

Optimizing the Organizational Structure in Transforming Human Resources Who Can Manage Work Stress With a Religious Culture

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Abstract

This research is motivated by a phenomenon that contrasts industrial-based educational institutions' implementation model that denies aspects of universal human values. Islamic boarding schools positioned centrally to provide alternative solutions to humanity's problems, morality and human behaviour. This study uses a qualitative approach with a multi-case study design. The author concludes that individual action in students' transformation by increasing the productivity of performance shaped by experience and environment; group behaviour in conducting leadership transformation influenced by recruitment of human resources, work teams, communication patterns and conflict management based on consensus agreement. Organizational structure transforms educators and education personnel by creating and implementing religious work culture by optimizing the potential of faith, thought, and dzikir (pray) and managing work stress.

Keywords: *Organizational Structure, Transforming Human Resources, Work Stress, Religious Culture.*

INTRODUCTION

Education in the contemporary era was surprised by the existence of an industry-based educational management model. Management of this model presupposes the control of educational institutions' efforts to improve education quality based on company management (Sallis, 2015). The paradigm shifts in using something that is the basis of the implementation of education management in particular and corporate governance in general. This paradigm positions educational institutions as profit-oriented organizations with the aim that education is not deprived of its essential meaning because it is considered unable to adapt to changing times in the face of globalization.

The autonomy of education initially became a new hope for education changes in Indonesia, but it led to privatization in practice. This indicates that national education management's implementation uses the liberal education paradigm, the global capitalist system's spirit. When Indonesia's education is managed with profit management that offers

fair competition, the school cannot reach all society levels because of the high cost of tuition.

Education seen as a service product traded by various countries globally, such as the United States, Australia, Germany, and others can open their educational practices in Indonesia. Indonesia can also extend their instructional practices in other countries. This systematic approach has encouraged an educational institution to generate financial benefits, but on the other hand, it has eroded universal human values. The managers of educational institutions are required to work professionally with a full workload. They are positioned as tireless mechanical machines to reduce their rights as humans who have free will.

Human behaviour in a profit-oriented educational institution organization only needs to be reviewed because it can cause a lack of social aspects that deny academic managers' interests and needs as human beings. The inability to meet workers or employees' needs has implications for the emergence of tensions between managers and subordinates because managers prioritize physical and material aspects only. Additionally, leaders who use incentives to boost productivity focus at the expense of moral considerations promote a significant adverse effect on human desires.

Students need to be better-engineered and more strongly motivated to succeed in humanism in their studies to build up the quality of education over time. Thus the development of a student's values will occur inside the educational institutions. It is also imperative to apply both patient and dynamic and proactive forms of human relations to enable effective and valuable collaboration among broad participation. This culture change towards quality carried out using shared beliefs, interventions of religious values, followed by the wording of the vision and mission of educational institutions' organization (Sallis, 2015).

Boarding School Tremas Pacitan Education and KMI Boarding School Modern Arrisalah positioned so centrally that they can provide solutions or alternatives to humanitarian problems or morals and people's behaviour so that the implementation of governance does not deny aspects of universal human values because Islam is a religion of humanism. This religion places great importance on human beings as a central objective. For this reason, pesantren must transform themselves into an information society which, if viewed in terms of mastery of technology and information, pesantren can compete with other competitors in the sense that the pesantren component has creative potential (Mukhammad Ilyasin and Nanik Nur Hayati, 2015). The transformation in question is a change based on the ideals of humanization or emancipation, liberation and transcendence, a prophetic model derived from Islam's historical mission (Kuntowijoyo, 2017). While the transformation meant in this discussion is to have the ability to overcome the challenges and modern demands of the current era of globalization as affirmed by Mohamed El-Tahir El-Mesawi, Islamic education should apply dynamically (El-Mesawi, 2012); (Ikhwan, 2017). Thus the implementation of management does not deny universal values because Islam is a religion of humanism, namely a religion that places great importance on humans as a central goal.

LITERATURE REVIEW

Individual Behavior

Understanding its diversity in principle aims to get to know each other's characteristics (ta'arruf). In organizations, each individual brings abilities, personal beliefs, expectations of needs and past experiences (Barry Cushway and Derek Lodge, 1995). Understanding

diversity creates a positive work environment where individual similarities and differences are valued to achieve their potential and maximize their contribution to the organization's strategy (Wambui, 2016).

