

# The Organisational Change of Yayasan Persekolahan Masehi Sumba (Yapmas) Based on Excellent Orientation

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## Abstract

The aims of this research are (1) To describe Yapmas' vision and mission; (2) To describe the Yapmas' program progress in Sumba; (3) To describe the local government, the Dutch Church, Sumba Christian Church, society and funder contribution to Yapmas; (4) To describe Yapmas' effort in planning related to organisation (vision, mission, human resource development, financial program, strategic management implementation, internal and external environment development of Yapmas); (5) To formulate a reformation model of Yapmas which has orientation toward the excellency; (6) To describe factors to formulate and implement an organisational change alternative based on excellent orientation, (7) Conducting model validation. Data was gathered through depth interview with the Sinode GKS coordinator, bupati, Kepala Dinas PPO, community figures, and religious figures. There is also document data. The final conclusion are (1) Yapmas needs to have new vision and mission, (2) Yapmas has to have accommodative work plan, (3) Yapmas has to have enough funding; (4) Yapmas has to have professional and competent human resources, (5) Yapmas has to implement strategic management; (6) Yapmas has to have business units.

Keywords: Organisational, Excellent, Yapmas

## 1.Introduction

Yayasan Persekolahan Masehi (Yapmas) in Sumba is a social organization. It was established in 2 August 1951. Yapmas main duty is to assist the government in delivering education as it was stated in UUD 45 preamble. During the Dutch colonialization, Zending (Christian church organisation) enacted Christian schools (elementary, junior high school, and senior high school) in Sumba. Since 2 March 1951, Zending handed in those schools to Gereja Kristen Sumba (GKS). GKS formed Yayasan Persekolahan Masehi (Yapmas) in 2 August 1951 so those schools can be managed professionally.

Between 1951 and 2000, Yapmas did not have any dramatic difficulties in managing Christian schools in Sumba. Most of the funding was supported by Dutch Church, Gereja Kristen Sumba, and the communities. Yapmas had high dependency toward the Dutch Church, Gereja Kristen Sumba, and the communities. It was lasted for about 50 years.

There is an interesting issues to be analysed. The issue is the shifting of the educational institution. The shifting are caused by (1) The massive growth of private educational institution which cause the decrease of the funding, (2) The global and domestic economic development which cause new demands. The educational institution is now required to give attention to the skill and

knowledge mobility across the countries and virtual world; (3) The increasing financial demands in delivering educational services. It means that the educational institution should carefully administer the income and the expences.

Those empiric phenomenon strengthen the views that educational institutions become more economical institution. Ihlaui (1998:3) stated that educational institution is knowledge industry or service industry. Logical consequences from that point view is that the educational institution has to compete based on qualities.

Defacto, those phenomenon has crystalized into the educational institution efforts to improve their performance. However, de jure, there has no explicit recognition to those educational institution as economical institutions even though there are many facts support the view. Some of the facts are the tax obligation, Jamsostek participation, US\$ 100 tax payasation for foreign workers, and standard accreditation.

Based on those facts, Yapmas which integrate with religiosity are facing big difficulties meeting the current demands. The difficulties are intensified by the new regulation UU no 19/ 1999 and 32/ 2004. The new regulation is about local autonomy system which has been implemented since 2001. There was also new regulations about BOS

and DAK funding from government to the state and private institutions. The private and state institution were not allowed to charge educational fee to the students. Yapmas position becomes more difficult when the Dutch Church, GKS, and communities stop their funding support to Yapmas.

Based on UU no 16/ 2001, Yapmas is a legal foundation but does not have relationship to the founder (GKS). GKS posits itself as Yapmas funder and guardianship. According to UU 16/ 2001 article 26, each foundation has its properties. Yapmas properties are only building and land which are granted by the communities. However, most of the land and buildings across Sumba have not been certified by the law yet. Therefore, there is a potential to be taken back by the communities.

