



## Dynamics and Tradition in Iain Ambon (Study of the Cultural Organization)

Samad Umarella\*, Pawennari Hijjang\*\*, Darman Manda\*\*,  
Syaifulah Cangara\*\*

\*Graduate Student PhD, Study Program : Science Of Antropology. Hasanuddin University,  
Makassar, Indonesia

\*\* Faculty of Social and Political Sciences, University of Hasanuddin, Makassar, Indonesia

Received 10 February, 2016; Accepted 16 March, 2016 © The author(s) 2015. Published with open access at [www.questjournals.org](http://www.questjournals.org)

**ABSTRACT:-** This study examines how the dynamic and tradition in Ambon IAIN by focusing attention on the historicity and the factors that influence the dynamics that occur. Research conducted since the 2014's to early 2016 using a qualitative approach with a focal point on the experiences of everyday actors in IAIN Ambon. Results obtained are 1) Establishment IAIN Ambon is an integral part of the wishes of the people of Maluku who want college-based Islamic becoming Islamic identity of the Moluccas 2) The desirability of college Islam in Maluku based on the understanding of the people of Maluku that there is unequal access to the public in higher education 3) Role Matuang capable of sustaining the values "We are brothers" so the expectation would be the establishment of the college in the land of Maluku can be realized 4) At the level of the actors showed that the desire to move forward is a resource for IAIN Ambon to be more developed than college Additional ground even Moluccas in eastern Indonesia.

**Keywords:-** dynamics, organizational culture, IAIN Ambon

### I. INTRODUCTION

Higher Education throughout Indonesia, including Maluku, especially in IAIN Ambon as an educational organization to reform and change in an attempt to repair the system, the mechanism of action and educational performance institutions and professional quality. This is in line with the speech the general secretary of the Ministry of Religious Affairs Bahr Hayat during his visit to IAIN Ambon that : "IAIN Ambon for the progress we need to do three special reinforcement for the implementation and enforcement of the first necessary infrastructure and infrastructure strengthening. The second is the strengthening of academic and strengthening spectacle. This became the need to consider and be counted. We not only want to change the name, but more important is the readiness in the field of infrastructure and facilities. Moreover, the carrying capacity of the most important academic." (Bahr Hayat, 2010).

The statement is not without reason, given the competition the college forward in line with the times require changes in all lines associated with those changes. Of potential, development potential and direction of development of measured and planned to produce high-quality education and quality in the Moluccas in particular and Indonesia in general.

According to Robbins (1996), a strong organizational culture affects certain characteristics so as to give the attraction for individuals to join. After that, the individual is able to think, act and behave in accordance with the values of the organization. Correspondence between the organizational culture with the values held by members of the organization will lead to job satisfaction, thus encouraging individuals to survive in an organization and a career in the long term. IAIN Ambon as an organization in the world of education that seeks to develop itself in achieving excellent higher education, qualified and professional in the Moluccas in particular in accordance with the vision and mission of IAIN Ambon, should be able to develop its organizational culture through function managerial (planning, organizing, directing and controlling ) and organizational characteristics, behaviors, structures and processes that are planned in order to achieve organizational effectiveness, the

\*Corresponding Author: Samad Umarella\*

\*Graduate Student PhD, Study Program : Science Of Antropology. Hasanuddin University,  
Makassar, Indonesia

resulting output, quality of education, flexibility and efficiency stakeholder satisfaction, competition between educational institutions and the development and survival of IAIN Ambon forward.

## **II. RESEARCH METHODS**

This research uses a qualitative method, whereby the location of a field study conducted at the institute Islamic Institute (IAIN) Ambon Maluku province. While the study subjects were lecturers, students, administrative staff and senior institute (rector and vice rectors) consists of 10 students representing each program of study, 6 lecturers representing each faculty, four people representing the administrative staff (rector, and 3 faculties) as well as the chancellor and provost 4 IAIN Ambon. Specifically the selection and determination of the subject and the students as a source of research informants.

## **III. RESULTS AND DISCUSSION**

### ***a. Historical Background of ideas and Iain Ambon***

Idea as the idea contains a destination course that needs to be organized where in the process through stages that are sustainable. This stage, by Ichak Adizes (Adizes in Sobirin, 2009) called the stage of courtship stage preliminary to the establishment of the organization. This stage is the stage where the extent of ideas, thoughts and ideas are still stored in the realm of thought the founders were certainly not yet become a social reality. According to Hamadi, the idea was born of their daily conversations with people and some religious leaders in the city of Ambon.