Diversity is related to individual differences that make us all unique and different from others. The process of understanding diversity in Boarding School Tremas and KMI Boarding School Modern Arrisalah takes place naturally by forming a new family. They try to recognize each other's characteristics because of their different backgrounds. Managing diversity among individuals requires a long process to change the perspective of each individual.

Efforts made in internalizing the understanding of diversity are carried out by: first, providing a sense of individual diversity through the study of the yellow book, religious materials and leadership advice. The Kiai is the leader who gives a survey of the values of diversity, pluralism and multiculturalism contained in the Koran and the hadith as dalil al-nearly. Through this proposition's study, each individual can understand the urgency of diversity, which is the nature of every human being that Allah creates man in different forms, types, and characters.

Allah created humans in different forms to get to know one another. Humans have the nature of equality, which is a human potential to equalize rights, treatment, and oppose discrimination based on race, ethnicity, language, skin colour, and unity (Muhaimin, 2004). When every individual knows each other, there will be a sense of love, respect and brotherhood.

Secondly, this boarding school trains every individual in the habit of living a simple, disciplined, independent and *ukhuwah al-Islamiyyah* lifestyle. This positive lifestyle pattern will form awareness to individuals that they are imperfect creatures and thus require others to meet their needs. The practice of this positive lifestyle will also shape each individual's character to have a sense of responsibility and independence towards their obligations so that differences in the background are oriented towards the development of life to realize shared goals.

Individuals can develop theoretical formulations and try different constructs, and when doing so, they can design new strategies to overcome challenges and conflicts in life (A, 2015). Behavioural patterns can be formed through habituation and reinforcement by forming a stimulus to the environment. Individuals in both cases are in a boarding school environment loaded with various types of religious activities. Scheduled activities require individuals to live independently and in discipline to complete the stages of the business.

Individuals in an organization based on values. The organization must consistently strive to achieve conformity in weight and thus increase the organization's effectiveness, which becomes valid only when the organization meets employee engagement driven by profits (Kancana, 2013). Values play a role in shaping one's behaviour, attitudes, and morals. Also, values carry a person's ideas about things that are positive-constructive.

Values that believed to be the principles of thinking, acting and behaving in Boarding School Tremas and KMI (*Kulliyatul Mu'allimin al-Islamiyah*) Boarding School Modern Arrisalah are scientific. In general, Boarding School Tremas Pacitan focuses on the study of the kitab kuning (traditional Islamic books). The emergence of this pesantren is to transmit orthodox Islam as contained in classic books written centuries ago. These books are known in

Indonesia as the kitab kuning (Bruinessen, 2015).

While the scientific value at KMI Boarding School Modern Arrisalah is by providing a balance of religious subjects with general subjects, the primary orientation in scientific studies is modern (*as-riyyah*), which is to educate students according to their times by strengthening Arabic and English. Both pesantren do not close themselves to other scientific disciplines but integrate *Ilmal-dinniyah* (religious science), *al-kauniyah* science (exact science) and *'ilm insani* (social science). It aims to make students know so that they become intellectual scholars.

Moral values in educational institutions transformed as a result of faith (Striep, 2014). Boarding School Tremas still maintains classical Islamic culture such as *istigatsah* (pray), *tirakatan*, grave pilgrimage, congregational prayers, *manaqiban*, *tabarukan* (study the life history of 'ulama) and recitation of *salawat*.

The two educational institutions studied are Islamic educational institutions characterized by Islamic boarding schools, which teach spiritual change and social change. The perspective of prophetic sociology recognizes that subjective meaning or consciousness and objective facts -including material bases- (the paradigm of social events) are two things that cause reality to emerge (Peter Berger and Thomas Luckmann, 1967). *Salih* socially manifested in the principles of *tawasut*, *tawazun* and *tasamuh* (moderat), the values of Islamic teachings that teach social justice.

Every individual related to work attitudes at Boarding School Tremas Pacitan and KMI Boarding School Modern Arrisalah is formed through three things, namely the affective component, cognitive component and behavioural component (Jennifer M. George and Gaeth R Jonh, 2012). The affective component (affective component) is related to job satisfaction. Each individual in the two institutions gets various scientific insights integrated between religious knowledge, general knowledge, and skills education to efficiently and effectively complete their primary tasks and functions.

