# AT-TURATS

# ORGANIZATIONAL CHANGES AND DEVELOPMENT IN ISLAMIC EDUCATION INSTITUTIONS POST COVID-19 PANDEMIC

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## ABSTRACT

*The purpose of this research is the importance of organizational change and development in improving the organization's ability to adapt to environmental changes. This qualitative research with a literature approach is sourced from various literatures; journal articles, reference books, textbooks, and related documents. The findings show that organizational change and development in Islamic educational institutions after the COVID-19 pandemic can be designed through three aspects; changing attitudes/values, modifying behavior, and encouraging structural and policy changes. So it is necessary to develop organizational leadership to influence people to behave in accordance with the expectations of the leader, and adapt to the strategic environment of the organization. Post-pandemic, Islamic educational institutions must be oriented to three things; the use of Islamic reasoning based on the Qur'an and hadith, human resources (human needs), and technology. Online learning has a positive impact, teachers and students no longer rely on face-to-face learning because they are used to doing distance*

*learning. The challenges of Islamic Educational Institutions in overcoming organizational change and development are; (1) consider the fundamental role. (2) pay attention to the function of the instrument as an educational tool. (3) there is a constructive role. The three roles are an effort to integrate components to realize Islamic education, make changes and organizational development on government policies through the nature, roles, responding to challenges and developments as well as post-pandemic technology.*

***Keywords:*** *Change, Organizational Development, Islamic Educational Institutions, Covid-19 Pandemic*

## INTRODUCTION

Educational institutions are currently undergoing various kinds of changes. The occurrence of these changes in the world of education cannot be separated from the needs of the community as educators. It appears that internal and external factors within the scope of educational institutions have participated in coloring changes, such as changes in terms of social, economic, cultural, to learning methods that must be changed according to the needs and demands of the times. Significantly, changes that occur in educational institutions continue to increase. If the institution considers it to be in a safe, comfortable position, and unable to make changes, then it will immediately disappear over time.

It is undeniable, the various educational methods currently implemented will certainly not be the same as the methods implemented in educational institutions at the time of the beginning of independence. This is of course very reasonable because the achievement of the target is certainly very much different in that it must follow the shift in time and the rotation of the period. Thus, Islamic educational institutions must be able to follow the flow of change positively. Changes in Islamic educational institutions need good management and governance formulations, so that changes can be carried out in a directed and planned manner.

The unexpected situation in the form of the Covid-19 disease outbreak has brought a big and urgent change to various sectors, including Islamic educational institutions. This affects the changes and renewal of policies to be implemented. A new policy also occurred in the world of Islamic education in changing learning that originally had to come to class to be at home. The government's recommendation to stay at home and physical and social distancing must be followed by a change in face-to-face learning to online.

In connection with the above situation, the government has issued a Joint Decree (SKB) of the Four Ministers regarding Guidelines for the Implementation of Learning during the 2019 Coronavirus Disease (Covid-19) Pandemic. The policy expects education units to carry out Face-to-face Learning (PTM). PTM can be started from the issuance of the Decree of the Four Ministers or at least starting in July 2021 as the beginning of the school year. PTM intervention is also expected to be implemented after

the government completes vaccination of educators and education personnel completely. However, the health and safety of all education unit residents is a top priority that must be considered in setting PTM policies during the Covid-19 pandemic. Therefore, the education unit prepares alternative PTM by continuing to apply health protocols and/or PJJ so that parents/guardians of students can choose PTM or PJJ for their children (Fitriyanto, 2021). However, the COVID-19 pandemic has sometimes made Islamic educational institutions, especially private ones, an obstacle to the learning methods implemented.

Since April 2020, educational institutions from Kindergarten to Higher Education have been closed. The closure of the educational institution is due to the increasingly unstoppable spread of the Covid-19 virus. As a result, all educational institutions, including Islamic educational institutions in the country, which were originally face-to-face had to switch to online. The Covid-19 pandemic has reshuffled the system and the arrangement of Islamic education that was originally running normally has been disrupted. Islamic education, madrasas, and Islamic boarding schools throughout the archipelago are threatened with lost education, it is feared that this will lead to lost generation (Novianti E et al., 2020). In the end, the Directorate General of Islamic Education issued Decree Number 2791 of 2020 regarding emergency curriculum guidelines for madrasas to support learning in the midst of the Covid-19 pandemic as tangible evidence, as well as Decree of the Directorate General of Islamic Education Number 2791 of 2020 concerning curriculum guidelines online (Syarifudin, 2020).