*'For me at that time as an employee of the Regional Office of Religious Affairs before moving the task to the campus branch IAIN Alauddin in Ambon then of conversation and discussion among Muslims in Ambon one Primary consideration is the absence of the Institute of Islamic Higher Education in the city of Ambon, both private or country. Besides the value that is contained therein, with the establishment of the Institute for the improvement of human resources Maluku Muslims who consequently contribute to the understanding and practice of religion in accordance Islamic law '(interview, 2015).*

In the early days, the idea that there continue to be discussed in public spaces both in scale scope of the Office of Religious Affairs Ambon course also within the broader scope that is within the scope of the daily lives of Muslims in Ambon. This is done by Mr. Hamadi along with several other initiators such as Drs. H. Usman Rumbia, and Drs. H. A. Rahman Umarella. Following this groove, basically, Mr. Hamadi with friends having the same idea to make the process of socialization of ideas to each component of the existing society, government, private and public. This is done on the basis that this idea should be internalized in the natural thought every component in the Moluccas.

In this context, Mr HDD as one of the team who accompanied Mr. Hamadi in selling the idea of the establishment of the Higher Institute in Ambon, see how persistent the initiators of the idea in his fight. In his view, selling the idea of the pressure which is too limited a struggle that should be appreciated by everyone involved at the time.

*'I see very well the seriousness of my seniors, even though they have work in the office but they were so determined to fight it thinks could dignify us as citizens who really want Islamic-based institutions in Ambon. How not, in fact, there is a sense of jealousy actually among us in the community of Ambon, we have, or other residents are very difficult to chew higher education, if not out of Ambon, yes we study in UNPATI, but that's it, there is also no guarantee that we can lecture as we expect, always complicated, so this is a kind of struggle actually done Mr. Hamadi and friends. Unfortunately, some of our own there is a gap, it makes me sad, why can not join forces together to build a campus, that's what I regret, among our own there is so ', (interview, 2015).*

Therefore, the founders began to provide all facilities required, provide funds and recruit others who disagree with the positions of existing positions. In addition at this stage begins to implant the basic philosophy of the organization, determining the direction and policies of the organization and the initiator and inspiratory in the future development of the organization (Sobirin, 2009).

How other educational institutions, IAIN Ambon could not be separated from the twisted and dynamics. At its inception, before as now, IAIN Ambon is no more just an extension of the class (Faculty) of IAIN Alauddin Makassar (now turned into UIN Makassar). In stretching developments, IAIN through the stages exhausting for those who fight for the existence of educational institutions 'based on' Islam. Stretching that there is a dash of hope of some good characters that exist in the sphere of internal IAIN itself or from external Ambon IAIN.

As I understand the idea of the establishment of the college sort IAIN was already 3 times done by the Muslim community in Ambon, the first and the second new sort of discourse and followed several meetings encompass ideas, but further constrained because of various things including the absence lecture building and office as well as the public interest who still assume that courses outside the island of Ambon was better quality. The third idea was realized under the name IAIN Patiputa, founded by the community leaders and some leaders in the House of Representatives and the Regional Government of Maluku as Mr. Ruswan Latuconsina, SH. Mr.

Ari Latukaisupy and others. I was with some friends in the city of Ambon had signed up and attended the lectures several semesters, but further lecture activities is constrained by poor governance systems, and ultimately closed '(interview, 2015)

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#### **b. Transition from School Branch To Stain**

In its development, as the institution in general, faculty IAIN Alauddin branch in Ambon is affected by the policies that exist in the center. According to Mr. Hamiruddin, since the establishment of the five majors in the two faculties, the motion of IAIN Ambon itself is increasing. The enthusiasm of the people is increasing which would have an impact on the space for IAIN only as a branch faculty feels cramped.

As an independent college, STAIN Ambon has a greater autonomy in institutional development, both in academics, management, administration and physical means. In the meantime, STAIN Ambon has ample opportunity to open and manage new courses, according to the needs of society.

#### **c. STAIN towards IAIN Ambon**

Along with the development and dynamics of the campus as well as the Muslim community Maluku, especially in anticipation of regional autonomy and the autonomy of universities, STAIN Ambon, under the leadership of Drs. H.M. Attamimy, M. Ag. has designed the format of the college in the form over the status of being the State Islamic University (UIN).

