

Analysis of Stain's Transformation Policy to UIN as an Effort to Develop PTKIN from Kurt Lewin's Change Management Perspective



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ABSTRACT: The development of PTKIN is an inevitability that is the dream of many Islamic higher institutions in Indonesia. This development can be attempted with various approaches, including implementing the concept of change management from Kurt Lewin. One example of the development of Islamic higher education is the change from STAIN Malang to UIN Malang. The purpose of this study is to examine in depth the process of changing STAIN Malang to UIN Malang through Kurt Lewin's change management. The research method used is qualitative with data triangulation techniques. The results of the study showed that the stages of change that were passed through in the process of STAIN becoming UIN were as follows; (1) Unfreezing, STAIN Malang moved from its comfort zone by analyzing various problems. (2) Moving, the change of STAIN Malang to UIN is major and comprehensive. (3) Refreezing, STAIN Malang has changed to UIN with institutional, philosophical, socio-cultural, economic, and psychological changes. The pattern of change developed by UIN Malang will continue to be evaluated and there will be follow-up so that the changes will bring about a higher quality institution and towards a more perfect inevitability like other PTKIN.

KEYWORDS: Higher Education, Kurt Lewin's Change Management, UIN Malang

INTRODUCTION

The development of Islamic higher education is an inevitability. To develop Islamic higher education, the organizers of higher education, namely Islamic universities, must absolutely undergo development. The development of Islamic universities must also be seen in the context of changes that are occurring so rapidly. These changes are made so that universities are able to keep up with the increasingly rapid developments of the times. This development can be carried out with various approaches, one of which is through change management. One form of development of Islamic higher education is the conversion of STAIN to UIN. Today, various IAINs are competing to change their status to UIN. The change from IAIN to UIN certainly has certain causes and purposes. The process of change also certainly does not occur in a short time. This paper explains Various efforts of STAIN Malang to transform itself into a university (UIN Malang), are an expression of the spirit that grows from within the campus community to develop a noble and great ideal, which is generally held by Muslims, namely to have an educational institution that is in accordance with the needs and ideals as aspired to. The educational institution that is expected is an institution that is built based on Islamic teachings. (Suprayugo, 2016). The intention to change STAIN to UIN Malang was not achieved easily, it was done through hard work, tiring, and took a long time. The university status obtained by UIN Malang was not the result of patient waiting, but through the courage to seize opportunities and create opportunities.

This study aims to analyze the development policy higher education from the perspective of change management with a focus on the study of the change from STAIN Malang to UIN.

LITERATURE REVIEW

A. Review Change of STAIN/IAIN to UIN

Change is also an inevitability for educational institutions, including Islamic higher education. Islamic higher education needs to change so as not to be left behind. Islamic higher education must be ready to face changes and developments, competition and challenges. The change of STAIN/IAIN to UIN is one form of response to change so that Islamic higher education can compete with public higher education.

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1. Understanding STAIN, IAIN and UIN

a. Definition, Task main And STAIN Organization

Presidential Decree of the Republic of Indonesia Number: 11 of 1997 Concerning the Establishment of State Islamic Colleges. STAIN is a college within the Ministry of Religion which is under and responsible to the Minister of Religion. STAIN technical academic guidance is carried out by the Minister of Education and Culture and functional guidance is carried out by the Minister of Religion. STAIN has the main task of organizing education higher education, research, and community service in the field of Islamic religious knowledge in accordance with applicable laws and regulations. The STAIN organization consists of; Leadership Elements, namely the Chairperson and Vice Chairperson; STAIN Senate; Academic Implementation Elements, namely Departments, Research and Community Service Centers, Laboratories/studios, and Lecturer Groups; Administrative Implementation Elements, namely Sections; and Supporting Elements, namely Technical Implementation Units.

