

The Management of Faith-Based Rehabilitation Organization: The Case of Pondok Inabah

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ABSTRACT

Serving as a social service organization, Pondok Inabah Suryalaya should operate management in accordance with management functions. This article is exploring the management function conducted at Pondok Inabah Suryalaya. The method used is qualitative, with the informants mainly consist of the managerial actors. The data were gained through interview. The complementary data were gained through document study. The result shows that the managerial aspect of the social service organization is organized based on informal relationships, familial and figure authorities. Structured managerial activity is hardly visible either in planning or organizing. There is a recruitment process and staff assignment, however, there is no human resource development function in the aspect of personnel management. The source of financing of the Pondok only come from the monthly payment of the clients (anak bina). Fundraising from other sources does not exist. Management of the information system is not present. The ritual amaliyah activities of addressing drug addict as the healing method are run spontaneously with minimum evaluation. As a renowned social service provider for drug addicts, Pondok Inabah should develop a modern organization arrangement monitored by the higher-level authority in ensuring the service provided is working with accountability as well as to avoid malpractice.

Keywords: Management, rehabilitation service, Inabah.

1. INTRODUCTION

The human/social service organization is providing services to the human in order to maintain or restore the human's social functioning. Rehabilitation service is aiming to replace or restore the social functioning of the drug addicts (Hasenfeld, 1983, in Setiyawati, et, al.: 2016) enabling them to live harmoniously in the community. One of the important aspect in providing rehabilitation service is organization aspects or service management. The quality of rehabilitation service may determine the management organization success. This research is focusing on the service management of drug rehabilitation delivered by the faith-based institution. In Indonesia, one of the drug rehabilitation in a faith-based institution is Pondok Inabah Suryalaya under the patronage of Serba Bakti Foundation. In rehabilitation service to the drug users, Pondok Inabah applying the spiritual method based on *tariqat qadiriyyah naqsabandiyah* or in short TQN (which will continue to be used in this article).

This research is aiming at understanding how the aspect of management of the drug rehabilitation service organized by Pondok Inabah under the patronage of Serba Bakti Foundation. The service organization oriented at human service will acquire objectives, process, and output that are different from other types of service provider organization. Austin & Hansen Feld (1983) mentioned that there are significant differences among organizations providing service to human being and type of organization resulting other product of services (Austin, 2002).

Although the function of organization management, in general, may be considered equal, however, factors such as socio-cultural condition influencing the organization, the organization's vision, and mission, as well as the target group of services may provide different content and context of each function. Therefore, the rehabilitation service of drug abuse such as Pondok Inabah is categorized as a faith-based organization with distinguishing characteristics on the implemented management process.

This research is intended to explore how is the function of the management of service organization consist of planning, organizing, human resource development, fundraising, and information system at Pondok Inabah under the patronage of Serba Bakti Foundation as the social service institution or human service at rehabilitation of drug abuse and faith-based organization.

A human being with his ratio and intelligence will always attempt to develop the science in order to organize the universe in the sake of human being's interest. The same goes with narcotics and forbidden drugs, the substance, in the beginning, is the result from the human scientific development to various plantation and for the medical interest, however, some other human beings misused the findings for instant interest in order to gain a big amount of benefit and disregarding the extraordinary danger resulting from the use of the substance.

In narcotics and forbidden drugs rehabilitation in Pondok Inabah Suryalaya, the rehabilitation concept used is as stated by Sri Widati (2009) who mentioned that rehabilitation is refunctionalization and development. Refunctionalization is meant that rehabilitation is directed at restoring the function of ability, meanwhile, development is directed to probe and use the ability exist as well as potential acquired to address the

self-functioning and social-functioning of the environment where the abusers live and exist.

