

MANAGEMENT STRATEGY: CASE STUDY IN NAVA DHAMMASEKHA, BETING VILLAGE, MERANTI ISLANDS, RIAU PROVINCE

Hosan¹, Teddy Chandra²

¹ Doctoral Student, Postgraduate Program of Management Science, Indonesia School of Economics (STIESIA), Surabaya, Indonesia

² Lecturer Program of Management Science, Indonesia School of Economics (STIESIA), Surabaya, Indonesia

*Corresponding Author: hosanzhang@gmail.com

Abstract: This study aims to describe the management strategy for the development of Dhammasekha as a need for a community in forming human beings who are critical, creative, innovative, and dynamic in Buddhist values, with a case study mix combine research design, respondents selected based on purposive sampling and analysis with interactive model. The results of the study show that from the strategic management model in the development of NDS Maitreya has been carried out well, despite various limitations in terms of infrastructure, human resources, funds and other resources, because schools are basically a community, serving students and the nation's children; The implementation of strategic management both short and long term has been well formulated through the school's vision, mission, goals and objectives, the school is able to make programs, activities and standard procedures and is evaluated periodically.

Keywords: Strategy, Management, Development, and Dhammasekha

1. Introduction

In Education System Number 20 of 2003 concerning the National Education System and Law Number 12 of 2012 concerning Higher Education. In article 1 paragraph 1 that Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state.

Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education article paragraph 2 states that Religious Education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become experts in religious knowledge and practice their religious teachings. Regulation of the Minister of Religion (PMA) R.I Number 39 of 2014 concerning Buddhist Religious Education, in Article 1 paragraph 1 states that Buddhist Religious Education is education that prepares students to be able to carry out roles that require mastery of knowledge about Buddhist teachings and/or become experts in science. religion and practice their religion. Articles 4 and 5 mention that Formal Buddhist Religious Education is called Dhammasekha Education, which consists of Nava Dhammasekha (PAUD), Mula Dhammasekha (SD), Muda Dhammasekha (SMP), Uttama Dhammasekha (SMA/SMK). Dhammasekha education is a necessity for the learning community and Buddhists in forming human beings who are broad-

mindful, critical, creative, innovative and dynamic in educating the nation's life in accordance with Buddhist values. Nationally, through the Directorate General of Buddhist Community Guidance, the Ministry of Religion of the Republic of Indonesia, already has 40 Buddhist Dhammasekha formal religious education institutions at the Early Childhood Education (PAUD)/Nava Dhammasekha level, 2 SD/Initial Dhammasekha levels, no Dhammasekha Middle/Youth level yet. school, while SMA/Uttama Dhammasekha level is only 1 in Surabaya, East Java, with 208 teachers, 1003 students, and 40 institutions.

Riau Province has recorded 4 (four) Nava Dhammasekha or at the PAUD level, NDS Arya Marga, NDS Kasih Maitreya, NDS Surya and NDS Alam Bahagia. In this study, Nava Dhammasekha Kasih Maitreya, located in Beting Village, Rangsang Pesisir District, is a sub-district in Meranti Islands Regency, Riau Province, where the area is included in the 3T area category, namely Disadvantaged, Outermost and Frontier (border). The strategic reason for choosing this research location was because the participants were very diverse, from Nava Dhammasekha data for the 2022/2023 Academic Year there were 65 people, KB and Kindergarten levels, with Buddhist children 38 (58%) students, Islam 16 (25%) students, Christianity 10 (15%) students, Hinduism 1 (2%) students. From BPS data <https://merantikab.bps.go.id/indicator/12/261/1/nomor-penduduk-menurut-kecamatan-di-kabupaten-kepulauan-meranti.html> in 2022 in the Meranti Islands there are 217,607 people, and for Rangsang Pesisir with a population of 19,785 people. According to data from the Disdukcapil Meranti Islands Regency as of December 31 2022, there were 1,418 people in Beting Village, including 732 Buddhists and there was only 7 elementary schools in Beting Village, while there were no middle and high school education equivalents in the village. In general, there are more than 13% Buddhists in Meranti Islands Regency which is spread over 9 sub-districts.