b. Definition, Position and main duties of IAIN

Government Regulation of the Republic of Indonesia Number 33 of 1985 Concerning the Main Points of the Organization of the State Islamic Institute, the State Islamic Institute is a state higher education institution organized by the Ministry of Religion, composed on the basis of the whole and unity of Islamic religious knowledge. The State Islamic Institute is intended to provide higher education and become a center to develop and deepening knowledge about Islam. IAIN is an organic unit within the Ministry of Religion led by the Rector who is under and directly responsible to the Minister of Religion. The functional development of IAIN is carried out by the Director General who is responsible for the development of Islamic religious institutions in the Ministry of Religion, with the main task of organizing education and teaching above secondary level universities based on Indonesian national culture and scientifically providing education and teaching, research, and community service in the field of Islamic religious knowledge in accordance with applicable laws and regulations.

c. Definition, Position and main duties of UIN

A university is an institution of higher education and research, which awards academic degrees in various fields. A university provides undergraduate and postgraduate education. The word university comes from the Latin *universitas magistrorum et scholarium*, meaning "a community of teachers and academics". (Rezza Dian Avianto, 2013). Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 394 of 2003 concerning guidelines for the establishment of religious colleges concerning guidelines for the establishment of religious colleges Universities under the auspices of the Ministry of Religious Affairs are universities that organize academic and/or professional education programs in a number of religious and general knowledge disciplines in accordance with statutory provisions. Universities consist of one or more Diploma One (D1), Diploma Two (D2), Diploma Three (D3) and Diploma Four (D4) study programs and those that meet the requirements can organize Bachelor's (S1), Master's (S2) and/or Master's (S3) programs. Thus, the State Islamic University or abbreviated as UIN is an Islamic religious college under the auspices of the Ministry of Religion which organizes academic and/or professional education programs in a number of religious and general knowledge disciplines in accordance with statutory provisions.

2. Various IAIN/STAIN Problems

a. Changes in Types of Education at Madrasah Aliyah

According to Abudi Nata (2013) in the past Madrasah Aliyah was a religious school, now Madrasah Aliyah has become a public school with a religious nuance. There are more general subjects than before. Therefore, Madrasah Aliyah graduates have a fairly large tendency to enter general study programs. If IAIN only provides religious majors and does not immediately improve, IAIN enthusiasts will decrease.

b. STAIN/IAIN is considered a da'wah institution

One of the problems that emerged before STAIN/IAIN changed to UIN was the perception that developed in society that STAIN/IAIN was a da'wah institution and not an academic institution. This was because most alumni played more of a role as scholars than scientists. Azyumardi Azra also mentioned that IAIN had not played an optimal role in the academic world, bureaucracy and Indonesian society as a whole. IAIN played a bigger role in society because it was in the context of da'wah. (Imam Suprayogo, 2008: 11)

c. Dichotomy of Religious and General Knowledge

In the past, there was an assumption that religious knowledge and general knowledge were two dichotomous things. Therefore, the two were difficult to unite. Thus, as an implication, general educational institutions stood everywhere proudly in this country, while Islamic educational institutions had to struggle in such a way that they could exist qualitatively. This is because Islamic educational institutions were not yet considered equal to general educational institutions. (Muljono Damopolii, 2007: 56). Because STAIN/IAIN are Islamic religious educational institutions, STAIN/IAIN cannot develop faculties as desired by the community. The community demands that STAIN/IAIN provide new faculties. However, STAIN/IAIN experienced academic stagnation due to the

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stagnation of scientific traditions. This stagnation was because the existing religious faculties were bound by existing doctrines. (Abdullah Idi and Toto Suharto, 2006).