Individuals' attitude to be actively involved in giving thoughts, ideas, and ideas carried out at institutional meetings (the cognitive component). Work engagement measures the degree to which a person is psychologically biased in his work and regards the perceived level of performance as necessary to self-esteem (Rivai, 2014). In Boarding School Tremas, *madrasa* evaluations and boarding evaluation meetings held. Likewise, at KMI Boarding School Modern Arrisalah, a *kamisan* meeting (get together every Thursday) was held every two weeks involving all the teachers. Every teacher and employee are allowed to convey their creative ideas to provide alternative solutions to any problems encountered with improvement and change.

The individual's attitude in the sense of belonging to the organization and involving himself by giving his thoughts greatly influences his behaviour in the organization. Five factors can affect individual work attitudes: satisfaction, independence, teamwork, freedom of expression, and supervisory relationships. On the other hand, personal work orientation is based on a sense of dedication that working in an educational institution is a manifestation of worship that believed to bring blessings—workers in educational institutions not oriented towards financial gain (*protip* oriented). Trust towards benefits fosters sincerity, patience and sacrifice in carrying out institutional tasks.

Individuals at Boarding School Tremas and KMI Boarding School Modern Arrisalah

live in a boarding school environment full of religious values. The primary purpose of education in the two institutions is to create perfect people and personalities to behave positively. Because loyalty is not only spoken verbally, but it is truly realized in daily behaviour. Thus, nature becomes a character that forms creative, imaginative, innovative, and dynamic thinking individuals.

The formation of individual personalities at Boarding School Tremas and KMI Boarding School Modern Arrisalah done through two things: first, structurally. The process of character building is carried out in formal, informal and formal education. Besides that, the formation of personality through the emotional connection between the Kiai and the santri. The Kiai is a respected spiritual father (*ta'dzim*). This is because all madrasa members believe that respecting the Kiai is one reason to gain helpful knowledge. His attitudes, words and behaviour become an example (*qudwah*) for his students.

Virtuous and pious individuals are a reflection of their actions (Gidley, 2007). Designing and implementing a good character program will help schools develop education and moral values. Thus, it will reduce unwanted behaviour—a good character created through teaching, learning and training. In the context of madrasa organizations, spiritually and socially pious individuals will always feel the peace of the soul because they are close to their Lord. Everything that done ever relies on Allah Almighty through dhikr and thinking. Dhikr is transcendental, that is, a vertical individual relationship with God to ask for His guidance. While the thought is a form of gratitude for the gift of reason, this is because, with the potential of purpose, humans can innovate and be creative in actualizing themselves as intrinsic human beings, both as individuals and groups.

Work motivation based on worship motivation. The motive of worship affects the psychological individual in thinking and behaving. Work motivation is a person's mental strength formed from a person's instructions and behaviour (Jennifer M George and Gareth R Jones, 2012). Each individual believes that educating, guiding and teaching students is a dedication whose orientation only expects Allah's blessings (nonprofit oriented).

The teachers' main principle is to get a blessing life, one of which is to respect the Kiai. Every individual believes that by serving in the cause of Allah SWT. will get the blessing of life. Grace is the growth and development of something (Al-Juda'i, 1989). Thus, they can serve with complete sincerity without expecting material rewards.

The Process of Transformation of Students' Personality

Individual behaviour in the context of transforming students. Students must always be guided, directed, assisted, facilitated, stimulated, encouraged and given the experience to change toward something positive, regarding intelligence, knowledge, insight, attitudes, skills, behaviour, behaviour, and so on (Qomar, 2013). For For this reason, social inheritance needs to be chosen by the process of how to convey its essential value to students (Meyer, 1949). The method of personality transformation of students in Boarding School Tremas Pacitan and KMI Boarding School Modern Arrisalah Ponorogo International Program is carried out through three things, namely as follows: First, the process of transformation through formal education. Boarding School Tremas Pacitan and KMI Boarding School Modern Arrisalah are educational institutions in which the implementation of their knowledge integrates the concept of integrative learning, which combines religious

education, general education and skills education.