Changes and developments in Islamic education in the country and its policies are inseparable from the historical development of the Indonesian nation and educational policies from time to time (Zuhri, 2021). It is undeniable that the long history of national education in the country has given many colors to national education. The integration of Islamic education into national education, in mutualism, has a very large effect on each party (Mitra, 2021). Towards Islamic education and even national educational institutions, 2020 will be a different year. Teaching and learning activities must continue to be carried out, even though the situation is being hit by a pandemic and the learning process cannot be implemented as normal. Just as schools are diverted to online learning, teachers teach from home and students learn from home without being able to interact directly. It is undeniable that many teachers and students have not been able to adapt to the circumstances and conditions of the pandemic (Athaillah et al., 2021). The distance learning policy is a challenge for the entire academic community to continue to carry out the online learning process through the use of technological facilities. So that the implementation of online learning becomes an Islamic educational institution to show its creativity in managing the learning process as attractively as possible compared to the situation before the Covid-19 pandemic.

This is the new "normal" that was previously less popular, which forces the phenomenon of many children at home and learning from home via internet devices to be "online" with the help of parents at home (Rouzi et al., 2020). This new phenomenon can be an opportunity for parents to educate and accompany their children's learning, such as the implementation of 'al-umm madrasa' ula (parents as the main educators for

their children). However, on the other hand, if it is not done well, it will have the potential and have a bad impact on children's education (Mustakim et al., 2021).

The existence of the ministry's policy indicates that Islamic education must play an active role in adjusting the format and method of learning in a directed and planned manner. The existence of this adaptation is a must in reorienting education during the pandemic, especially Islamic education (Prasetia & Fahmi, 2020). Although the reality has not been fully able to balance state policies, at least as an answer to the challenges of Islamic education in Indonesia during the Covid-19 pandemic. Educators and education practitioners are not only able to provide educational services, but are also able to develop comprehensive learning. Islamic education must be able to prepare in order to face the current technologically demanding situation. Especially in the situation of the era of globalization and changes in Islamic education after the pandemic as an opportunity for the development of Islamic education policies to evaluate and improve their existence in the development of education in the country.

This research is certainly very relevant and can be focused on addressing the issue of Islamic education policy in relation to the change and development of Islamic educational organizations or institutions, where the object is more specific only on the condition of Islamic educational institutions after the Covid-19 pandemic. Thus, through this research, it is hoped that it can contribute to developing the changing horizon of knowledge regarding Islamic educational institutions after the end of the Covid-19 pandemic.

**RESEARCH METHOD**

This research is a qualitative type with a library research approach. The sources of this research consist of various literatures, both journal articles, reference books, textbooks, and relevant documents. Data related to organizational change and development in Islamic educational institutions after the COVID-19 pandemic comes mainly from journal articles and reference books. The research procedure goes through the stages of collecting library materials and documents related to the research objectives, then reading the materials and critically reviewing them, making notes to develop themes and describing data based on predetermined themes. The next stage is analyzing the data, drawing conclusions and writing down the complete research results. Test the validity of the data using triangulation of sources Sugiyono (2013), namely with the aim of accountability, information from research obtained first needs to be tested by testing the validity of the information (Alfansyur & Mariyani, 2020).

**RESULT AND DISCUSSION**
**A. The Importance of Organizational Change and Development**

Consciously or not, change will always occur, especially in an organization in order to survive, depending on the extent to which the organization is able to adapt to the changes. All changes are basically carried out towards improving the organization as an effort to improve the organization's ability to adapt to environmental changes including the behavior of members of the organization.

A program is said to be successful when everyone must be willing and able to change their behavior. It really depends on what influences behavior and what drives a person to change. Internal factors that are thought to influence behavior include knowledge, skills, beliefs/beliefs, environment and organizational vision. Meanwhile, the motivating factor for a person to change is the opportunity to gain real profit or avoid personal loss.

Various factors that have influenced the behavior change are described as follows: First, knowledge is a basic element for every member of the organization to change their behavior in doing something. The higher the level of knowledge of organizational members, the easier it is for them to follow changes according to their duties. Therefore, knowledge is strategically placed as one of the important requirements for the advancement of the behavior of organizational members. Organization members who only use minimal knowledge will be left behind in their performance compared to organizational members who always add new knowledge.

Second, skills, both physical and non-physical, are someone's abilities needed to carry out a new job. Physical skills are needed for physical jobs, such as operating computers, production machines, etc. Non-physical skills are needed to get something ready. For example the ability to lead meetings, build communication, and manage relationships with customers effectively. So there is a relationship between the process and interpersonal communication skills. Skills are more difficult to change or develop than knowledge. Changes in skills are closely related to instinctual behavior patterns. The process of changing the instinctive response of members of the organization takes a relatively long time because of the habit factor, especially the culture, which is not easy to change. For example, organizational members who usually ask members of the organization with the words "what does the manager want" (not polite) are difficult to immediately turn into saying "what can I do for the manager" or "can I help the manager" (more polite).

Third, the trust of an organization member determines his attitude in using his knowledge and skills to do something. It may be that members of the organization are given new knowledge and skills in different ways. However, it is influenced by the belief he has whether the knowledge and skills he receives will be useful or not. In other words, a belief is relatively difficult to change. So if you want to train members of the organization, you must first know the beliefs that members of the organization have at least about the perception aspect of the usefulness of a training.

