attitude of members of the organization IAIN/STAIN is a bureaucrat who played maintain national stability. Image/organizational identity portrayed in the behavior of members of an organization that is simple and understated. Guidelines hierarchical and formalistic style of leadership. Types of organizational culture of IAIN/STAIN before turning into UIN was hierarchy. This is reflected in: 1) the dominant character of the organization is structured, formal and state-run;2) work orientation-routine organizational and procedural rules;3) a controlled personnel management, stagnant, obey/comply with the orders, creating stability, bureaucratic, lack of initiative, work was completed on working hours;4) organization was the rule adhesive/formal policy of the center, 5) organizational strategies that maintain stability, predictable, maintaining harmony with the external environment. Positions of leadership was trust; 6) Measures of success are products that tend to be uniform, not eccentric (not out of the rule). Decision making as clear and easy as possible to understand and then codified in the form of (*juklak/juknis*) operational directives/guidelines. Graduates of IAIN/STAIN tended to be stereotypical (*ustādz*, teachers, counselors and religious personnel and oriented to civil servants (*PNS*).

The Change Background of IAIN/STAIN into UIN

The theory used to analyze the internal and external background change of IAIN/STAIN be used UIN strategic management theory by Hunger and Wheelen.[502] According to them, strategic management is a set of managerial decisions and actions that can determine the performance of the organization in the long run. Elements of the strategic management consists of environmental analysis, formulation strategy, implementation strategy, as well as evaluation and control.[503]

The analysis showed that the internal background (as a living organism) of IAIN/STAIN turned into UIN namely the emergence of a collective consciousness to change for the better. Theologically,the driving force of change IAIN/STAIN be UIN refer to the Qur'an Letters 13 (*Ar-Ra'du*) verse 11, that is ....”Allah will not change the condition of a people unless they change things themselves”....[504] Philosophically, change of IAIN/STAIN into UIN is a must as an agency/organization that presenting

[501] *Op.cit.,* p. 303., Table 4.28.
[502] J. David Hunger & Thomas L. Wheelen, *Strategic Management, Fourth Edition*, (New York: Addison-Wesley, 1993), p. 12. and (Yogyakarta: Andi, 2003), p. 4.
[503] Ibid., (2003), p. 11.
[504] Mahmud Junus, *Tarjamah Al Qurän Al Karim*, (Bandung: AL Maarif, 2000), p. 226.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

self in a reality on matters of mutual opposition/ contrast between the past, present and future, tradition and modernity, and static to dynamic. Therefore there is nothing fixed, but change itself.[505]Consequently, STAIN/IAIN and UIN, as educational organizations must continue to change for the better. The decline in quality, weakness, stagnation, closure, and low work ethic as circumstances themselves can only be changed by themselves in order to be noble, dignified and glorious.[506]There is a dimension of creation and the glory of the change (Qur'an letter 23, verse 12-17), that in making changes, people must be elegant, honest, dignified and always trying to create and make things more perfect, not copying or plagiarizing. Every change aims to achieve something better so organizations undergoing refinement and abundant benefits to members.

Underlying policy change of IAIN/STAIN into UIN is UUSPN RI Number 20 of 2003. Article 20 paragraph (1) of the law says that universities can form colleges, polytechnics, colleges, institutes or universities.[507] PPNumber 60 of 1999 Section 124 explains that the establishment and transformation of higher education held by the public, setting by the leader of college administrators, after obtaining written approval from the minister or other ministers, after a consideration of the Minister of Education and Culture.[508] Decree of the Minister of National Education number 234 in 2000 confirmed that the Ministry of Education provide opportunities for non-university institutions to transform themselves into university.[509] Article 3, paragraph a., Decree outlining the transformation of higher education can be a way to change the shape of one college to another form.[510]