d. STAIN/IAIN are considered incapable of responding to developments in the era

According to Muljono Damopolii, (2007) Islamic higher education is considered no longer marketable in facing global competition. This may be due to the expansion of general higher education which has previously received more attention from the government than religious higher education. The learning process at IAIN does not offer an approach method that is in accordance with the needs of society at that time. In addition, the IAIN curriculum is also considered incapable of responding to the development of science and technology and increasingly complex changes in society. (Abdullah Idi and Toto Suharto, 2006: 195). As a result, many IAIN graduates are unemployed. This was once conveyed by Prof. A. Chotib Qudwain, former rector of IAIN Sultan Thoha Jambi. According to Qudwain, he felt the disappointment of IAIN alumni when he looked at their faces, as if the IAIN alumni regretted having studied in a place that had limited access to the world of work. (Marwan Saridjo, 2011: 197)

e. STAIN/IAIN are considered not to provide education in a professional manner

The economy and the welfare of society that are getting better cause the society to want an improvement in the quality of life, including in the field of education. The society wants the provision of quality education. IAIN is considered a second-class university. And if IAIN does not improve, the number of people interested in IAIN will decrease. (Abudi Nata, 2013: 68)

d. The basis for changing STAIN/IAIN to UIN

The change of STAIN/IAIN to UIN, in the perspective of change management, is a massive change or what is called a dramatic change. Because the change of STAIN/IAIN to UIN is a major change, foundations are needed to support the change. These foundations include;

Legal basis

The legal basis for changing STAIN/IAIN to UIN is;

- 1) Law No. 20 of 2003 concerning the National Education System (State Gazette of the Republic of Indonesia 2003 Number 78, Supplement to the State Gazette of the Republic of Indonesia Number 3401);
- 2) Law Number 12
2012 concerning Higher Education (State Gazette of the Republic of Indonesia 2012 Number 158, Supplement to the State Gazette of the Republic of Indonesia Number 5336);
- 3) Government Regulation No. 19 of 2005 concerning National Education Standards as amended by PP No. 32 of 2013.
- 4) Decree of the Director General of Islamic Education Number: 3389 of 2013 Concerning the Naming of Islamic Religious Colleges, Faculties and Departments at Islamic Religious Colleges
- 5) Regulation of the Minister of Religion Number 36 of 2009 concerning the Determination of Scientific Fields and Academic Degrees in Islamic Higher Education Institutions;
- 6). Decree of the Minister of Religion Number 394 of 2003 concerning Guidelines for the Establishment of Religious Higher Education Institutions;
- 7). Ministerial Decree Number 353 of 2004 concerning Guidelines for the Preparation of Curriculum Islamic Higher Education;
- 8). Decree of the Minister of Religion Number 387 of 2004 concerning Guidelines for the Implementation of the Opening of Study Programs at Islamic Religious Colleges;
- 9). Regulation of the Minister of Religion Number 10 of 2010 concerning the Organization and Work Procedures of the Ministry of Religion;
- 10). Decree of the Director General Number Dj.I/441/2010 concerning Guidelines for the Establishment of Islamic Religious Colleges.

a. Rejection and Concerns Regarding the Change of STAIN/IAIN to UIN

Associal organization, the change of IAIN to UIN is inseparable from rejection and resistance, both personal and group. Rejection of change can be caused by basic human characteristics such as perception, personality and individual needs. Quoting Stephen P. Robbins, Imam Suprayogo and Rasmianto describe five reasons why individuals reject change, namely habit, security, economic factors, fear of the unknown and selective information processing. (Imam Suprayogo, 2008: 19).

Syifa M. Hasan (2011) mentions specific reasons for rejection of change into three main categories, namely; first, related to factors related to work, namely, (1) feelings of fear or anxiety in facing technological unemployment, (2) feelings of fear of changes in working conditions, (3) feelings of fear of possible demotion and possible decrease in basic salary, (4) feelings of fear of being forced to work faster and intensive efforts that may be reduced. Second, individual factors, namely, (1) rejection of criticism that implies that the methods that have been established are not good. (2) rejection of criticism that implies that current performance

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is not good, (3) fear that the need for existing types of skills or abilities will be reduced or eliminated altogether, (4) fear that increasingly deep specialization will emerge, (5) which results in boredom, monotony, and a decrease in self-esteem, (6) the emergence of unpleasant feelings in connection with the need to learn new (work) methods, (7) fear that the worker concerned is required to work harder, fear of uncertainty and the unknown. Third, social factors, namely (1) discomfort because the individual has to do new adjustments. (2) Dissatisfaction due to having to break away from existing social ties. (3) Fear that the new social situation will lead to diminished satisfaction. (4) Dissatisfaction with those who initiate the change. (5) Dissatisfaction with "outside" intervention and control. (6) The emergence of a perception that the change will benefit the existing formal organization more than the individual, the work group, or society.