Fourth, the organizational environment influences the behavior of members of the organization whether through rewarding the desired behavior or by correcting unwanted behavior. Organizational environment such as exemplary leadership and leadership model as well as a bright future of the organization will affect the degree and quality of changes in the behavior of members of the organization. "What does the organization give to members of the organization and what does the organization get?" The success of the organization is largely determined by what the organization can provide to its members. The higher the level of incentives provided, the more effective the behavior change of members of the organization will be. Likewise the opposite (Santosa, 2017).

The combination of the five factors above determines the effectiveness of a change in the behavior of organizational members. With the development of existing knowledge, organizational members increasingly know or understand what is needed to be able to do their jobs. Skills in the form of physical and non-physical abilities are needed so that organizational members are able to do new jobs. Trust determines whether organizational members will use their new skills and techniques in practice. Meanwhile, the organizational environment will create organizational goals in formulating what standards it can accept. The goals of the organization itself are determined by the vision of the organization and can create a new environment. In addition, it could be a factor influencing the strengthening of emotional and spiritual intelligence from members of the organization that will help the organization to be better prepared in managing change.

Meanwhile, organizational development is an effort to change the behavior of people and organizational systems so that they can adapt to environmental changes aimed at achieving better organizational goals. The term organizational development began to be known since the mid-1940s after World War II ended. According to O. Jeff Harris and Sandra J. Hartman in Cepi revealed that: "Organizational Development (OD) is an attempt by the members of an organization, with the helf of a consultant, to achieve the fullest potential of the organization as well as to correct any problems or shortcomings existing within it" (Santosa, 2017).

Based on the above, it can be understood as an effort made by members of the organization with the help of consultants, to achieve the full potential of the organization as well as to improve various problems or deficiencies that currently exist. The definition reveals that organizational development is aimed at making the organization more advanced through optimizing the entire potential of the organization and solving the problems it faces.

Furthermore, Cepi quotes Michael G. Aamodt's statement which asserts: "This reluctance is understandable, as employees are comfortable doing things the old way. They may fear the change will result in less favorable working conditions and aconomic outcomes than what they are used to." Why do employees or employees resist a change? Because they are worried that the change will have a negative impact on them, such as they have to re-learn about a new way of working, their income will decrease over time, and various other things that are considered negative. In that case, organizational managers must facilitate the adjustment of employee or worker perceptions to view more positively about organizational change (Santosa, 2017).

Therefore, the three goals of organizational development are to change attitudes or values, modify behavior, and induce changes in structures and policies. If you look at the three components of change, it can be said that value is the first aspect that must be changed. Because of these values will be manifested in the attitudes or behavior of people in the organization which is then accompanied by the structure and policies of the organization.

## B. Change and Development of Leadership Organizations in Islamic Educational Institutions

Leaders in this case must always anticipate changes in the environment that require adjustments to the organizational design in the future. Environmental changes can be in the form of technological developments, changes in economic and political conditions, changes in the quality and attitudes of employees, the increasing importance of organizational social responsibility, and others. Effective change management is not only necessary for survival. organization, but also as a challenge for development (Syamsuddin, 2019). In an organization, change does not have to be implemented. In particular, organizations need to make changes in their organizations in order to improve organizational performance and overcome difficulties that arise. Organizational change is contrary to the values of respect organizational members, change is always in conflict with members' decisions about what needs to be implemented. Therefore, many sources of organizational change discuss the changes needed in organizational culture, including changes in the beliefs and values of members and how to build these shared beliefs and values (Rifa'i, 2019).
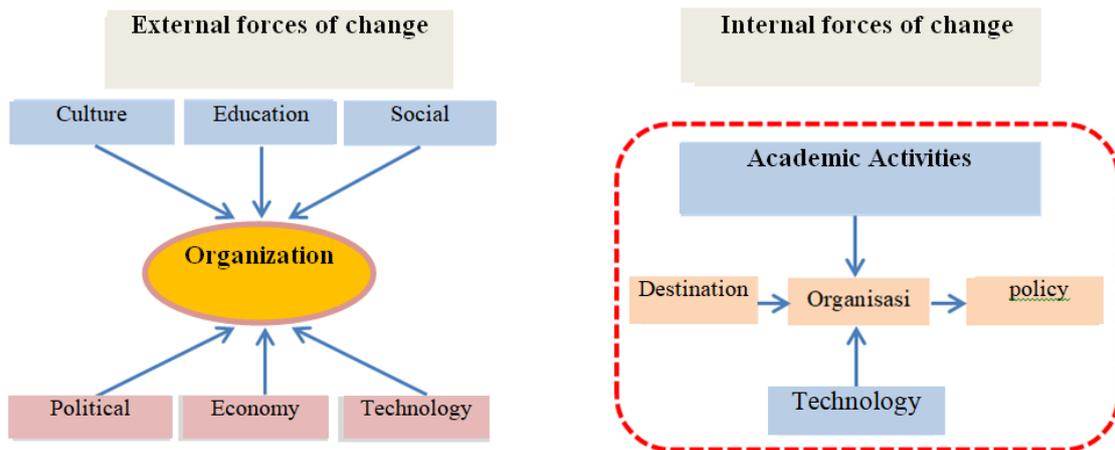