External background change of IAIN/STAIN into UIN was "a global movement Islamization of science". The movement was initiated by Al-Attas, Nasr Hussen, Sardar, and Al-Faruqi. The purpose of science is to formulate re-Islamization of the universe of science technology applications that tend to secular, to return to the principles of Islam. In 1991-1995's, the Indonesian Muslim intellectuals respond with discoursing of scientific concept of integration and eliminate the dichotomy. Actual discourse was to improve the quality of the IAIN. In 1991 published a book;*Pendidikan Islam di Indonesia Antara Cita dan Fakta*.[511] The book discusses the causes stagnation of IAIN. IAIN too dichotomies, that is separating religious knowledge of general science. IAIN

[505] K. Bertens, *Sejarah Filsafat Yunani*, (Yogyakarta: Kanisius, 1975), p. 42.
[506]Ahmad Hariadi dan Lukman Saad, *Yassarnal-Qur'an,* (Garut: Yayasan Kebangkitan Kaum Muslimin, 2004), p. 114 dan 490.
[507]Sinar Grafika, *Undang-Undang Sistem Pendidikan Nasional.* 2003. (Jakarta: Sinar Grafika, 2007), p. 11.
[508]http://www.isi-dps.ac.id/wp-content/uploads/2009/03/pp60-th1999.pdf, downloaded on June 14, 2012.
[509]A. Mansur, *Paradigma Baru Reformasi Pendidikan Tinggi Islam*, (Jakarta: Universitas Indonesia Press, 2004), p. 113.
[510]http://dikti.go.id/.htm downloaded on July 3 2012.
[511]Muslih Usa. *Pendidikan Islam di Indonesia Antara Cita dan Fakta*. (Yogyakarta: Tiara Wacana, 1991)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

too oriented Islamic sciences,so nonreligious science have been overlooked and Muslims do not master it. IAIN synonymous with religious service education-oriented to *akhirat* simply and then appearing impression that the graduates only fit to be a preacher only.[512]In 1995's, the discourse of IAIN changes became UIN increasingly prevalent and in 2004's the ideals were achieved. IAIN in a new form, namely, UIN tries to revive the ideals that built during the struggle, the cosmopolitanism of the study.

Characteristics, Functions and Organizational Culture Type of IAIN/STAIN After Being Changed UIN

The discussion and analysis of the profile, structure and anatomy of organizational culture of UIN resulted in a number of components[513]and attributes[514] of UIN's organizational culture. On the both basis, it defined five characteristics of organizational culture of IAIN/ STAIN after changing into UIN, namely: (a) artifacts/physical (modern, magnificent and complex); (b) organizational norms (market-oriented, attention to quality, effective, efficient, and flexible); (3) the organization's core values (entrepreneurship). In general, the characteristics of the organizational culture of IAIN/STAIN after changing into a modern Islamic-UIN is universal, open information, excellent service, competitive and superior. [515] UIN organizational culture serves as: 1) integrator, 2) image/identity, and 3) guidance/ leadership style. As an integrator UIN is an agent of modernization/globalization/integration of Islamic scholarship. UIN identity/image is portrayed as modern educational organizations, global and Islamic. In addition, UIN leadership style/Guidelines is based on entrepreneurship.[516] Organizational culture type of UIN is market. This is illustrated from: (a) leader demanded are always looking for new opportunities, (b) high risk-taking, (c) rapid feedback, (d) focus on strengthening human resources, (e) the issue resolved in a systemic and team work, (f) reinforced with ISO quality assurance, (g) graduates are oriented to create jobs, (h) culture based on entrepreneurship.

Dimensions, Limits and Scope of Organizational Culture Change of IAIN/STAIN into UIN

Cultural dimensions of science of IAIN/STAIN previously dichotomous turned into integrated. Vision, mission and curriculum changes with the epistemology of

[512]*Ibid*., p. 6-7 dan 110.
[513]*Op. cit.,* p. 336. Table 4.31.
[514]*Ibid.*, p. 339. Table 4.32.
[515]*Ibid*., p. 342-343., Table 4.33 dan 4.34.
[516]*Ibid.,* p. 344. Table 4.35.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

science non-dichotomous; "create anŪlul Albabgeneration", scientist-*'ulama*and *'ulama*-scientists, and highly competitive. The dimensions of educational orientation has changed and now becomes the task of UIN, except teaching Islamic sciences also developed science and technology (general science). In term of vehicle dimensions, the name "institute" has changed into "university". Sub vehicle "state universities" turned into "public service institution". Dimension of core values which has not changed/retained is "Faith-Islam". This dimension is resilient due to identity, image, life foundation, Beachhead, common ground, home front, common platform as a last defense/ bastion of UIN in the face of external shocks.