Islamic education is a process in preparing people who love the homeland, are physically healthy, attentive, mindful, sensitive to feelings, competent at work, skilled, proficient in oral and written (Al-Abrsai, n.d.). In line with this opinion, the purpose of education in both institutions is to create human beings with intellectual intelligence, emotional-social intelligence, spiritual intelligence, and kinesthetic intelligence.

Various efforts can be made in order to transform the integrity of informal education through sorogan, such as being able to think critically, initiative and be resilient. Students must be able to fully understand the various kinds of books, one of which is the yellow book. In front of the teacher or cleric face to face must be able to explain all understanding of the book. Classical learning in the classroom based on active learning, and group learning by participating in joint learning activities carried out at night to increase the level of confidence and comfort in style, showing the academic and social benefits of participating in group learning, can identify their learning support needs at the beginning of the semester, identify students who can support and assist learning, negotiate group membership and roles (Sandoval, 2012).

Second, the process of transformation through informal education. Three forms of informal learning: incidental and straightforward, where new facts, ideas and behaviour are learned without conscious effort or explicit knowledge about what is known; reactive, where learning is precise but almost spontaneous; and intentional, where there is a clear intention to acquire new knowledge or skills (Latchem, 2014). The students at both sites are students; after completing the learning process in class, they have another obligation, namely activities in the hostel. Events in the hostel are very diverse such as five-time prayer in congregation, recitation of the Koran, recitation of al-Barzani, the book's study, discussion (*syawir*), *isitgatsah*, *dzibaiyyah*, *khitabiyyah* and *Bilal training*. These activities foster spiritual intelligence (*akhlaq al-karimah*), the attitude of discipline, independence, independence, tolerance and self-confidence.

Third, the process of transformation through non-formal education. Non-formal education in this context is extracurricular activities. With students' involvement in extracurricular activities, satisfaction with their interests channelled, while positively influencing the complete development of their personalities. Also, socially acceptable values formed, which will contribute to every modern society's development (Ankica Antovska and Borce Kostov, 2016). Extracurricular activities aim to develop talents, interests, develop potential, foster mentality and train leadership (Ikhwan, 2018). It can also foster students' social life because they learn to practice social skills and internalize social values and morals.

Students' extracurricular activities at MTs Salafiyah Boarding School Tremas are *Muhadarah*, *Fata al-Muntadar* (*scout*), *Jam'iyah al-Qurra 'wa al-Huffad*). Community Access Point (computer) and Attarmasie English Course (English course). While the extracurricular activities at KMI Boarding School Modern Arrisalah are the arrisalah martial arts union, AMC, arrisalah painters group, football training, and basketball, calligraphy (*khat*), *hadrah*, *sewing*, *jam'iyyat al-qurra'*, cooking, drum band, flag raisers and scouts.

Group Behavior

A group is a group of people was who interact with each other regularly for a certain

period. They assume that they are intent at the same time and dent with each other in connection with efforts to achieve a common goal (Winardi, 2004). Working groups transform individuals into active organizational members through visible but strong social forces (Church, 2008). The social function transforms individuals in Boarding School Tremas and KMI Boarding School Modern Arrisalah the nature of personal selfishness into group-oriented traits.

The phases of group formation in Boarding School Tremas and KMI Boarding School Modern Arrisalah are as follows: first, the formation phase. This phase begins with recruiting new teachers recruited from alumni who have fulfilled the requirements. The teachers are just starting to adapt to the new environment, understanding each object's symbols and values. This phase ends when they think they are part of a group; Second, setting the norm. In this phase, the new teachers experience the development of relationships with other groups and establish cooperation. This phase ends with closer relations between groups; Third, implementation. They began to understand each other's performance so that the intensity of the collaboration increased. New teachers and old teachers collaborate to carry out their respective tasks, points and functions.

Social facts are a force that spreads in the community so that it is common property, grows and is used as a guide for behaviour that each member of the organization must meet the demands he put forward (Ritzer, 1996). Individual reasons for group relationships are because they get a chance to interact. Interaction is a reciprocal relationship of a system that occurs due to communication that exists between individuals with one another through specific actions.