There are few similarities of the social service organization, that is on the objective of the organization to assist the community in addressing the social problems. However, from its early development, the social service organization run by the community, emerge as the conduct of belief system teaching or religion, particularly connected with social concern to human being facing adversity in form of charity/philanthropy, and its development then being contained in the social service organization. □

The form of social service institution is being divided into two types, which are sectarian and non-sectarian. The social service institution according to Cnaan, 1999 in Hardina, et.al. (2007:85) is purposive organizations that draw staff, volunteers, and board members from a certain religious group and are based upon a particular religious ideology, that is reflected in the agency's mission and operation. Meanwhile, the non-sectarian type is social service institution run without any affiliation to religion, either by the company or individual and social organization, which in Indonesia usually contained under the auspices of the foundation (Mulyana & Nurwati, 2016).

In Indonesia, with the majority of population is Moslem, although it is not always, however, there are many faith-based or religious based organization developed under the patronage of *pesantren* (Islamic boarding school), such as general education institution, vocational education, and social services in their various forms, such as narcotics and drugs abuse rehabilitation. Kuntowijoyo (1991:57) stated that the *pesantren* usually owned by the *kiai* (Islamic leader), as well as their accommodation, mosques, and all the existing wealth. So'an (2002) with the goal of putting forward the role of leadership in traditional *pesantren*, mentioned that (1) *Kiai* is someone who leads a traditional *pesantren*, (2) *Kiai* usually becomes the figure or pioneer of sufi movement known as *tariqa*, and (3) the attitude of *santri* to *kiai* is very respectful and obey without reserve. Similar with the existing socio-cultural context in the *pesantren* environment, although it has been developed no longer equivalent to the 'traditional' *pesantren* as in term of previously mentioned by So'an (2002).

There are many scholars discussion on the function of management, mostly they are using the five category which is planning, organizing, staffing, leading and controlling (Koontz, O'Donnel, and Weihrich, 1986). Bedeian (1986) only mentioned three functions which are planning, organizing, and controlling. Mintzberg (1980) stated four categories of the classical management function, they are organizing, coordinating, planning, and controlling. Skidmore (1978) mentioned the functions as planning, organizing, staffing, directing, and controlling (Weinbach, 1994). Robbins (2001) mentioned also four functions of management like planning, organizing, leading and controlling. With the variety of scholars expertise on the function of management, thus in this article, the research is on the function of management on planning, organizing, human resource development (staffing), fundraising and information system adjusted with the needs on the social service institution in general.

2. METHOD

The approach used is a qualitative approach. The phenomenon that is becoming the object of the research is the management of social service at Pondok Inabah at two municipalities (Tasikmalaya and Ciamis) of West Java Province. The management of social service is the object of the research because the managerial organization plays an important part in preventing relapse of the drug abusers after completing their rehabilitation service. The data is collected from primary and secondary data. Primary data is gained through field observation and interview. The primary data then completed and compiled together with the result from documentation as well as a literature study. The data collection is adjusted with the available data in the field, time limitation, and efficiency as well as the level of accuracy of data needed. The informants are determined purposively, which is determined based on consideration and goals connected with the research focus. Various consideration in determining informants are 1. Parties involved in the management of narcotics and drug abuse rehabilitation service at Pondok Inabah, and 2. Parties who are able to explain the function of management of service process of narcotics and drug abuse rehabilitation at Pondok Inabah.

The analysis data process during and after process after data collection. During analysis after data collection, the data is then reread the collected information, and then planning the strategy of questioning to collect new and to complete the existing data, meanwhile when during the collecting data is done, then the data analysis is done by presenting the data, thus the data needed is collected in accordance with the focus of the research. In ensuring the data is suitable with the research, validation of data then conducted through various means, which are content validation, as well as comparing the interview with connected documents.

3. RESULT AND DISCUSSION

The functions of management used in this study are planning, organizing, staffing, fundraising, information systems, and also monitoring and evaluation. The informants who were willing to be interviewed were eleven people with gender, almost 90% were men. The role of the informant is quite diverse, for example, there is a manager, a management assistant, and there is also a therapist.

The purpose of the establishment of Pondok Inabah is solely to carry out the *amaliyah* of the *naqsabandiyah tariqa*. This is a distinctive characteristic of religion-based social service organizations as stated by Bastian (2010) in Setiyawati, et al (2016: 43) that etymologically, a religious organization can be interpreted as an organization that focuses on the basis of religion that is firmly held by its teachings, so that its activities will focus on the religious field.