UIN organizational culture formed since STI stands, as a social organization of education. After being IAIN/STAIN and state-runstatus, it becomes a public organization. When it turns into UIN and BLU status, it was a private organization. As an educational organization, UIN is not synonymous with private organizations/businesses. The purpose business organization merely for profit. Organizational goals of (UIN) education is "the inheritance of the noble values" in the next generation. In between, there are the same basic belief that customer satisfaction/customer (student & users) top quality products and services. The basis of this belief was adopted UIN from private organizational culture. Thus, the scope of organizational culture change state Islamic higher education includes private cultural, social and public. In particular dialectic, each value of synergy and flexibly by UIN applied in accordance with the demands and needs of the times.

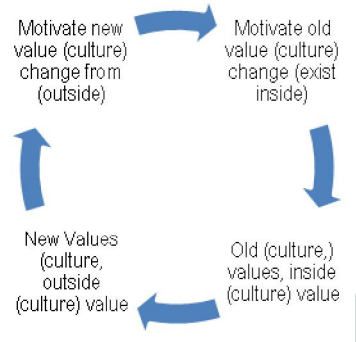
The Organizational Culture Change Management of IAIN/STAIN Become UIN

The theory used to analyze organizational culture change management IAIN/STAIN into UIN is a theory of organizational change management from Hiatt-Creasey and Cameron-Quinn. According Hiatt and Creasey, organizational change management is a way of looking at business leadership/checking organization from the top to the bottom. The focus is the management of change in organizations to understand, accept and support the amendment. Measures focused on communicating and training systems of values and culture of the organization as a whole.[517] The phases of organizational change management is preparing, managing and reinforcing change. Preparing the determining strategy, preparing the team, and plan for change. Managing is the development and implementation of plans. Strengthen is the gathering and analyzing feedback, diagnosing gaps and managing resistance, and implementing corrective actions and celebrating results. [518] According to Cameron and Quinn, organizational culture change can be achieved through three stages, namely: 1)

[517]Jeffrey M. Hiatt dan Timothy J Creasey, (eds), *Change Management: The Peoople Side of change,* (Loveland and Colorado: Prosci Learning Center Publications , 2003), p. 10.
[518]*Ibid*., p. 63.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

diagnosis, 2) interpretation and 3) implementation.[519] The changes in organizational culture should include three layers at once i.e. artifacts, espoused values and basic Believes and underlying Assumptions (Schein, 2004: 25). Graves adds a level of behavior, attitude and conviction.[520] The process of organizational culture change;[521]



The analysis showed that changes in organizational culture of IAIN/STAIN into UIN triggered by institutional and organizational change in status. Except as triggers, they also act as a medium of change. The process of institutional change in the status of IAIN/STAIN into UIN;

Phase 1: preparing IAIN/STAIN Institution for change into UIN		
Define an institution change mission and purpose (University/UIN and Education non-dichotomy)	To prepare change team(gather who pro)	To arrange plan and policy (leader lobby for UIN formal-legality)

Phase 2: Institutional Managing Change	
To collect fund sources (IDB) and government	To plan action and implement in procedures/programs (publication, (to lobby federal national education—Religion Department)-

Phase 3: Reinforcing change	
Collect institutional	Re-diagnose among pro

[519]Kim S Cameron and Robert E. Quinn, *Diagnosing And Changing Organizational Culture*. (San Francisco: Jossey-Bass A Willey Imprint, 2006), p. 139-142.
[520]T. Ndraha, *Teori Budaya Organisasi*, (Jakarta: Rineka Cipta, 2005), p. 153.
[521]Ibid., p. 153.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

change result for as feedback (Performance, PK-BLU, ISO, Accreditation)	and contra (now days there is not to reject IAIN change to UIN—almost all to support)	Ceremony an institutional change success (UIN declare)