In this kind of situation, Yapmas existence can be seen as reluctant. Currently Yapmas has a very minimum role in managing Christian schools. Almost 75% of Yapmas teachers are civil servants who are deployed to help Yapmas. Almost 95% of the buildings and infrastructures are owned by the government. The authorities to promote principal and to rotate teachers have been taken by the government.

Based on the explanation above, yapmas has to take anticipatory steps. Yapmas has to be ready to face the environmental change outside its organization. Internally, Yapmas has to feel the change. Yapmas has to change. Otherwise, Yapmas will die facing the external pressures.

## **2.Method**

The research method of this study is analytic descriptive. It means that the study aims to solve actual problems using data collection and data analysis. This study is research and development study.

## **3.Result & Discussion**

### **Results of the study are:**

(1) The old Yapmas' vision and mission was evangelisation in Sumba. According to the current situation, it was changed to: Christian educational organization moved by Love which has aim to deliver education, is based on love, and has focus in forming good character, have faith, honest, fair, intelligent, independent, skilful, virtuous, have a good nationalism, and moved by God's love in empathizing others who are poor, marginalized, and suffer. Yapmas' mission are

(1) Involve in delivering Christian education; (2) Create loving and religious climate which can bring human to faithfulness, devotion, glorifying God, and be moved by God's love in empathizing others who are poor, marginalized, and suffer, (3) Create a conducive climate in schools so that the learning process can create whole human; (4) Delivering religiosity through all schools and delivering character education so that the pupil can develop honesty, goodness, fairness, and virtuous; (5) Create an intelligent schools and learning quality in schools so that the pupil can become intelligent, independent, creative, and skilful; (6) Take part in national integration; the schools are against social discrimination and creating warm relationship in society; (7) Take part in developing human's dignity, specifically women, to free them from ignorance and discrimination.

(2) The old Yapmas' program was to gather funding and build Christian schools. According to the current situation, it was changed to long-term program and short-term program covering administration, organisation, facilitate, human development, education, financial, and welfare.

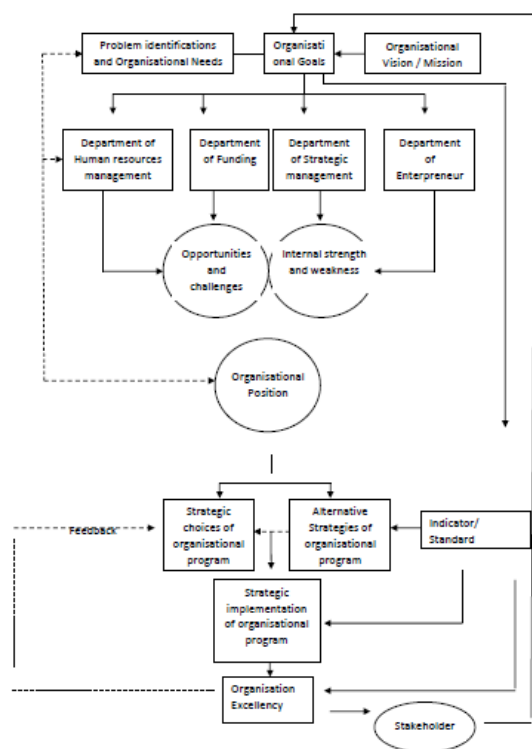
(3) Yapmas does not have permanent funder. Therefore, Yapmas is making connection with Churches within Indonesia and outside Indonesia, Christian businessman, and alumni.

(4) Yapmas' human development was dominated by the priests. It was changed to be dominated by professionals who have competencies in their field.

(5) Yapmas implement strategic management. The old Yapmas tend to have plan only when it has money. In the future, Yapmas has to plan, organize, move, watch, and evaluate each program strategically.

(6) Entrepreneurship. The old Yapmas did not have entrepreneurship program. In the future, Yapmas has to have fund sources by establishing business units such as koperasi (financial union), bookstore, etc.