The change of STAIN/IAIN to UIN raises concerns about the fate of old faculties such as the faculties of Adab, Da'wah, Sharia, Tarbiyah, and Ushuluddin. These concerns are mainly related to the focus of UIN which may no longer develop the faculty of Islamic science. UIN is feared to be more interested in developing general faculties so that the Islamic faculty will be neglected. Then there is the fear that, if UIN, which is an Islamic institution, is no longer interested in the faculty of Islam, what will be the fate of Islamic science in the future?

Another impact of the change of IAIN to UIN is the decreasing interest of prospective students to enter the religious department. However, this was denied by Azyumardi Azra. According to Azra, the decreasing interest of students was not due to the change of IAIN to UIN directly, but at least because of two things. First, there was a shift in motivation to obtain higher education, which was more oriented towards the world of work. Second, significant changes in madrasahs which were originally Islamic schools, but then gave rise to various general vocations. So that the interest of graduates of these schools was also in general faculties. Meanwhile, there were too few graduates of religious MAs to fill the religious faculty. (Marwan Saridjo, 2013: 204)

The conversion from IAIN to UIN is considered to systematically shrink Islamic studies. General study programs at UIN will be more in demand than religious study programs, so that parties who feel that Islamic studies as their specialty have become extinct will feel irritated. In addition, the conversion of IAIN to UIN will further strengthen the assumption that higher education is a stepping stone to getting a job. (Marwan Saridjo, 2013: 204) To deal with rejection of individuals or groups against change, the Kotter and Schleinger approach worthy considered in overcoming resistance to change, namely through communication, participation, facilitation, negotiation, manipulation, and coercion.

RESEARCH METHODS

This research method is a qualitative descriptive approach. This method aims to provide a systematic, factual, and accurate description of the factors, facts, and characteristics, and relationships between the phenomena being investigated. This method can also solve current problems. The techniques used in the study go through four stages, namely: observation, interviews, documentation, and data validity.

The subject of the study was the Rector of UIN Maulana Malik Ibrahim Malang. UIN Maliki underwent a transformation process from IAIN, STAIN, UIS and finally became UIN. The interview was conducted in accordance with Esterberg's theory, namely holding a meeting with the interviewer to exchange information or an idea by conducting questions and answers, so that it can be narrowed down into a conclusion or meaning in a particular discussion. Interviews and documentation are useful for the process of collecting information sourced from individuals to draw a conclusion.

RESULTS AND DISCUSSION

1. Changes from STAIN Malang to UIN Maulana Malik Ibrahim Malang

The changes that occurred at UIN Maulana Malik Ibrahim located in Malang, are different from other UINs. If other UINs must first become IAIN, UIN Maulana Malik Ibrahim did not originate from IAIN, but from STAIN. More clearly the changes from STAIN Malang to UIN will be explained as follows

a. Historical History of IAIN Becoming STAIN

The origin of the establishment of this campus began with the idea of East Java figures to establish an Islamic higher education institution under the Ministry of Religion. These figures then formed the IAIN Surabaya Branch Establishment Committee through the Decree of the Minister of Religion No. 17 of 1961 which was tasked with establishing the Faculty of Sharia based in Surabaya and the Faculty of Tarbiyah based in Malang. Both were branch faculties of IAIN Sunan Kalijaga Yogyakarta and were inaugurated simultaneously by the Minister of Religion on October 28, 1961. On October 1, 1964, the Faculty of Ushuluddin was also established based in Kediri through the Decree of the Minister of Religion No. 66/1964.