The pattern of organizational change of IAIN/STAIN into UIN;[522]

	Incremental/ First-order change	**Discontinuous/ Tranformational/ Second-order change**
Anticipatory	**Tuning** Improving Enhancing Developing	**Reorientation** of identity/ values—frame bending (dichotomy scientific to be integration scientific)
Reactive	**Adaptation** Internally initiated	**Re-creation** fast change of all basic elements—frame breaking, (traditional management become modern)

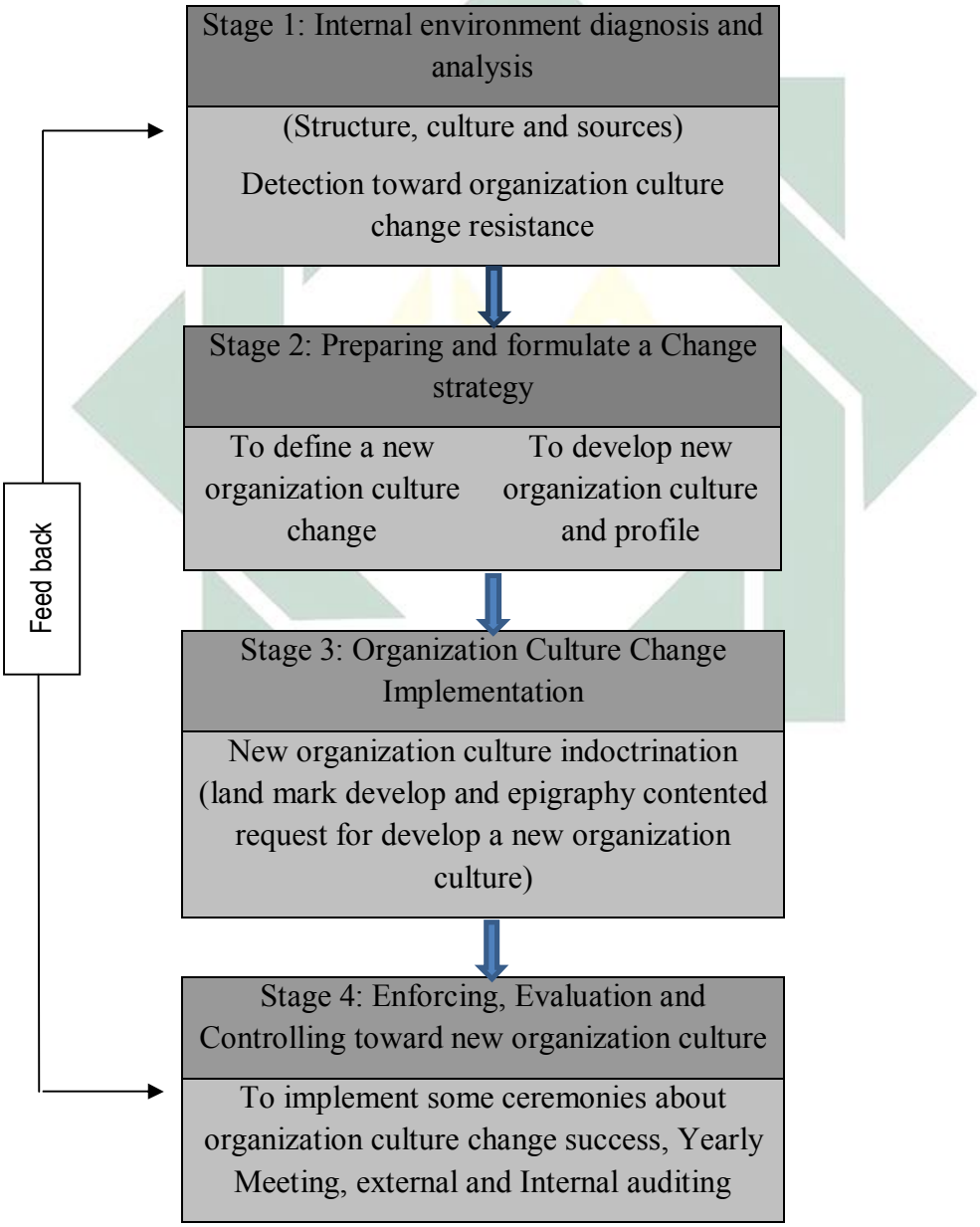
The shaded columns illustrate the pattern of organizational change of IAIN/STAIN into UIN. UIN has been re-orient the identity/values of his old organization. Identity/values were twisted/weaken (frame-bending) organization IAIN/STAIN, as a legacy of the past, the traditional management education and primordial nature, updated/unloaded with identity/new value i.e. management education which applies modern management (open, effective and efficient). At the same time, it also built a power source values its history and the teachings of Islam with new perspective that is inclusive, pluralistic, modern, open and elegant.