The working group begins with the establishment of an organizational management structure. The purpose of forming this management structure is so that each work unit can work in teams. Each team member must be responsible for building trust with other members in the workplace, and creating a trustworthy work environment is one of the essential responsibilities of the organization (Hisam, 2008). Each work unit led by a head who has the authority and responsibility to follow their primary duties and functions vertically and horizontally. By forming an organizational structure, each work unit can work in teams (teamwork) by their authority. Each program that becomes the organization's vision and mission can realize efficiently and effectively (Ludolf et al., 2017).

Efforts to bridge interpersonal personnel in understanding and implementing organizational work need to build effective communication. Formal communication channels for each member of the organization, communication lines should be direct and as short as possible. Precise communication lines used frequently, and people who work as communication centre controls must have excellent skills (Barnard, 1968). Perfect communication means that everyone in the organization, at all levels, can understand the need for change, what changes are, and how they will affect the business and work of each individual (Husain, 2013).

Communication at Boarding School Tremas and KMI Boarding School Modern Arrisalah took formal communication, written communication and related communication, which were accidental. Verbal communication in the two institutions carried out at institutional meetings, such as the formation of organizational structure meetings, disciplinary evaluation meetings, work program meetings and monthly evaluation meetings. In the

process, the meeting attended by the teachers and board administrators in general through consensus agreement.

The second communication is in writing. Nonverbal communication has a significant and positive role in shaping employee motivation. These roles include management of body communication, face communication and eye communication. This becomes an essential topic in managing nonverbal communication interactions that occur in organizations. Proper and positive nonverbal communication will present the right employee motivation (Sari Ramadanty and Handy Martinus, 2017). The institutional meeting results poured into a document as a guideline for the implementation of education for one year. In Boarding School Tremas, the meeting results recorded using an implementation manual (operational guidelines) and technical instructions (technical procedures). Whereas at KMI Boarding School Modern Arrisalah Ponorogo, the meeting results were recorded in the Medan Arrisalah Education book (MEDIA).

The third communication, which carried out informally. This communication is done incidentally when issues need to be discussed between the leader and the deputy's head and several teachers to get direction from the leadership. The communication aims to get fast results in a relatively short time so that there is no need to involve all teachers. This diagonal communication will avoid individual decision making so that the outcome of the decision is not authoritative.

In carrying out the educational organization's process to run orderly, Boarding School Tremas Pacitan and KMI Boarding School Modern Arrisalah provide conflict management based on incentives and negotiations based on consensus-based deliberations. The Qur'an refers to conflict with the word "*ikhhtilaf*", which has the meaning of differences, namely differences in attitudes, thoughts and behaviour. Disputes that occur every day regularly are natural events that occur in the institutional process naturally as a social reality (Schall's, 1973). In essence, humans are creatures that are never satisfied. When the primary needs have been fulfilled, humans are then encouraged to bring up new requirements. The fulfilment of new obligations then becomes the starting point of the historical movement (Coser, 1977).

Conflicts in organizations do not have to be reduced, suppressed or eliminated, but managed to improve organizational learning and effectiveness (Rahim, 2002). Conflict management in both institutions is preventive, which carried out by providing spiritual education to all members of the pesantren. Every individual gets spiritual activities that are full of religious values to form *akhlaq al-karimah*. In pesantren, respecting the Kiai or teacher (*ta'dim*) is a must for every santri if he wants to get the blessing of knowledge. Thus, *akhlaq al-karimah* acts as a preventive measure before the conflict comes to the surface because each individual puts on ethics rather than group egoism.

When differences of opinion occur in a particular case, the solution is by consensus agreement in the subsequent conflict management. The concept of consensus based on the Qur'an verse "*fasyawwirhum fi al-amr*". Giving attention to the warring parties is very important; negotiation between the parties involved is the best way to resolve conflicts without resorting to violence (Bernard Oladosu Omisore and AshimiRashidat Abiodun, 2014). Deliberation is the teachings of Islam as a manifestation of negotiations when conflicts occur between individuals or groups. This is because discussion groups involved in the

competition can find alternative solutions through discussion without using violence. Thus, deliberation of consensus will have positive implications on educational institutions' organization creating creativity, constructive change, building group cohesiveness, and increasing the urgency of togetherness.