In its development, the three branch faculties were merged and structurally under the auspices of the State Islamic Institute (IAIN) Sunan Ampel which was established based on the Decree of the Minister of Religious Affairs No. 20 of 1965. Since then, the Faculty

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of Tarbiyah Malang has been a branch faculty of IAIN Sunan Ampel. Through Presidential Decree No. 11 of 1997, in mid-1997 the Faculty of Tarbiyah Malang IAIN Sunan Ampel changed its status to the State Islamic College (STAIN) Malang along with the change in the institutional status of all branch faculties in the IAIN environment throughout Indonesia, totaling 33. Thus, since then STAIN Malang has been an autonomous Islamic higher education institution separate from IAIN Sunan Ampel.

b. STAIN Becomes UIIS then UIN Malang

The change in institutional status from a college to a university in 2002. STAIN Malang was once called the Islamic University of Indonesia-Sudan (UIIS) as an implementation of cooperation between the Indonesian and Sudanese governments and was inaugurated by the Vice President of the Republic of Indonesia, Dr. (Hc) H. Hamzah Haz on July 21, 2002 which was also attended by high-ranking Sudanese government officials. Through serious efforts, the proposal to become a university was approved by the President through Presidential Decree No. 50, dated June 21, 2004 and inaugurated by the Coordinating Minister for People's Welfare, Prof. Dr. HA Malik Fadjar, M.Sc on behalf of the President on October 8, 2004 under the name of the State Islamic University (UIN) Malang with its main task being to organize higher education programs in the field of Islamic religious studies and general sciences. Thus, June 21, 2004 was made the birthday of UIN Malang.

This university has physically modernized itself since September 2005 by building a rectorate building, faculty, administrative office, lectures, laboratory, student affairs, training, sports, business center, polyclinic and of course the mosque and ma'had that already existed, with funding from the Islamic Development Bank (IDB) through IDB Approval Letter No. 41/IND/1287 dated August 17, 2004. On January 27, 2009, the President of the Republic of Indonesia Dr. H. Susilo Bambang Yudhoyono agreed to give the name of this university with the name of Maulana Malik Ibrahim State Islamic University of Malang. (official website of UIN Malang www.uin-malang.ac.id)

UIN Malang has a vision to become a leading Islamic university in organizing education and teaching, research, and community service to produce graduates who have spiritual depth, noble morals, breadth of knowledge, and professional maturity, and become a center for the development of science, technology, and art that is inspired by Islam and becomes a driver of community progress. (official website of UIN Malang www.uin-malang.ac.id)

2. The Change of STAIN Malang to UIN Malang in Kurt Lewin's Change Management Perspective

a. Unfreezing

The intention to change STAIN to UIN Malang grew from within the campus to have an institution built on Islamic teachings. According to Prof. Dr. Imam Suprayogo, graduates of Islamic Higher Education do not yet understand the sources of Islamic teachings (Al-Qur'an and Hadith); the language skills of PTAI graduates are still low, especially Arabic and English; PTAI graduates are still lacking in oral and written communication; PTAI graduates have not fully carried out the role of community leadership; PTAI graduates still face difficulties in seizing available jobs; PTAI graduates are still highly dependent on others; PTAI graduates are still low in mastering the knowledge they are studying. (Fridyanto, 2013: 5)

Prof. Dr. Imam Suprayogo concluded problem is due to the following factors: a) Teaching with a lecture approach using the SKS system; b) teaching is still a formality in the form of lectures and exams; c) there is still a lack of training and academic activities; d) the relationship between lecturers and students is still formal and the learning process is still like in high school; e) there is still a lack of research being conducted.