Changes in organizational culture of IAIN/STAIN into UIN made through four stages, namely: 1) diagnosis (environmental scanning, SWOT analysis, detecting resistant and academic community aware of the importance of changing the culture of the organization longer (IAIN/STAIN) with a new organizational culture (UIN); 2) preparation/interpretation (building a new organizational culture profiles; modern, global vision) in the form; books, pamphlets, and pages (web site); 3) action

[522]adapted from Ian Palmer & Richard Dunford, & Gib Akin, *Managing Organizational Change A Multiple Perspectives Approach*, (Singapore: McGraw-Hill, 2009), p. 87. based on facts and data field can be compared with Edward, E. Lawler III, & Christopher G. Worly, *Built to Change How to Achieve Sustained Organizational Effectiveness*. San Francisco, (San Francisco: Jossey-Bass, 2006), p. 8-11.

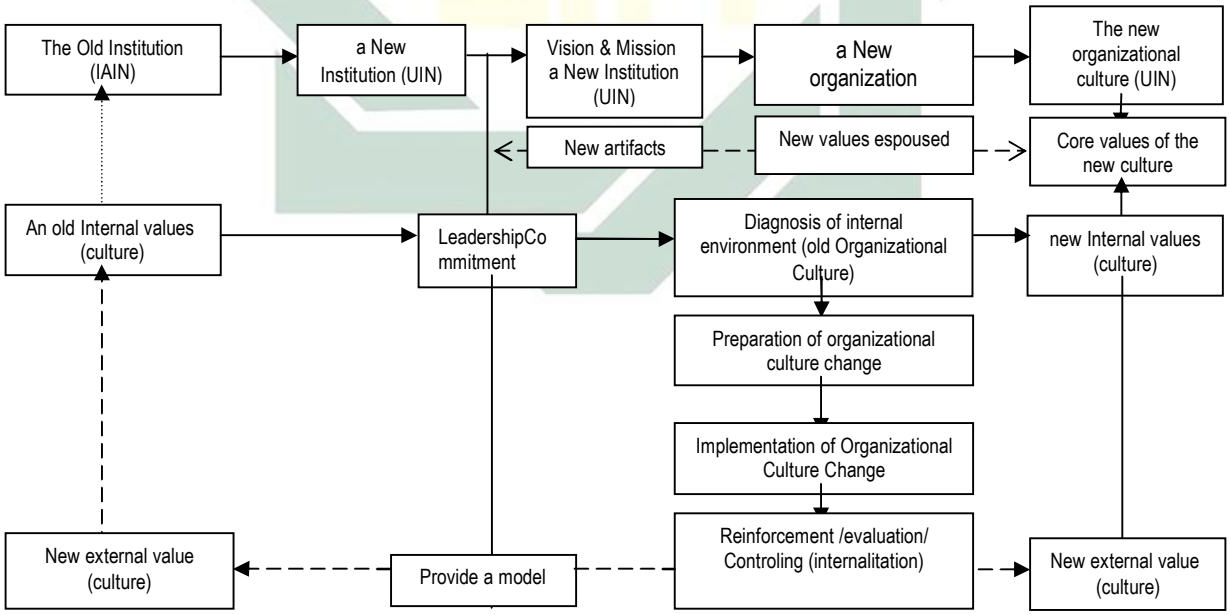
digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