In education management there are elements of Planning, Budgeting, Implementation and Monitoring Evaluation, it is very necessary to have a data management mechanism based on legality and factual data, as a means of broader Educational Evaluation. The three data referred to are NPSN, the legality of school operational permits, NISN, students who are registered with the education unit, and NUPTK, the registration of teachers who teach in education units, both public and private (Ditjen Bimas Buddha, 2023)

The lack of coordination between the village government, schools, families and the community through the integration of religious and religious education needs to be facilitated with the support of the central government, the Directorate General of Buddhist Society and Private Education Foundations in the success of the growth and development of Dhammasekha, especially Buddhist religious education. Through this facilitation, it is hoped that the village community through the integration of religious education is expected to synergize with the process of cultivating children's character and morals so that the hope is that students will have a better and moderate life. With more intense coaching and development of Dhammasekha in the Buddhist community, especially in the 3T areas, it is hoped that it can change the mindset of Buddhists and religious adherents in the regions to be able to devote themselves to their regions, especially teachers in looking for work (job seekers) to become one of the human resource development *jobs* . in the area.

2. Literature Review

Strategic management is a process or series of basic and comprehensive decision-making activities, accompanied by a determination of how to implement them, made by the leadership and implemented by all levels within an organization to achieve goals (Eddy Yunus, 2016), regarding the overall direction for the company related closely related to the field of organizational behavior: Planning, Organizing, Leadership and controlling. Strategic

management includes environmental observation, strategy formulation, (strategic planning or long-term planning), strategy implementation, and evaluation and control.

Strategic management emphasizes observing and evaluating environmental opportunities and threats by looking at the company's strengths and weaknesses (H. Abd. Rahman Rahim & Enny Radjab, 2017). According to David in Eddy Yunus (2016) says strategic management is the art and science of formulating, implementing, and evaluating cross-functional decisions that enable organizations to achieve goals. From this understanding it shows that strategic management is a series of activities towards basic and comprehensive decision-making along with determining how to apply it which is made by the leadership and carried out by all parties involved in the company to achieve the expected goals.

According to Akdon (2009) the purpose of identifying the strategic environment is to identify the internal strengths and weaknesses of the organization and understand the external opportunities and challenges of the organization so that the organization can anticipate future changes.

The management strategy for the development of Dhammasekha in Disadvantaged villages is carried out to map the situation of Buddhists based on Buddhism and education, the availability of facilities and infrastructure for public education as well as religious and religious education, worship facilities, as well as the social conditions of Buddhism in the 3T areas. Graphical mapping is carried out by identifying the condition of the underdeveloped village by collecting data on the potential of Buddhists using an instrument in the form of an interview protocol.

Strategic goals are conceptual outcomes that become business objectives in achieving goals within a certain time period. Strategic goals and key objectives answer the question "what do we want to achieve?" Strategy is an instrument for achieving long-term goals. It is an action chosen from a series of choices to achieve a set goal against uncertainty. Alternative strategies are developed by seeking answers to the question "what should a business do to be competitive and last long" (Hakan Butuner, 2016: 18). Henry Mintzberg (2008) that strategy is a continuous and adaptive response to external opportunities and threats as well as internal strengths and weaknesses that can affect the organization.

From the above understanding, it can be concluded that the notions of strategy as a response to future conditions, continuous activities that are always increasing, always oriented towards customers/people's services, motivational forces for organizers and the community, a blend of concepts and art in formulating, implementing, and evaluating to achieve national education goals.

Integrated dapodik management information system can provide more accurate and quality information to support the development of operations, management and decision-making functions within an organization. Metta Puspita Dewi (2020) Management strategy that the strength of Dhammasekha lies in 1) the availability and professionalism of teachers; 2) excellence in arts and culture; 3) adequate facilities and infrastructure including buildings and means of transportation; 4) Monks as coaches so that there is a positive image of Buddhists. Strategy implementation is contained in the organizational structure, strategy evaluation is carried out continuously. Manggala Wiriya Tantra et al (2022) said that the potential for developing Dhammasekha as a means of developing the potential of Buddhist human resources in the region economically in the future.

3. Method

The research method uses a combined qualitative and quantitative method approach. Burhan Bungin (2007: 133) says basically the implementation of qualitative research descriptive, generally using a case study format, so this research rarely involves large numbers of people in its research. This research requires more *skills* of the researcher himself, especially in data

collection. Researchers directly collected data using participatory methods, such as in-depth interviews, observations, and documentation. Data collection techniques, according to Suharsimi Arikunto (2013: 223) said that it can be done by interviews, observations (field observations), documentation and triangulation. Interviews with respondents from elements of the Ministry of Religion, community leaders, school principals, teachers, and parents of students regarding the implementation and development of the Dhammasekha. Data Analysis, Inductive data analysis is said by Lexy J, Moleong (2012: 11) the inductive process is more able to find multiple realities as contained in the data .