In relation to the planning function, the results of the study found that it turned out that almost no program planning was made because basically the programs were routine activities or rituals inherited from the founders of the Pondok Inabah, Abah Anom. The programs are run from generation to generation with one main goal that is to achieve good behavior or attitude. Thus there is no new decision making, as well as no program planning, is made periodically. The planning function aims to provide guidance for all organizational activities to achieve the stated goals. This function includes setting goals,

formulating and enforcing strategies, and also developing plans to coordinate their activities.

Pondok Inabah is a rehabilitation service center that is expected to carry out the planning function so that the services provided can be properly accounted for. However, as a religious-based organization, it must refer to the main purpose of the establishment of this rehabilitation service, namely to run the *amaliyah* of the *naqsabandiyah tariqa*. The plan made at Inabah for clients is in the form of routine or ritual activities inherited by Abah Anom, so this shows a distinctive characteristic of religious-based social service organizations.

The organizing function aims to create order in organizational activities, which includes the design of the organizational structure, including the determination of tasks that must be done, who must do, who reports to whom, where decisions must be made. The organization of Pondok Inabah is still based on the authority of public figures and family relationships so that the range of organizational control still seems very simple. Due to the absence of a range of organizational controls from the foundation to Pondok Inabah, according to one manager, it happened because of the influence of family ties with the founding figure of Inabah who was considered to have a higher status. Although in running the organization still based on authority and the role of certain figures, it turns out that Inabah has aspects of the division of labor that can support the service process. There are three main divisions which generally exist, those are Amaliah Division which consists of *Ustad* or also called therapists, Food and Beverage Division, and also the Hygiene and Safety Division.

The results of this study are in line with Bastian (2007), which describes the characteristics of organizational structures of religious-based organizations that are usually informal, but it turns out that in it there is a respected leader or public figure. This influential party will direct the organization's policies and management (Setiyawati, 2016: 52). This is also in line with Kuntowijoyo (1991: 57) which states that the *pesantren* are usually owned by the *kiai*, as well as their accommodation, mosques, and all the existing wealth.

In the aspect of human resource management, Pondok Inabah has carried out the recruitment activities, which are based on the set conditions, as well as staff maintenance. In terms of recruitment, Inabah does not specify the qualifications of professional expertise. Requirements that must be fulfilled, especially for therapists or clerics, are graduates of *pesantren* and have finished performing *amaliyah tariqa*. Meanwhile, recruitment for other staff such as the Food and Beverage Division, as well as the Security Division, there are no special qualifications required.

There are only a few conditions that must be owned by those who work as a security guard. For example, they must be local residents who know the surrounding area so well. So if at any time there are clients who try to get out or run away from *pesantren*, then they can be easily found by the security guard. The most dominant recruitment system in Inabah, it still based on kinship with its managers. The only qualification required by Pondok Inabah in recruiting staffs is to have graduated from high school.

So far, there has been no specific mechanism in hiring staffs such as making job vacancy announcement or certain tests. The functions of developing human resources in the organization, for example in the recruitment activities, provision of training, assignments, motivation development, and also career development for staffs. At Pondok Inabah, after they did the recruitments, it turned out that the development functions of human resources were not carried out, and even if they were carried out the activities would be very limited. For example, for training activities in order to improve abilities and skills, apparently in practice they did not implement it. So far, the quality improvement activities carried out, according to the manager, are in the form of *tariqa* ritual activities. There is no career development for the staff. Until now, Inabah only carried out the ritual of *tariqa*, and in terms of measuring the quality of human resources, it was only based on the quality of the ritual.

Financially, budgetary income in Inabah comes from the monthly contributions of clients. According to the manager, there is no financial assistance from other sources such as donations from donors or the government. Some of Inabah managers described several obstacles in managing their budgets. The financial aspect is a very crucial obstacle. The cost for one client is Rp. 3,000,000 / month, which is then divided into living expenses, staff salaries, and also the costs that must be paid to the foundation.