(implementation-with inscriptions brainwashing/ behavior, calls/exemplary leadership; culture of clean, beautiful, honest, hard working/sincere /clear/bright/wide/cross and completion, discipline, attendance, dress rules, anti-plagiarism, and independently;4) gain (ceremonial/ritual progress report on organizational culture, announcements campuses rank in webometrik, and reward high achievers; assessment and monitoring (monthly meetings, semiannual, annual, internal audit/external ISO certification renewal, and accreditation BAN-PT). Below is the Stages organizational culture change of IAIN/STAIN into UIN;



digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

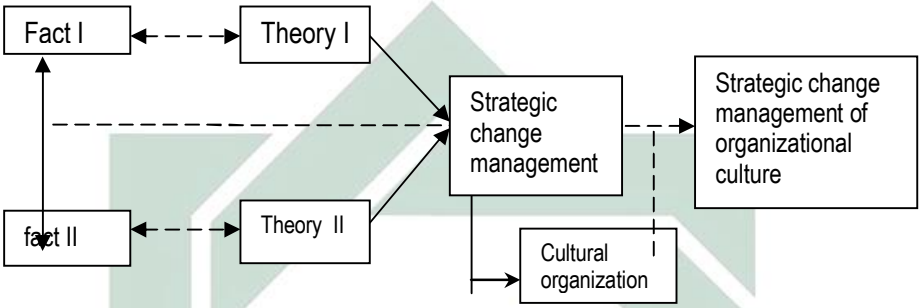
Externally change organizational culture of IAIN/STAIN be UIN was driven by a new culture from the outside namely globalization, modernization and Islamic reform movement. Internally, the change was driven by state of IAIN/STAIN that has been already old and then brought them up, change the institution, its vision and mission, organization, and ultimately organizational culture. The scope of organizational culture change of IAIN/STAIN into UIN include: artifacts, espoused values and core values. The changes to artifacts can be seen on the physical changes of the building. They built up a new campus (Campus II) or more modern and fully equipped with facilities and infrastructure. The changes in the espoused values are marked by changes in the vision and mission of the organization (scientific nondikotomous), statutes, organizational structure (universiter based on PK-BLU) and core values (adaptive, competitive, productive, effective, efficient). Type of organizational Culture of UIN is markets/market/corporate profit-oriented, but not alone. "Market culture model" of UIN is oriented toward academic services/education and as quality as possible taking into account the needs of customers (stakeholders). The realization of organizational culture change of IAIN/STAIN become more determined UIN for style, quality and commitment of the leadership to indoctrinate and internalize the culture of the new organization to the entire academic community. This commitment is manifested in strong determination and the model of the rector in spearheading change its organizational culture. The chart of organizational culture change management of IAIN/STAIN into UIN is as follow;



digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

The Construction of a New Concept

In theory, organizational culture change of IAIN/STAIN UIN can be explored by the three theories namely change management, strategic management and organizational culture. In practical terms, they have made a strategic plan and have a culture of their own organization. Construction of theoretical and practical results a new concept namely "strategic change management organizational culture". The construction process;