Figure 1. Organizational internal and external forces of change

When a leader is comprehensively able to carry out organizational development, then efforts to design or design this can be done through the design of the three aspects above, namely changes in attitudes or values, modifying behavior, and inducing changes in structures and policies. This is Cepi's view that organizational development is considered appropriate if it is carried out comprehensively, not partially, such as changes in the organization's management system, but the attitudes of people in the organization are not changed or people's work skills are trained and developed but are not accompanied by organizational systems (Santosa, 2017). To connect the three aspects of organizational change, it is necessary to develop organizational leadership. Leadership is a capacity to make a change. Leadership is identical with how to influence people to perform a behavior in accordance with the wishes of the leader. Based on these assumptions, organizational change will not work well if the leadership in the organization does not adapt to the strategic environment of the organization.

Harris and Hartman in Cepi quoted Nadler and Tushman's statement that revealed the importance of adjusting leadership in the process of organizational change into two types:

"That two general types of leadership activity are important in the change proccess. One set of activities involves what the authors call charismatic leadership; the other is instrumental leadership. Charismatic leadership concentrates on bringing about changes in the values, goal, needs, and aspirations of the people involved in change. This type of charismatic leadership requires envisioning, energizing, and enabling. Envisioning is the creation of a picture showing what is possible and desirable for the future; energizing is actually motivation-providing the desire to make a change; enabling is psychologically helping people to perform the challenging new behaviors. Instrumental leadership makes it possible for people to do things they are expected to do. Activities involved include building (structuring) teams of individuals to work together, developing and communicating goal expectations, and administering rewards and punishments so that individuals see that change is useful to themselves and the organization" (Santosa, 2017).

There are two general types of leadership activities that are important in the change process, namely charismatic leadership and instrumental leadership. Charismatic leadership concentrates on bringing about change in the values, goals, needs, and aspirations of the people involved in the change. This kind of charismatic leadership requires enlightenment, energizing, and ability. Imagining is the creation of an image that shows what is possible and desirable for the future; energizing is actually motivation—providing the will to make a change; Psychologically enabling people to engage in challenging new behaviors.

Instrumental leadership allows people to do the things they are expected to do. Activities involved include building (assembling) a team of individuals to work together, developing and communicating goal expectations, and managing rewards and punishments so that individuals see that change is beneficial to themselves and the organization.

If the leader is not able to anticipate or is unable to respond quickly to all the rapid changes in today's world, it is possible that the organization will experience a situation of stagnation, until it collapses. These changes have changed the perspective of an organization and its members in carrying out their activities. Traditional approaches and old patterns that have been applied to organizations, are no longer able to keep up with the changes that have occurred. For organizations, the only way to keep up with the changes that occur is to adapt or adjust to the new 'current'. So, people who make decisions have ready access to information. One unit structure that supports the free flow of information is the AES strategy group, this group provides information about environmental changes, technological developments, and the like throughout the company (Fahman, 2018).

Adjustments to changes that come from outside (outside-in), will only make the organization or Islamic Educational Institution only survive, but not enough to shape the organization to achieve its goals. Thus, progressive approaches are needed through

proactive methods so that an organization and even an Islamic educational institution can become an effective organization. This is what can lead education to succeed in achieving its goals in order to realize its vision and mission that is rahmatan lil a'lamin. The opposite of the outside-in approach is the inside-out approach, which is a change whose initiative comes from the awareness of leaders from within the organization to change (Fahman, 2018). Awareness of leaders who wish to transform (transform) as the main capital for the transformation process in Islamic educational institutions into organizations that implement good school governance. Schools can apply it by referring to a good organizational system.

As a system, good school governance is run on several basic principles. These principles are; principles of transparency, accountability, upholding the rule of law, member participation, concern for stakeholders, consensus-oriented, equality, strategic vision, and effectiveness-efficiency. Some of these principles must always be applied to an organization and as a standardization of whether or not good school governance in educational institutions. Good school governance, universally can be used as an organizational school governance system according to expectations in achieving its goals. In Islamic educational institutions, leaders as trustees who need to expand the implementation of good school governance are very important. Currently, Islamic educational institutions have directed programs that are adapted to their environmental conditions. Including through national programs such as character education programs (PPK), environmentally friendly school programs, environmentally friendly school programs, to driving school programs, where these have implemented the principles of good school governance in all their activities, according to their main duties as an organizing institution. education in Indonesia. The principles that exist in the good school governance system have become part of the organizational system in educational institutions as part of action or real actions that must be pursued by school leaders in carrying out the mandate to deliver educational institutions towards their vision and mission. Regarding the objectives, Fitriyanto said that the purpose of Islamic education has a theocentric basis, which is different from general education which is usually only oriented towards humanity (anthropocentric) (Fitriyanto, 2021).