METHOD

Via a qualitative approach, a form of multi-case course, this study uses an interpretive model. According to the writers, because of the presence of a curriculum or general subjects in Islamic boarding schools that are famous for their salaf curriculum that integrated with Islamic principles characteristic of the boarding school and the organizational structure of the boarding school that is similar to the royal system, this study location is distinctive from other sites. Data collection using advanced interviewing, statistical analysis, and archival research, data gathered from caregivers, head of school, teachers, students, and other parties concerned with data collection techniques. The qualitative research model of Miles and Huberman data reduction, data show and verification is the analytical instrument used. Using triangulation, they check the validity of the data; reliability, transferability, reliability and confirmability. This study aims to explore the organizational structure in the transformation of educators and education workers who apply a culture of religious work by maximizing the capacity for faith, thinking, and dhikr and being able to handle work stress.

RESULTS AND DISCUSSION

The Process of Transforming Educational Leadership

The leadership style at Boarding School Tremas is by implementing charismatic-democratic leadership. Charismatic leadership can build successful teams, produce superior organizational effectiveness and productivity, help employees be loyal, motivate employees to commit to the organization, generate new ideas, and foster optimism on organizational performance (Ansar, 2016). Charismatic leadership is a behaviour designed to create an impression among his followers (Yulk, 2013). At the same time, democratic leadership can create political and social relations between republican leaders and followers to achieve democracy (Choi, 2007).

Boarding School Tremas leadership in transforming leadership by displaying a personality that has authority so that it can motivate subordinates to commit to the organization, create a positive culture, create organizational effectiveness, create a religious work environment, be able to foster optimism in assistants, have creative ideas, be loyal to subordinates to be able to unite all groups into substantial citizens, skilled in communication and can work in teams (teamwork).

While leadership at KMI Boarding School Modern Arrisalah in transforming the institution they lead implements prophetic leadership, which is leadership that has firmness in upholding justice, provides the example of its subordinates, can work in teams by prioritizing the principles of consensus, creating collegial work patterns with delegate authority to assistants, dares to face the risk to advance the institution and be able to adapt to the development of the times.

The leadership in the two institutions differs in their pattern, but in essence, it has the same orientation, which is to do the fundamental transformation in the institution they lead.

The nature of leadership is influence; leadership can broadly defined as the art of mobilizing others to want to fight for shared aspirations (Peris M. Koech and G.S Namusonge, 2012). The implication of leadership at Boarding School Tremas is evidenced by the dramatic increase in students' number in the 2018-2019 school year, although it still maintains its tradition of loyalty. This shows the level of stakeholder confidence is very high. At the same time, the results (output) of leadership in KMI Boarding School Modern Arrisalah that have progress-oriented (modern oriented) is evidenced by the institutional development starting from the kindergarten level to the high school level and the development of cottage business units, even though the institution is relatively young.

Organizational Structure

Corporate culture in Boarding School Tremas and KMI Boarding School Modern Arrisalah is a philosophy that is the basis of every individual and group for activities in the organization of educational institutions. It consists of dimensions of beliefs, norms, values and systems. Culture is not visible, but its power can be felt in moving people in an organization (Agiyanto et al., 2020). They unconsciously try to learn the culture that exists in their environment (Kast, 1998). The cultural dimension influences organizational performance, and organizational culture plays a vital role in achieving organizational goals. Corporate culture is an invisible value system but can move and change all madrasa residents in performing their performance.

Organizations that driven by solid values have witnessed a sense of achievement beyond making money. Also, organizational effectiveness measured through value elements (Kanchana, n.d.). The cultural values that form each individual's basis and belief in Boarding School Tremas are scientific culture, spiritual culture, and social culture. The scientific literature in Boarding School Tremas and KMI Boarding School Modern Arrisala based on the principle of "*Al-Muhafadah 'ala al-qadim al-Salih wa al-akhdzu bi al-jadid al-aslah*". This rule implies that scientific culture is developed by maintaining relevant noble values and adopting new things by the Islamic worldview.

The scientific culture in Boarding School Tremas maintains the noble values of the righteous scholars' heritage, such as studying the kitab kuning, sorogan, wetonan, syawir, takrar. Besides that, it also adopts the present system by integrating formal education. Whereas KMI Boarding School Modern Arrisalah scientific culture with Islamic studies based on modernity that is the integration between salaf and khalaf education, namely religious science (*'ilm al-diniyyah*), exact science (*'ilm al-kauniyyah*) and social science (*'ilm al-insaniyyah*), forming an attitude of professionalism because comprehensive, insightful human resources support it.