All those new dimensions should be managed professionally so that Yapmas can compete well. Therefore, I formulate the Yapmas' organisational change model in this diagram



**Figure 1.** Yapmas' organisational change model

Based on the results, Yapmas' current situation is very concerning. It is live but it is not fully live. Yapmas has a unique situation. Other education foundation do not have that kind of situation. The outsiders can not understand Yapmas' current situation, only the insiders can. The organisational change should be done by Yapmas. The change will bring objectivities so that the supporting factors can be arranged realistically and predictively.

Work performance improvement has to be done by Yapmas' human resources. It has to be done integrative and directive. Yapmas should manage its resources dynamically and actively.

Yapmas should have an authority to manage itself according to the current situation and needs. It can be realized that the organisational change is needed because Yapmas' resource optimization can only be done if all the planned programs are supported by the real number of Yapmas' resources.

The new organizational change based on excellent oriented also needs a new paradigm. The old paradigm was normative and prescriptive. The new paradigm should be aware of decision making complexities. Some of characteristics are (1) Yapmas management

independency in deciding its resources utilization to reach its goal; (2) The fitness of organisational potential, current problems, and goal indicators, and (3) The supports from all system component can be real if there is transparency in the management system.

Yapmas needs to arrange all the resource efficiently and effectively so each component can function well. In optimizing the resources, Yapmas needs to have plans which are able to: (1) Translate the vision and the mission, (2) Translate the program to the current situation, (3) Formulate funding policies, (4) Develop human resources, (5) Implement strategic management, (6) Develop creative business units.

We can illustrate Yapmas' current situation in two conditions. Firstly, Yapmas positioning identification which covers strength, weaknesses, opportunities, problems, and needs. Secondly, Yapmas potential resources which cover human resources, funding, cultural value, and environment. The understand of both conditions is an absolute requirement if Yapmas wants to have change.

Yapmas potential resources can have direct impact on Yapmas performance. Those resources cover (1) Human resources such as staff, teachers, students, employees, and all stake holders, (2) Infrastructure which support the Yapmas (3) Program as the substantial part which characterise Yapmas.

Yapmas potential funding is a key factor that can optimize other resources. One of the reasons is because human resources, infrastructure, and programs need sufficient funding to operate. Without enough funding, those resources cannot operate well. There are two funding resources. There are coming from the inside and outside Yapmas. There are several highlights regarding the funding: (1) Management transparency, (2) Effective utilisation, (3) Funding optimisation; (4) Administration discipline.

The potential value can motivate all Yapmas stake holders to work well. Those values should be discussed together. All Yapmas staff should have a high commitment in implementing those values. Those values need to be internalized within organizational culture. It means that (1) All Yapmas staff should own those values; (2) Those values give characteristics, (3) Flexible, (4) Motivate all staff in cooperation spirit; (5) Having orientation based on Yapmas program.

The environment potential shows that Yapmas existence is linked to others organisation and external powers. Yapmas existence can be supported by those external powers as long as Yapmas can manage its license. There are some works which have to be done by Yapmas (1) Conducting environmental study periodically, (2) Able to manipulate surrounding environment, (3) Maintain the relationship with their surrounded environment. Those environment resources cover economic, social cultural, technology, law, and politic within the society.

The resource integration need a clear direction so that each component can function effectively. Based on current resources, need identification, and problem identification, we can verify Yapmas strength, weakness, opportunities and threat. The strength and weakness identification aim to dig competitive advantages. In that identification, Yapmas can bring its strength to overcome its competitors. The aim is to build synergism within all the resources.

#### 4. Conclusion

- (1) Yapmas has to have new vision and mission. The vision and mission should be adaptive with this current situation.
- (2) Yapmas needs to have accommodative and integrative work program.
- (3) Yapmas has to have sufficient funding.
- (4) Yapmas has to have professional and competent human resources.
- (5) Yapmas has to implement strategic management
- (6) Yapmas has to have business units.

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