Prof. Dr. Imam Suprayogo firmly identified that the low quality of PTAI can be seen from two elements, namely lecturers and students. Lecturers of PTAI with civil servant status affect their work motivation, in addition to Lecturers with Civil Servant Status; Insufficient compensation so that the campus is only limited to carrying out teaching duties and assessing student work results. So that what happens between lecturers and students is still transactional. Lecturers who have autonomy are not balanced with effective supervision, in addition, the absence of competition and selection of outstanding lecturers makes lecturers quickly feel satisfied with minimal achievements. (Fridyanto, 2013: 5). Meanwhile, students, according to Prof. Dr. Imam Suprayogo, students are less visible in having targets and orientations for achieving quality; Student activities are still limited to routine lectures (lectures, exams, graduation and graduation); There is no competition to develop achievements; There is still a lack of awareness of the demands of future professions; and Many students still believe that a diploma is a provision for life. These factors make students engage in many escapist activities, such as practical politics and hedonistic culture.

Not only with the problems of lecturers and students, Prof. Dr. Imam Suprayogo added that the slow change and improvement of quality in PTAI is due to the following factors: Cleanliness and beauty of the campus have not been maintained optimally, Office nuance and formal atmosphere, Religious nuances are not felt, The face of the campus does not give the impression of a park of knowledge, Self-confidence and pride in the campus have not been built. Meanwhile, in terms of service, PTAI still shows the following: Bureaucratic, rigid and formal; The atmosphere of waiting for instructions, implementation instructions and technical instructions; Routine and (as a result) boring; Warmth in thinking activities, dhikr and friendship have not been created optimally.

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In order to answer these challenges, simply put, Prof. Dr. Imam Suprayogo wants Islamic Higher Education to have the following profile:

- Graduates of Islamic Religious Colleges must be able to understand the sources of Islamic teachings (the Qur'an and Hadith).
 - Graduates of Islamic Religious Colleges must at least be able to master Arabic and English.
 - Graduates of Islamic Religious Colleges are able to communicate well orally and in writing.
 - Graduates of Islamic Religious Colleges are able to become leaders of spiritual activities (prayer leaders, sermons, Hajj).
 - Graduates of Islamic Religious Colleges are able to live independently economically, socially and culturally.
 - Graduates of Islamic Religious Colleges must be able to master their chosen field of study.
 - The campus depicts an Islamic appearance.
 - Professors and lecturers hold the authority of scientists.
 - Leadership and its management is open and dynamic.
 - The orientation of all parties' activities towards the development of science.
 - Fast, precise, professional and polite service.
- Overall performance is excellent. (Fridyanto, 2013: 5)

b. Moving

The great ideas carried by UIN Malang are that Islamic universities should be able to deliver students to have four strengths, namely: (1) spiritual depth, (2) moral greatness, (3) breadth of knowledge, and (4) professional maturity. For that, the special characteristic of UIN Malang is the requirement for all members of the academic community to master Arabic and English through PKPBA and PKPBI. This is an implication of the scientific development model based on the integration of religious knowledge and general knowledge. Another form of integration is the availability of a ma'had or campus pesantren where all first-year students must live in the ma'had. Therefore, education at this university is a synthesis between the traditions of the university and ma'had or pesantren. official website of UIN Malang www.uin-malang.ac.id). To move, UIN Malang took a big step, including;

1) Integration of Science and the Tree of Knowledge

Imam Suprayogo (2005) Efforts to integrate science with the concept of the tree of knowledge which is the core business of UIN Malang. This concept of the tree of knowledge becomes a philosophy and even becomes the branding of UIN Malang to show the uniqueness of the development of science at UIN Malang. illustrates that Arabic, English, Pancasila, Philosophy, Basic Natural Sciences and Basic Social Sciences as the roots. While the Qur'an, Al-Sunnah, Sirah Nabawiyah, Islamic Thought, Islamic Society are as trees. Furthermore, the Sciences: Economics, Psychology, Law, Engineering, MIPA, Language and literature, Tarbiyah as branches of the tree.