The second culture is spiritual. Spirituality influences the performance of individual and organizational outcomes in different ways positively. Spirituality can guide people to the best level of experiencing recognition (Salarzahi, 2011). The two institutions studied are institutions under the boarding school foundation, which are undoubtedly full of spiritual-transcendental culture. This culture forms a personality that has spiritual intelligence to create a religious work environment and build a person who has the morality of al-karimah to make an honest, loyal and trustful attitude.

The third culture is social. Boarding School Tremas and KMI Boarding School

Modern Arrisalah based on the Qur'anic verse "*khair al-nas anfa'uhum li al-nas*". This culture is internalized in daily activities through education with habituation, such as helping and cooperating (Setyanto et al., 2019). The teachers teach, guide, teach and serve the students with patience and sincerity (Kurniasih et al., 2018). This based on the motivation of devotion, which wants to provide benefits for others.

These cultures dialogue with each other. Integration is the coordination of parts of the system such that controls, deviations are impeded, and internal stability is maintained. Finally, the maintenance of underlying patterns has to do with how to guarantee continuity of actions in the system according to arrangement or norm (Polama, 1979). Cross-cultural encounters give birth to values that are then understood, believed and applied in everyday life. The culture is explicitly not written, but its role can be felt. Cultural values form an influential culture and core values that become the strength of the organization so that it affects each individual or group in moving the potential of resources and increasing the effectiveness of interpersonal relationships in transforming.

Teachers at Boarding School Tremas and KMI Boarding School Modern Arrisalah have a multi-role: class teachers, boarding advisers, and organizational advisers. This is because the activities in the two institutions last for 24 hours. Also, some married teachers have other activities, earning a living to meet the family's economic needs and guiding the community. The full schedule with various activities, if not appropriately managed, can cause work stress.

Employees who face high work stress do not have levels of performance, job satisfaction and life satisfaction. In the end, this state of dissatisfaction leads to a high intention to move (Khan, 2014). Some causes of stress are the demands of the task and the organization's role and structure, which are all controlled by management so that these factors can be changed (Rivai, 2014). Strategies for dealing with work stress in Boarding School Tremas and KMI Boarding School Modern Arrisalah are three approaches: *First*, an organizational approach with placement selection, goal setting, job redesign, and decision-making. The *second*, the spiritual approach. Religion can be used as a buffering process to reduce stress and tension at work. He gave three roles to faith in the coping strategy. Religion can function as part of coping elements and as contributors to coping and coping products (Olorunsola Henry Kofoworola and Ajibua Michael Alayode, 2012). The teacher is a santri who, in daily life, lives in a boarding school environment that is full of spiritual values. A spiritual approach can bring inner calm and clarity of mind. Thus, they can think of using work logically.

Third, study tour. Work stress can overcome by relaxation. This is a way to help us reduce and eliminate tension and anxiety by lowering muscle contraction. This self-control method allows us to experience less stress in stressful situations (Jahanian, 2012). The study tour carried out after the exam and end of the year. This activity followed by court families and teachers to the nearest tourist attractions, also, rihlah ilmiah to another boarding school to stay in touch and conduct comparative studies. The study tour is an effort to take a break from work fatigue for a while so that it does not experience work stress and increase knowledge about other institutions' management system for comparison.

The Process of Educator Transformation

The transformation process of educators at Boarding School Tremas and KMI Boarding School Modern Arrisalah was carried out with various efforts to have pedagogical competence, personal competence, social competence and professional competence. Professional competency development is concerned about teacher learning, ways of education, and turning their knowledge into practices to benefit their students' growth (Alfredo Bautista and Rosario Ortega, 2015). Organizational progress is inseparable from quality human resources. Therefore managers must choose people who have the qualifications needed to fill job openings in an organization (Robert L. Mathis dan John H. Jackson, 2011).