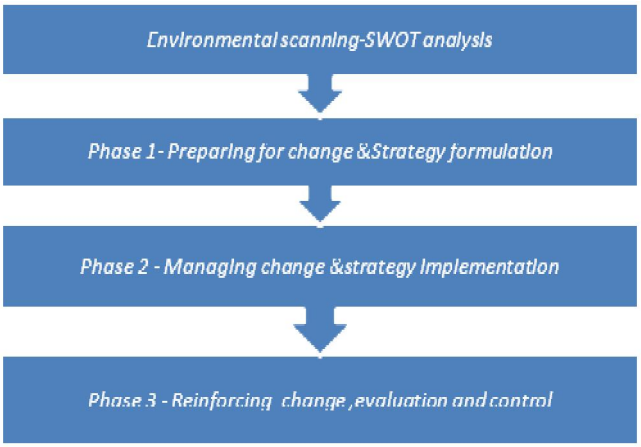


Facts I and II, organizational change of Islamic higher education involves changing the status of the institution, its vision and mission, organizational structure, and forming layers of organizational culture. Theory I and II, changes in the organizational culture of Islamic higher education can be analyzed by the theory of strategic management, change management and organizational theory. Synthesis of theoretical and practical in between can construct a new concept of "strategic change management of organizational culture of Islamic higer education". On the basis of the new concept, which is the operational plan of strategic change (*renspertra*) of organizational culture of Islamic higer education. Elements and stages are environmental scanning, preparing for change, strategy formulation, strategy implementation and managing change, as well as reinforcing change, evaluation and control. Fields that are changed namely the culture of the organization. In the form of a table that is;

Phase 1	Phase 2	Phase 3	Phase 4
Environmental scanning (analysis SWOT)	*Preparing for Change & Strategy Formulation*	*Managing Change & Strategy Implementation*	*Reinforcing Change, Evaluation and control*
Cultural organization ⟹			

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Table read/starting from left to right. Each stage has its own operational scope. Field management is altered in such a way that organizational culture must be reflected in all phases. In chart form, namely;



Phase read start from top to bottom. Each stage has its own operational scope. Field management is altered in such a way that organizational culture must be reflected in all phases.

Conclusion

Characteristics of IAIN/STAIN organizational culture is a simple, hierarchical, bureaucratic, formalistic and family atmosphere. Organizational culture of IAIN/STAIN serves as integrator (bureaucrat, bureaucracy, stabilizer); image/identity (simple-*bersahaja*); and guidance/leadership style (hierarchical and formal). Types of IAIN/STAIN organizational culture is hierarchical and clan.IAIN/STAIN turned into UIN because internally they are old (critical) and externally there is global demand, economic crisis, the reform movement of Islam/Islamization of science and reform of Indonesia (May 1998). Characteristics of organizational culture UIN namely complex, market-oriented, leading to effectiveness and efficiency, flexible and professional headed. UIN organizational culture serves as an integrator (integration of science pioneer), image/identity (modern Islam, inklusive, plural) and guidance/leadership style based on the manager/entrepreneur. Type of organizational culture of UIN was market-oriented. The core value dimension has not changed was Islam (universal and modern). The changed dimension (subvehicle) was the status of institute into university. UIN organizational cultural change is to adopt the corporate culture/private (increasing competitiveness of graduates). Subvehicle another, term of "Islam" in the institution is unchanged. The substance of science has changed from dichotomous to nondichotomous, integral and universal. Boundaries and scope of changes are in the cultures of private/corporate, public and social. Organizational culture change management of IAIN/STAIN into UIN pursued formal and nonformal. Formally, there

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

are four stages triggered by changes in institutional/organizational, namely 1) change the institution, 2) change the vision and mission, 3) change the organizational structure, 4) changing the value of the internal culture of the organization. In nonformal determined by the commitment and the model of leadership. Organizational culture change strategies IAIN/STAIN into UIN taking four stages, namely (a) diagnosis (SWOT analysis), (b) preparation (build profiles UIN), (c) execution (indoctrination) and (d) strengthening (inauguration). The changes in the organizational culture of Islamic higher education took four steps: 1) diagnosis, 2) preparation, 3) implementation, 4) gain (inauguration). Thus, the Islamic higher education can use the concept of strategic change management organizational culture to change the culture of the organization.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Bibliography

Abdullah, Amin, M, dalam Bagir, A.Z, et al. (eds). *Integrasi Ilmu dan Agama*. Bandung: Mizan, 2005.

Bertens, K. *Sejarah Filsafat Yunani*, Yogyakarta: Kanisius, 1975.

Cameron, Kim. S and Quinn, Robert, E. *Diagnosing And Changing Organizational Culture*. San Francisco: Jossey-Bass A Willey Imprint, 2006.