The changes made by Islamic educational institutions are not only physically overhauling the school, but also rearranging the management system or institutional management, to make it more efficient and efficient. Thus, it is necessary to transform the management of Islamic educational institutions that meet the demands of professionalism and guarantee the quality of output (graduates).

## C. Changes and Development of Islamic Education during the Covid-19 Pandemic

Indonesia, when viewed from the perspective of Islamic education, is a Muslim-majority country that oversees the process of Islamic education. This is reflected in the 2003 National Education System Law, which contains provisions on Islamic education. The 2003 National Education System Law contains at least three provisions relating to Islamic education: recognition of Islamic educational institutions such as madrasas and Islamic boarding schools, recognition of Islamic education as a subject in schools or

madrasas, and recognition of Islam as a subject (Maghfuri, 2020). Islamic education, as in the previous law, is not taken into account in the National Education System. As a result, the presence of Islamic education as a topic is recognized. In terms of Islamic education, the 2003 National Education System Law became the basis for the advancement of Islamic education in Indonesia. For example, the policy derived from this law is the policy governing religion and religious education, which was enacted in 2007 (Maghfuri, 2020).

Post-Reformation From time to time, Islamic education gets its own boost. The progress and decline of Islamic education seems to have been carried away by history. Islamic education faced significant obstacles in the classical and medieval eras, but it was still possible to overcome them mentally and ideologically. Internally, the lives of Muslims are close to the sources of Islamic teachings in classical times, and the spirit of ijtihad in an effort to develop Islamic teachings has become a very solid foundation. Externally, Muslims are not as bad as they seem in facing ideological and technological challenges in the current era of disruption (Prasetia & Fahmi, 2020).

The difficulty this time was very different from the previous one. Covid-19 has wreaked havoc in modern life (Hanafi et al., 2021). The impact persists and will continue in every sector of life, in addition to facing major ideological wars such as industrial countries, such as moral decline, corruption, and lack of money allocation for Islamic education, including in changing education policies (Harris & Jones, 2020). A pandemic is similar to a technological disruption in that it comes unannounced and is not given. That is, it is very difficult for experts to predict, and when something like this happens, experts are completely overwhelmed. This epidemic has also damaged established norms of Islamic education, ranging from traditional learning methods (sorogan, bandongan, halaqah), curricular systems, allocation of funds, educational facilities, and so on. In fact, the future of Islamic education for the next generation is threatened if Covid-19 is not handled properly (Syarifudin, 2020).

It is necessary to reorient Islamic education policies that are in accordance with the needs of the times and still pay attention to the values of Islamic education. In this case, the government intervened by issuing a Joint Decree (SKB) of four ministers regarding the implementation of learning at the beginning of the 2020/2021 school year, Circular Letter of the Minister of Education and Culture Number 4 of 2020 concerning Implementation of Learning. The Ministry of Religion as the person in charge of the implementation of Islamic education has also issued an emergency decree (Shunhaji, 2020).

From the Circular, there are several important things, among others; **First**, online learning is an exercise in providing students with a meaningful learning experience. **Second**, online learning can focus on the importance of maintaining health and hygiene. **Third**, online learning for teachers as a means to assess the ability to give assignments can run as effectively and efficiently as possible. But all of them certainly require the community to have adequate facilities and quality human resources.

Learners as investments are very important for every nation, especially those on the way to becoming a developed country. Learning growth is closely related to

government policies, educator responsibilities, and how students can change information. Then something that is instilled in most students is that school becomes a fun place to learn, play, engage, and build connections and social awareness. Schools are also the focal point of contact between teachers and students in terms of acquiring knowledge, skills, and instilling attitudes and character, which were cut off when online learning policies were implemented and schools were suddenly closed (Syariful Anam & Elya Umi Hanik, 2020).

The above policy indicates that Islamic education must begin to accelerate the learning format by implementing online learning without abandoning Indonesian and religious educational values. The discourse on online learning itself does raise pros and cons. Some say that the wisdom in this situation is that there is an acceleration of adaptation to the use of technology in the learning system. Some have started learning Islamic education by requiring a meeting between educators and students, kiai and students, due to maintaining the Islamic scientific tradition, namely the sanad (continued from the chain) to Rasulullah SAW. These are some of the challenges that Islamic education must respond to. To answer these challenges, explore how to reorient, the role and challenges of Islamic education in the midst of this pandemic (Prasetia & Fahmi, 2020).