Apparently, the struggle STAIN Ambon became a state university has not found its momentum. Muslims struggle to switch the status of never pause. Muhammad Attamimy as the leader of IAIN Ambon continue to make efforts to smooth the 'homework' through various approaches, including conducting hearings with state officials, and succeeded in realizing the transition status of the College of Islamic Religious State into the State Islamic Institute IAIN Ambon to date this.

In the tenure of Mr. Hasbullah as the helm in IAIN Ambon, housekeeping internally at the center of attention. Physical development that has previously been initiated by the previous rector pack Hasbullah make more concentration on how to build a more established academic culture. Reactivate research institutions and institutes of academic quality assurance is one of the steps which he passes to improving the quality of teaching at IAIN Ambon. Besides making mechanism clock settings are applied to the college teaching staff by imposing a 'fingerprint' is a first step in the application of discipline.

#### **d. Departing From A Hope**

I've met and talked with one of the community leaders in my hometown. In that talk, he explained that IAIN Ambon in the land of Ambon (Maluku) as a symbol of Islam. According to him, during this time, Maluku is known as one of the spread of Islam in the archipelago, but the unfortunate thing is very rare to find traces of Islam in the land which became binding Maluku everyone Islam in Maluku. It is very different when seen happening among Christian who has 'artifacts' Christian they are. The desire to have something to be proud even if only in the form of a physical building alone, but for the people of Maluku, it is a pride that made themselves as Islam became clearer.

Inequality means of education makes them sometimes pessimistic discourses of education are often echoed by the government. 'the government's attention to "*Kitorang*" in small island like this, is so minimal that time, they are also not very enthusiastic, unlike when ustas Hamadi with his friends, perhaps almost every month they come here, the story with us, they seriously' (interview , 2015).

'At the time of the riots in Ambon, we are of the Islamic community in Ambon and surrounding feel called and voluntarily want to keep the campus STAIN Ambon, because at that time we thought that it belonged to Campus STAIN Ambon Muslim community. We must maintain, protect, and preserve the campus Self-esteem because we think it is an Islamic society Maluku this campus and Masjid Raya al-Fatah. if the mosque Alfatah existing highway guarding forces, while the campus STAIN Ambon no guarding. So we took the initiative to get there. We ordinary people have the view that if until campus STAIN is burned it is tantamount

to stepping esteem, therefore we voluntarily come to campus once mingled with the public campus and the surrounding guard during the night after Campus STAIN this' (interview, Tete Mali, 2015).

On the facts, IAIN Ambon no longer just a hope for Maluku society. He later became an identity of Maluku society as a whole especially those for those who are Moslem. The presence of Islamic identity apart martyr magnificent mosque in the city of Ambon was a pride for Maluku society that always makes them always want to see develop as other universities.

At this level, IAIN Ambon present confronted in its ability to respond to ever-changing challenges of the times. In the process of development later, IAIN Ambon as realized as the Islamic identity of the people of Maluku somewhat make a distinction from the university in the city of Ambon.

#### ***e. Desire To Forward***

'Jewish Hatta even lead this campus, we will receive, as long as they want to see IAIN Ambon better and more forward' (interview, 2015). Interview excerpt above is a form of desire for the realization of the ideals that have been etched by the initiators IAIN Ambon in the early days of its establishment. Listening to the things that go through the initiators IAIN Ambon in the early days, bringing the heroic romance that leads to the destination of the existence of Islamic educational institutions in eastern Indonesia.

Blue emotion romance that brought fragments of history are ceaselessly an encouragement for me and other faculty to seriously continue the ideals that have been built previously. As is generally understood campus (IAIN Ambon) is none other than an entity in which there is such a variety of actors (actor) who always wants to show its existence. In the process of showing its existence, each actor plays a role in various social categories which bears either economic status, social, ethnic, age, gender, religion. With so many in such a status and all sorts of social categories that carried by each actor at least opened the door for her to appear within with what is supposed to be displayed.

## **IV. CONCLUSION**

IAIN Ambon that there is a long series which starts from the ideas of religious leaders and communities, government and the Islamic society in general. The achievement of the idea of the establishment of the college in the land of Islam based Maluku showed a meeting between hope undercurrent in this case the public at large with the wishes of religious leaders and community leaders. Besides meeting the idea was based on the social reality shows that access to higher education on the ground Maluku is a rare item in the years 60s to 90s, has been missed and became a symbol and pride of the people of Maluku now and will come, so IAIN Ambon demanded elephantiasis continue to improve its organizational culture over time.

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