As explained by Imam Suprayogo, in the perspective of the curriculum, the building of science that is integrative - uses the metaphor of a tree that grows lushly, densely, and shady. Each part of the tree and the soil where the tree grows are used to explain the entire type of knowledge that must be studied by someone in order to complete their studies. Strong roots can make the trunk of a tree stand upright and sturdy. The tree that grows sturdy is used to explain an academic building. A series of sciences that must be studied are depicted in the form of the tree. A tree, whatever its size, must grow on fertile soil. If an academic or scientific building is depicted through the metaphor of a tree, then the soil where the tree grows is used as its cultural metaphor, which must also be cared for and fertilized continuously. A tree will not be able to grow if it is not on living soil. Therefore, soil is the main requirement that must be met when the tree is expected to grow lushly. Therefore, both soil and tree are equally important. In this view, science is explored and developed not without purpose. Knowledge is sought and developed for the welfare of humanity. The meaning of the metaphor of the scientific structure developed by UIN Maulana Malik Ibrahim Malang is a sturdy and shady tree. In essence, graduates of UIN Maulana Malik Ibrahim Malang will hold a double degree (informally). For example: graduates of the Informatics Engineering department will obtain a S.Kom (Bachelor of Computer) degree but will also have the ability in the field of Arabic and supported by the ability of "Islamic" sciences. Because, during the study the student has taken other supporting courses. So that in practice in the field, the activities (of course in accordance with the field of informatics) that are developed are always based on the Qur'an and al-hadith as well as the Islamic values that have been instilled during college.

2) Sharia Development Management

Model development management carried out by UIN Malang is sharia management. In the image of the STAIN Malang / UIN

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Malang campus development management model, it can be seen that all activities of the academic community, vision and mission, graduate profiles are based on the pleasure of Allah SWT. Transcendentally, all change activities are always based on and inspired by the principles of Faith and Good Deeds. At the empirical stage, reading activities are one of the important steps in building awareness that will inspire awakening. The concept of *thoharoh* (purification) was explained by Prof. Dr. Imam Suprayogo with the intention of eliminating resistance (negative culture) to change (positive culture). The important stage is the concept of *jihād* (struggle), which requires glorification of Allah SWT, patience, willingness to sacrifice, and sincerity in achieving the ideals of struggle. The next important thing is togetherness. (Fridyanto, 2013)

The campus culture that UIN Malang wants to build is a culture of respecting and honoring scientists, sincerely making all campus residents as life struggle friends, upholding the values of truth, honesty, justice and *istiqomah*, dynamic, innovative as the demands of society that are always changing. The pattern that is built pays close attention to the aspect of humanism by always instilling the spirit of Islamic teachings.

Not only in the conceptual level, physical development issues are also a concern, including the need for a strategic development plan: Reliable human resources, Mosques, Ma'had, Libraries, Laboratories, Study rooms, Offices (services), Arts and sports centers. The ultimate goal of the development concept initiated by Prof. Dr. Imam Suprayogo is a graduate profile that has spiritual depth, moral greatness, breadth of knowledge, and professional maturity. Islamic managerial values are very thick in the campus culture. (Fridyanto, 2013)

c. Refreezing

Currently, STAIN Malang has changed to UIN Malang. The changes are seen in organizational changes and changes in academic culture. Organizational changes, for example, that UIN Malang, now fully named the State Islamic University of Maulana Malik Ibrahim Malang, is a university within the Ministry of Religion led by the Chancellor, under and responsible to the Minister of Religion. The university is functionally supervised by the Minister of Religion under the Director General of Islamic Education, and the technical-academic development of general sciences is carried out by the Minister of National Education under the Director General of Higher Education. Policies for financing and development in the field of financial management are implemented by the Minister of Finance. To improve performance in providing educational services to the community, the University has developed its organization into a Public Service Agency (BLU) through the Decree of the Minister of Finance Number 68/KMK.05/2008 concerning the Determination of UIN Malang as a Public Service Agency.