**D. Changes and Development of Islamic Education After the Covid-19 Pandemic**

The Covid-19 pandemic is a new phenomenon that has a very fast and massive impact on all aspects of human life in various countries, including Indonesia. The Covid-19 pandemic situation has a significant impact on several aspects of life, including; political, economic, socio-cultural, especially in the education sector. One of the influences for the world of education is as stated by Maria Nicola and her friends who say: "This pandemic affects 90.2% of students worldwide, in which 1.57 billion students are absent from school and 191 countries including Indonesia close the schools and change learning methods significantly by imposing learning at home through online learning system" (Nicola M et al., n.d.) in (Taha et al., 2020).

Nicola's statement above, it is concluded that the Covid-19 pandemic has provided a considerable change for the act of learning managed by teachers in educational institutions as well as parents in the family environment. The changes confirmed Sun, Tang, and Zou's predictions which states that due to covid-19 students and educators, so parents have to carry out learning activities remotely (Sun et al., 2020). During the Covid-19 pandemic, it is an opportunity for every parent to build closeness and instill Islamic educational values in their children. Routine work that is usually done in the office, moved to home or work from home. Parents' activities at home should be used to actualize Islamic education which has been neglected or not implemented by parents (Rusadi, 2021). Theoretically, these changes in learning are considered natural, even teachers and administrators of educational institutions must do so. Because learning as a component of the education curriculum should be carried out according to the environmental situation, time, background and abilities.

Educational learning during the Covid-19 pandemic, there was a change in the management of learning carried out by teachers based on the achievement of certain goals, so that learning was felt to run effectively despite the Covid-19 pandemic and could cut off its spread for students and teachers through various policies, such as the policy of having a work environment. From Home (WFH), social and physical separation, and methods of learning activities through the use of the internet system (online), where these can contribute to the sustainability and dynamics of Islamic education. In addition to having to adapt and take advantage of situations and conditions, the epidemic is considered unable to make other choices besides this. Efforts must also be made through a strategy that refocuses Islamic education within the framework of modern normal education as a new adaptation step in the field of education.

Most assumptions state that Islamic education is nothing more than a transfer of knowledge, not values in the learning process (learning instruction). While it is clear that Islamic education covers such topics, reducing Islamic education to mere knowledge transfer is a mistake (Thohir et al., 2021). This definition is due to the narrower meaning of the word ta'lim in Arabic. Ta'lim refers to the process of transferring knowledge from teacher to student. This term is only a small part of the broader meaning of Islamic education. Other vocabulary related to Islamic education is tarbiyah and adab. Tarbiyyah comes from the term rabi-yarbi-tarbiyatan, which means that the teacher gives teachings to students in various aspects, both spiritual and material. Ta'dib, on the other hand, comes from the word addabayu'addibu-addaban, which means emphasizing the adab or moral aspect (Septina, 2019).

Based on the three vocabularies above, they have different implications for meaning, both theoretical and practical. Theoretically, all three have various effects on processes and materials. If **ta'lim** emphasizes a limited meaning that is nothing more than a learning process, then Islamic education has a larger and general meaning, namely as a learning process that is not limited by place and time in developing all human potential, both holistically and comprehensively.

Therefore, changes and developments in Islamic educational institutions after the COVID-19 pandemic must be oriented to at least three things, namely; the use of Islamic reasoning based on the Qur'an and Hadith, human resources (human needs), and technology. **First**, the Qur'an and Hadith have been manifested as the spirit of Islamic education. The curriculum formulation and various supporting capacities of Islamic education are based on these primary sources. The sacredness of the Qur'an and Hadith by Muslim scholars is interpreted as a salih fi kulli era wa eating text so that its credibility and authenticity remain relevant in every era and situation. **Second**, there are human needs. Competence and capability of human resources has emerged as an important factor in Islamic education. The changing times require Islamic education to remain adaptive. As a result, the primary educator functions as a shaper of human qualities. The ability to master pedagogic, personality, professional, and social competencies is very much needed (Prasetia & Fahmi, 2020). **Third**, technology. Where the atmosphere of the COVID-19 pandemic necessitates not conducting the

online learning process. All educational institutions from elementary to tertiary levels are asked to stop the offline learning process. Instead, distance learning is carried out (PJJ), until now with the implementation of learning with limited face-to-face meetings (PTMT). This process actually requires mastery of technology that is qualified and adequate for the continuity of the learning process in the classroom. Meanwhile, the problem is that most of the 'old educators' are not familiar with communication technologies such as webinars, Zoom, Google Meet, Google Classroom and Skype. After the pandemic passed, educators have become accustomed to using digital culture in teaching.

The existence of online learning has a positive impact as a form of government policy in overcoming the pandemic period and makes educators and students not solely dependent on face-to-face learning because they are used to doing distance learning. Although in essence, the role of the teacher cannot be replaced with any sophisticated technology. The use of technology in education is only limited to utilization and as an instructor in terms of transmitting knowledge, not in terms of the growth and development of the personality of students.