Dwifatma, Andina. *Cerita Azra Biografi Cendekiawan Muslim Azyumardi Azra*. Jakarta: Erlangga, 2011.

Hady, Syamsul. "Menata Ulang Organisasi dan Kultur UIN Malang". *2 Tahun Universitas Negeri (UIN) Malang, 2 Tahun UIN Malang, Reorientasi Budaya Akademik Perguruan Tinggi.* Esha dkk (eds). UIN Malang Press, 2006.

Hariadi, Ahmad dan Saad, Lukman. *Yassarnal-Qur'an*. Garut: Yayasan Kebangkitan Kaum Muslimin. 2004.

Hiatt, Jeffrey, M & Creasey, Timothy, J (eds). *Change Management: The Peoople Side of change.* Loveland and Colorado: Prosci Learning Center Publications, 2003.

Hofstede, Geert. *Cultures and Organizations Software of the Mind*. New York: McGraw-Hill, 1997.

Hunger, David, J & Wheelen, Thomas, L. *Manajemen Strategis*, Yogyakarta: Andi, 2003.

Hunger, David, J & Wheelen, Thomas, L. *Strategic Management, Fourth Edition*, New York: Addison-Wesley Publishing company,1993.

Junus, Mahmud, *Tarjamah Al Qurān Al Karim*, Bandung: AL Maarif, 2000.

Mansur, A. *Paradigma Baru Reformasi Pendidikan Tinggi Islam*. Jakarta: Universitas Indonesia Press, 2004.

Nata, Abuddin.et.al*Statistik Lembaga Kependidikan Di Lingkungan Perguruan Tinggi Agama Islam*. Jakarta: Directorate General of Islamic Institutions Ministry of Religious Affairs of the Republic of Indonesia, 2000.

Ndraha, T. *Teori Budaya Organisasi*. Jakarta: Rineka Cipta, 2005.

Palmer, Ian, & Dunford, Richard, & Akin, Gib. *Managing Organizational Change A Multiple Perspectives Approach*. Singapore: McGraw-Hill, 2009.

Schein, Edgar, H. *Cultural Organization and Leadership, third edition*, San Francisco: Jossey-Bass, 2004.

Sinar Grafika. *Undang-Undang Sistem Pendidikan Nasional 2003*. Jakarta: Sinar Grafika, 2007.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Syahputra, Iswandi dan Sibawaihi. *Pengembangan Sumber Daya Manusia UIN Sunan Kalijaga Yogyakarta.*without City: Multi Area Coninda, 2007.

Syaikhu, Nanang, et.al. *Lintasan Peristiwa: Kerja Sama Internasional UIN Syarif Hidayatullah Jakarta.* Jakarta: Berita UIN, 2010.

Taufiqurrochman. *Imam al-Jamiah*. Malang: UIN Maliki Press, 2010.

Usa, Muslih. *Pendidikan Islam di Indonesia Antara Cita dan Fakta*. Yogyakarta: Tiara Wacana, 1991.

Usman, & Radino. *Sistem Manajemen Berkualitas Sebagai Basis Menuju Universitas Islam Negeri. Laporan Penelitian.* Yogyakarta: Proyek Peningkatan Perguruan Tinggi Agama IAIN Sunan Kalijaga Yogyakarta, 2004.

Usman, H. *Manajemen Teori, Praktik, dan Riset Pendidikan*. Jakarta: Bumi Aksara, 2006.

Van Peursen, C.A. *Strategi Kebudayaan*, Yogyakarta: Kanisius, 1988.

Dissertation

Irawan. *Manajemen Perubahan (Strategis) Budaya Organisasi Pendidikan Tinggi Islam Negeri*. Disertasi tidak diterbitkan. Bandung: UNINUS, 2012.

Electronic Resources

http://www.dikti.go.id.

http://www.isi-dps.ac.id.

http://www.pkblu.perbendaharaan.go.id.

Magazine

Dinamika, edition: 02/ Th. I/ 2007.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id