In the context of implementing the Financial Management of Public Service Agencies (PK-BLU), the University organization is adjusted based on Government Regulation of the Republic of Indonesia Number 23 of 2005 concerning Financial Management of Public Service Agencies. The adjustments include; (1) The leader of the University is the Chancellor who acts as an assistant to the Minister in the field that is his/her responsibility. (2) The Chancellor has the task of coordinating the formulation of policies and leading the implementation of education, research, community service; fostering education personnel, students, administrative staff and relations with their environment. (3) The Chancellor in carrying out his/her duties is assisted by 3 (three) Vice Chancellors who are under and responsible to the Chancellor. (4) The Vice Chancellors consist of the Vice Chancellor for Academic Affairs and Institutional Development (WR I), Vice Chancellor for General Administration, Planning, and Finance (WR II), and Vice Chancellor for Student Affairs and Cooperation (WR III). (5) The Vice Chancellor for Academic Affairs and Institutional Development has the task of assisting the Chancellor in the academic and institutional fields. (6) The Vice Chancellor for General Administration, Planning and Finance has the task of assisting the Chancellor in the areas of general administration, planning and finance. (7) The Vice Chancellor for Student Affairs and Cooperation has the task of assisting the Chancellor in the areas of student affairs and cooperation. (8) The Chancellor and Vice Chancellor act as the BLU Leaders and serve as the general managers of the University's operations and finances. (Official website of UIN Malang www.uin-malang.ac.id) Meanwhile, changes in academic culture can be observed from the following curriculum development;

First, The University curriculum includes the following components: (a) university, which reflects the embodiment of the vision, mission, and traditions upheld and developed by the university, which bind all components of the university; (b) faculty, which reflects the fields of science developed by the faculty; and (c) departments/study programs, which reflect the specifications of certain fields of science developed by the faculty; and (d) supporting, which includes various scientific studies that support the development or achievement of educational goals.

Second The curriculum content is a set of courses, a set of scientific studies, and a set of specific learning experiences, determined by each faculty, which are organized in such a way as to ensure the achievement of the goals of the University, Faculty, Department/Study Program/Concentration, as well as other goals deemed important. *The* curriculum contains a set of courses developed by the Faculty/Department/Study Program to align education and teaching with developments in science and technology, changes in national policy, and societal changes in the social, legal, political, and economic fields.

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Fourth, a set of courses set to realize the university's goals are grouped into Personality Development Courses (MPK), Knowledge and Skills Courses (MKK), Creative Skills Courses (MKB), Creative Behavior Courses (MPB), and Community Life Courses (MBB). (a) Changes in the content of the MPK group curriculum are determined by the Chancellor. (b) Changes in the content of the MKK, MKB, MPB, and MBB group curriculum are determined by the Dean. (c) Changes in the curriculum are adjusted to the development of science and technology, the demands of society and stakeholders. (d) If there are students who do not pass a course in the old curriculum, a conversion system will be implemented or a special class will be held if the number of participants is at least 10 people. (official website of UIN Malang www.uin-malang.ac.id)

CONCLUSION

The development of higher education can be done with Kurt Lewin's change management approach. The change of STAIN Malang into UIN, if based on Lewin's three stages can be described as follows; The first stage is unfreezing. STAIN/IAIN must be ready to make changes by moving from their comfort zone through a SWOT analysis by identifying the opportunities and strengths they have to unravel existing problems so that solutions and strategies can be found immediately to deal with them. The second stage, moving. The change of STAIN Malang into UIN is a major and comprehensive change. For that, STAIN Malang requires various solid foundations both formally and informally. The third stage, refreezing. STAIN Malang has changed into UIN. The changes that occur are not only changes in name, but also changes in institutional, philosophical, socio-cultural, economic and psychological terms. Even so, this change can also continue towards a superior and brilliant Islamic higher education institution in the future.

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