## E. Challenges of Islamic Educational Institutions in Overcoming Organizational Change and Development

Schools as organizations and educational institutions have the opportunity to experience changes from one condition to another that is better. Schools have the opportunity to lead to a better order can be done through organizational development. This can be identified from the current school category, namely the challenges of school development from schools categorized as minimum service standards (SPM), national standard schools (SSN), international standard pilot schools (RSBI), and international standard schools (SBI). International standard school efforts are designed for schools that require comprehensive development, not just a school category but without school quality. In terms of organizational behavior, changes in school categories are not accompanied by the behavior of people in schools, so the behavior of principals, educators and supervisors who build schools does not change according to their categories. Just as a school that has the SSN category can change to RSBI, but the behavior of teachers and other school members does not change so that it can be categorized as a failure.

Several schools that were categorized as RSBI at that time experienced a lot of criticism from various parties and the community, including from the House of Representatives (DPR). Thus, an analysis of organizational behavior is needed because it can be said that the change in the school category is not accompanied by the mission, competence, capacity, and school environment. Changes are only limited to the school category and the school's physical environment. So if the school expects changes for the better, the changes must touch the school's mission, the competence of the school community, capacity, and the school environment.

Islamic education in the formation of human personality as a vital aspect that cannot be avoided. Humans who believe towards pious humans are formed not to be pious, but as a result of the process of education and lifelong learning (long life learners), namely continuous or lifelong learning so that knowledge is always developing and updated. According to a hadith, education lasts a human lifetime,

including time spent in family, school and society (Syarifudin, 2020). The Ministry of Religion, as the person in charge of Islamic education, has made an emergency curriculum guide for madrasas to encourage learning during the COVID-19 pandemic. This is as stated in the Decree of the Director General of Islamic Education Number 2791 of 2020. The curriculum outline applies to all levels of madrasa education, from Raudhatl Athfal (RA) to Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). (MA). This emergency curriculum emphasizes more on character development, noble character, ubudiyah, and student independence (Prasetia & Fahmi, 2020). In the post-pandemic period, Islamic education has no other choice but to restore and revive its role.

Religious education is very important to fulfill three roles (Hilmy, 2012). **First**, consider the role in a fundamental way. Where Islamic educational institutions in this situation must be astute and agile in pursuing constructive-productive ideals for holistic human development. The orientation of the curriculum, techniques, and procedures, as well as the example of educators, must all be directed to building the entity of human values.

**Second**, paying attention to the function of the instrument as an educational tool that only serves to deliver students to the level of ceremonial and social piety through the transformation of potential goodness, which is then objectified into character in everyday life.

**Third**, there is a constructive role. Islamic educational institutions must be able to develop the Islamic character of students, which is manifested in a harmonious, harmonious and peaceful existence in diversity. Islamic education contributes to the achievement of development goals. Islamic boarding schools, madrasas and schools play an important role in shaping students' personalities and maximizing their full potential.

Based on these three roles, it becomes very important as an effort to integrate the various existing components in order to realize Islamic education that is **salih fi kulli zaman wa makan**. Educators must try to start for self-regulation and adapt through various existing policies. The issuance of this policy is an effort to save students from the current pandemic and the failure of character education (Prasetia & Fahmi, 2020). Throughout the history of education, especially Islamic education, 2020 has proven to be the most crucial year. In this situation, it means determining the future of Islamic education, such as adapting new learning concepts, human resource management, and wise and pious institutional administration. Of course, every era has different challenges, the challenges of Islamic education today are much different from the challenges of Islamic education in the days of their predecessors. Both classical and medieval, both the New Order and the Reformation. While the current situation is an era of disruption, the industrial revolution 4.0, coupled with a pandemic atmosphere.

Azra (2008) classifies the difficulties of Islamic education into four categories (Prasetia & Fahmi, 2020). **First**, consider the type of school you choose and apply to. The inconsistency of educational policies that are always changing has an impact on Islamic educational institutions in particular. Judging from the type of education chosen and

carried out, Islamic education now has four options: tafaquh fiddin education (salaf boarding schools), madrasa education, Islamic schools, and skills education. The four types can be held simultaneously in a boarding school institution.

**Second**, strengthening human resources (HR). The four optional Islamic education above question the availability of qualified human resources. Mastery of the four potential educators is absolutely necessary. So the most realistic step that can be taken is to choose one or two of the Islamic education options above, although it is possible that a small number of pesantren are able to accommodate all of them. Still, mastering technology during this pandemic seems to be an obligation for educators and education staff.

**Third**, strengthening institutions and management. It is also time for Islamic educational institutions to be arranged in a contemporary and structured manner so that Islamic education is more successful and efficient. This is also a method of adapting Islamic education in dealing with a pandemic situation like this.

**Fourth**, technological progress. The blessing of the Covid-19 pandemic has actually catalyzed the adaptation of technology in the world of education. Various learning media can also be tried and used, such as e-learning, zoom, google meet, google classroom, youtube, and so on. So that the acceleration of technology-based learning media is able to make students not feel bored in participating in online learning (online). Therefore, the ability to utilize technology is urgent during this pandemic.