The efforts made by Boarding School Tremas and KMI Boarding School Modern Arrisalah to realize quality output are to recruit quality resources. To achieve the quality of education, we must recruit and support teacher educators who have broad insights, broad world views, collaborative approaches and skills to create a rich curriculum (A. Lin Goodwin and Clare Kosnik, 2017). The recruitment of teachers in both institutions recruited from the final class alumni who, according to the community council, were considered to have academic, social, personality and skill competencies (Rohmad et al., 2020).

The teachers are the chosen people because they have gone through rigorous selection by considering various aspects. This is because the teachers in both places must teach in class and serve as boarding advisors and supervisors for extracurricular activities (Ikhwan et al., 2020). The difference between the two institutions' recruitment, namely in Boarding School Tremas, is that each student must prepare to serve. Whereas at KMI Boarding School Modern Arrisalah, the recruitment process offered beforehand so that the agreement would occur (*anta radin*).

Before the teachers teach in class, they attend the final class teaching (micro-teaching) training. Microteaching is practical for prospective teachers to acquire individual skills in planning lessons, grabbing students' attention, presenting, using the materials needed, using tools, asking appropriate questions and using body language (Abdurrahman, 2010). Final students in both institutions must attend teaching training. The teaching training aims to prepare final class students to have direct experience of teaching practices so that it is possible to become a professional teacher. Thus, they can find weaknesses when implementing teaching in class to be used as evaluation material for improvement.

After implementing micro-teaching, the teachers gave specialized training and education. At Boarding School Tremas, training and education for all teachers carried out with various activities, such as deliberation of subject teachers (MGMP) and workshops on learning methods, preparation of syllabi and lesson plans, management of education and strategies to become professional teachers. Teacher training in the future is to carry out work actions needed to design and implement educational programs under new disciplines that developed to contribute to the formation of work actions by professional teacher standards (Mansur F. Gilmullin and Evgeniya L. Pupysheva, 2016). The purpose of the training is to make teachers have professionalism. Hence, they can design learning programs, compile syllabi and lesson plans independently (RPP), evaluate learning, create active learning, and ready to bring students to actualize their potential.

The teachers at Boarding School Tremas are mostly bachelors, masters and currently

pursuing doctoral programs. At the same time, some others are taking lectures. Likewise, the teachers at KMI Boarding School Modern Arrisalah, most of them have bachelor degrees, and some of them are still studying. Further study of the degree intended to have broad knowledge insights, develop varied-innovative subject matter, and contextualize theory with reality to help difficulties in the learning process.

The Process of Transformation of Education Personnel

Academic staffs at Boarding School Tremas and KMI Boarding School Modern Arrisalah to meet the needs of education staff empower teachers who judged to have administrative competencies. Their employee thoughts, mindsets, actions, behaviour, work ethic, work patterns, and so on need to transformed to be better. Their work contributes to the educational process, although not directly, so they also need to get managers' attention (Qamar, 2017).

The effort made so that the education staff in the two institutions can work professionally is unique. The madrasah head appeals to the madrasah secretaries to proactively ask questions and discuss with senior secretaries about matters related to administrative procedures so that they can work independently, have initiatives, can create variant and innovative work patterns; meetings with leaders to get direction, input and guidance so they can work in teams (teamwork); further study. The leadership appealed to the secretaries to continue their education to a higher level because of many Islamic boarding school teachers' scholarships. It intended that the secretaries think using work logically, have clear and more precise targets to minimize errors and work professionally.

CONCLUSION

Individual behaviour improves productivity shaped by experience and the environment by internalizing unique diversity, creating positive work attitudes, building personality with character, implementing interpreted values, creating positive work attitudes and commitment to organizations based on religious motivation (nonprofit oriented). Individual behaviour is to carry out the transformation of the personality of students through integrated education.

Group behaviour in realizing the organizational goals of educational institutions influenced by the recruitment of talented and moral human resources, the formation of work teams, the development of helpful communication patterns, prophetic transformational leadership support, and conflict management based on consensus agreements; Group behaviour is to carry out the transformation of the leadership of Islamic educational institutions through the provision of prophetic examples.

Organizational structure in increasing organizational effectiveness is carried out by creating and implementing a religious work culture through optimizing the potential of faith, thought, and dhikr and being able to manage work stress. Organized human behaviour in this institute's organizational structure is to carry out educators and education personnel's transformation through increased professionalism.

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