The existence of information systems in an organization aims to strengthen coordination, including coordination that occurs with other institutions that have interests in the organization, as well as internal coordination that occurs between them. Management and control of an institution are mostly carried out in an informal and familial manner, so there is no good management of information in order to build coordination that occurs both with external and internal parties.

Institutional activities including rehabilitation activities are carried out as a routine, so that is not based on data and planning. Regarding the dissemination of information about certain services, information is only disseminated through word of mouth. If there are clients who sign up for Pondok Inabah, then the manager just simply tells the foundation that there are additional clients at that time. Reports from Pondok Inabah to the foundation are only provided if there are specific matters, such as if there is an inspection from the government such as from the Social Service. There are no regular reports specifically carried out by Pondok Inabah to the foundation. Pondok Inabah currently has a personal website and also a social media account such as Facebook which contains various information about its facilities. However, the registration of clients it cannot be done by an online system, but they must come directly to the place, or they can also request information via telephone.

Amaliyah ritual activities as a method of healing go without planning and evaluation. Only if there is a request from a government institution such as the Ministry of Social Affairs or National Narcotics Agency, then the evaluation report is provided by Pondok Inabah. The report was requested by the foundation to Pondok Inabah. In general, the monitoring and evaluation activities in the implementation of the program were not carried out by Pondok Inabah.

As an institution that has a spiritual base both in vision and mission, Inabah should be able to operationalize Islamic values that can be applied in developing humanitarian service organizations. Anwar et.al. (2016), explained that in Islamic values there is an empathetic spiritual value that can lead to hard work, honesty, accountability, tolerance, and sincerity. These values can create strong control toward the work of the organization so that the organization's sustainability is maintained.

4. CONCLUSION AND RECOMMENDATION

Based on the results of the study, we can conclude that Inabah is a faith-based organization sectarian type because its affiliation is to the religious organization specifically to *tariqat naqsabandiyyah* group. In managing the organization, the organization hardly conducting any planning time-wise to determine rehabilitation program within the organization. The strategy and method to achieve changes of beneficiaries are constant in nature and solely founded to aims of teaching or faith specifically *tariqat naqsabandiyyah*. The program conducted at the Inabah is adjusted with the way of conduct of the practice generations from generations delivered from the founding fathers for the methods as well as the media.

On the organizing aspect, consideration of decisions as well as organizational arrangements is based on the authority of public figures and also their family relationships. At Pondok Inabah, there is a division of work units based on needs that support the service process. Here, it does not only provide services to the drug addicts but also to those with other mental disorders.

In the aspect of human resource management, Pondok Inabah undertakes recruitment activities, which are based on the set conditions, as well as staff maintenance. There is no qualification for professional or educational expertise in recruiting personnel. The most important conditions, especially for therapists are graduates of *pesantren* and have completed the practice of *tariqa*. The functions of HR development are very limited.

The source of funding in Pondok Inabah comes from monthly contributions from the clients. Fundraising from other sources does not exist. Monthly contributions are allocated to the needs of clients' daily needs, staff salaries, and also for unexpected costs such as infrastructure and health damage costs.

There is no strong and coordinated network between Pondok Inabah and other external parties. There is no good management in the delivery of information, both with external and internal parties. Monitoring and evaluation of the programs implemented were not carried out by Pondok Inabah. This situation is feared that it will lead to uncertainty in the achievements of the programs that have been implemented so far.

As an institution involved in restoring people who are addicted to drugs, it is better for Inabah to further develop a more modern organizational model. The management functions should be developed and construct in a rational manner, in line with the goal of service and the goal of the organization. The Inabah should consider its accountability to service users, their families, and society. To government mandated in

addressing the drug addiction issue, to have more involvement in the Inabah way of rehabilitation.

To the government, especially for the Social Service, it should be involved in the coaching method and also in institutional management at Pondok Inabah. Rehabilitation services for those who are addicted to drugs should be handled more seriously because drug abuse is a very serious social problem. Those who have been affected by drug abuse are not only those who become drug addicts but also for families and the wider community.

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