Therefore, regardless of the impact of this pandemic, Islamic education actually needs to make organizational changes and developments in educational institutions, especially as an effort to government policies in dealing with learning after the COVID-19 pandemic. Islamic educational institutions must try to return to their nature, role, and be able to respond to the challenges and developments of the two periods, namely post-demic and industrial revolution technology 4.0 to 5.0. Islamic educational institutions have no other choice but to try to adapt to new normal conditions, such as prioritizing the health of the school community, preparing social media-based learning, paying attention to the moral and character development of students after the pandemic, as well as new habits. others through efforts to maintain the continuity of Islamic education.

**CONCLUSION**

As an organization, Islamic educational institutions must be able to survive and adapt through increasing organizational capacity as an effort to improve the organization's ability to adapt to changes in the environment and behavior of organizational members. Decree of the Directorate General of Islamic Education Number 2791 of 2020 regarding emergency curriculum guidelines for madrasas as evidence and efforts to support learning during the Covid-19 pandemic. After the dimming of Covid-19, the pandemic actually gave wisdom to those in charge of education. Parents are required to directly monitor their children's learning development as a transformation of the educational paradigm and the first educational institution. In addition, Islamic education must realign its character, function, and response to difficulties in the era of pandemics and technology. There is no other choice for Islamic

educational institutions other than adapting to new habits (new normal life), such as paying attention to the cleanliness of the learning environment, conducting social media-based learning, and fostering the character of students, including adaptation.

The urgency of organizational change and development is aimed at improving the organization as an effort to improve the organization's ability to adapt to environmental changes including the behavior of members of the organization. Internal factors that are thought to influence behavior include knowledge, skills, beliefs/beliefs, environment and organizational vision. While the motivating factor for a person to change is the opportunity to gain real benefits or avoid personal losses.

Organizational development is also an effort to change the behavior of people and organizational systems so that they can adapt to environmental changes in achieving better organizational goals. There are three goals of organizational development, namely; changes in attitudes or values, modifies behavior, and induces changes in structures and policies. Value as the first aspect that must be changed, because it will manifest the attitude or behavior of people in the organization which is then accompanied by organizational structure and policies.

Change and development of leadership organizations in Islamic educational institutions can be realized when a leader is comprehensively able to carry out organizational development, then efforts to design or design this can be done through the design of the three aspects above, namely changes in attitudes or values, modifying behavior, and inducing changes in structure and policies. To connect these three aspects, it is necessary to develop organizational leadership that is identical in influencing people to perform a behavior in accordance with the wishes of the leader. So that organizational change will not go well if the leadership in the organization does not adapt to the strategic environment of the organization.

As a system, good school governance can be run by Islamic educational institutions through several basic principles, namely; principles of transparency, accountability, upholding the rule of law, member participation, concern for stakeholders, consensus-oriented, equality, strategic vision, and effectiveness-efficiency. Where Islamic educational institutions are currently leading to programs adapted to environmental conditions without overhauling the physical school, but also rearranging the management system or institutional management, to be more efficient and efficient. Thus, it is necessary to transform the management of Islamic educational institutions that meet the demands of professionalism and guarantee the quality of output (graduates).

Changes and Development of Islamic Education during the Covid-19 Pandemic was carried out by the government through the Decree of the four ministers regarding the implementation of learning at the beginning of the 2020/2021 school year, Circular Letter of the Minister of Education and Culture Number 4 of 2020 concerning the Implementation of Learning. The Ministry of Religion as the person in charge of the implementation of Islamic education has also issued an emergency decree. several important things, among others; **First**, online learning is an exercise in providing students with a meaningful learning experience. **Second**, online learning can focus on

the importance of maintaining health and hygiene. **Third**, online learning for teachers as a means to assess the ability to give assignments can run as effectively and efficiently as possible. But all of them certainly require the community to have adequate facilities and quality human resources.

Changes and developments in Islamic educational institutions after the COVID-19 pandemic must be oriented to at least three things, namely; the use of Islamic reasoning based on the Qur'an and Hadith, human resources (human needs), and technology. Online learning has a positive impact on overcoming the pandemic period, where educators and students do not rely on face-to-face learning and are accustomed to doing distance learning. The challenges of Islamic Education Institutions in overcoming organizational change and development are carried out through three roles. (1) consider the role fundamentally. (2) pay attention to the function of the instrument as an educational tool. (3) there is a constructive role. The three roles are an effort to integrate various existing components in order to realize a pious Islamic education that is **salih fi kulli zaman wa makan**. Educators must try to start self-regulation and adapt through various existing policies. It is necessary to make changes and organizational development as an effort to comply with government policies in dealing with learning after the COVID-19 pandemic, which seeks to return to the nature, role, and be able to respond to the challenges and developments of two periods, namely post-demic and industrial revolution technology 4.0 to 5.0.

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