The data analysis technique used is by adapting the interactive model from Miles and Huberman (1994: 12) which consists of three streams of activities that are repeated and continuous, namely: data reduction , data presentation, and drawing conclusions or verification. Data Validity Check, data validity is an important concept that is renewed from the concept of validity (validity) and reliability (reliability) Lexy J, Moleong (2012) the above concepts (validity, reliability) are commonly used in non-qualitative research. In order to determine the validity of the data, it is necessary to check/examine, which is a way to obtain the level of confidence in the research results or the level of significance of a qualitative research. Mohammad Diah (2000:16-18), depending on credibility (internal validity), transperability (external validity), *defendability* (reliability), and confirmability (objectivity).

4. Result and Discussion

Result

From field research Researchers through interview techniques, observation and documentation can describe the condition of the Dhammasekha area of Beting Village reached by sea travel by wooden ship "Kempang" from Selatpanjang City as the capital city of the Meranti Islands in about 1.5 hours, then travel overland by bicycle motorbike is about 30 minutes, in fact with the area left behind and the narrow road through a quiet village to the Nava Dhammasekha Kasih Maitreya. Weaknesses can be seen from the very simple infrastructure and transportation facilities and damaged roads, earning the area the nickname 3T.

From the field conditions, this area really needs attention from the outside community to support aspects of education, the provision of sustainable school facilities and quality teachers is a strategic goal for the future development of Dhammasekha. Because quality schools can educate the community to be educated to a higher level in their area.

Nava Dhammasekha Kasih Maitreya

As the only Early Childhood Education / Nava Dhammasekha Kasih Maitreya really helps the local government in the field of education, through the support of government funding in the construction of buildings by the Directorate General of Buddhist Community Guidance of the Ministry of Religion of the Republic of Indonesia, and allowances for education costs, family planning, kindergarten education was carried out on Nava Dhammasekha Love Maitreya now. From the results of an interview with Mettawati, the Buddhist organizer of the Ministry of Religion of the Meranti Islands Regency said that the Nava Dhammasekha Development began in 2018 and in 2019 starting socialization, approaching the community, data collection, and student recruitment and Nava Dhammasekha Education starting in 2020, the First Graduation of Nava Student Students Dhammasekha June 26, 2022.

It was also said that the activities of implementing the Nava Dhammasekha Education in Beting Village were going well and smoothly due to good cooperation between the Government, especially the Ministry of Religion and the Foundation, Nava Dhammasekha Managers, Teacher Council, Teacher Advisors, Village officials and the local community.

It is proven that the establishment of Nava Dhammasekha in Beting Village is very helpful to the Government, especially the Ministry of Religion, because with Nava Dhammasekha education services it can educate the public about the importance of educating children from an early age. Through Nava Dhammasekha, one can introduce Dharma and shape children's character according to the noble values of Buddhist character and with a humanist approach to society. Nava Dhammasekha has great potential in the development of Buddhists in Beting Village, Banau Hamlet and its surroundings in Rangsang Pesisir District

From the vision, mission, goals and objectives for the establishment of Nava Dhammasekha, this is the Vision of Realizing the Beauty of Human Nature, Mission: 1). Appreciate Yourself's Dignity and Dignity 2). Upholding the Value of Life, 3). Loving Nature, 4). Realizing One Family World. The aim is to form Human Resources with character, quality, and moral virtues in realizing the World of One Family.

In the development of NDS Education, it was said that Nava Dhammasekha in Beting Village was very helpful to the Government, both the Ministry of Religion and the Regional Government in the development and service of Education, especially in the 3T area. Shelf

The same thing was said by a Buddhist community leader, also a member of the DPRD Meranti Islands Regency, Cun Cun, that the implementation of NDS is very good and continues to grow. , in the future it can be upgraded to the Elementary School Level Dhammasekha Beginning or the Dhammasekha Beginning.

Mario Anita, Head of Nava Dhammasekha Kasih Maitreya said the same thing that Nava Dhammasekha really helps the government and has the potential to develop Buddhists in the village, Buddhists in the village get provision of the importance of knowledge about education in Buddhism and early education for parents and can develop their potential students to become human beings who have faith and piety to God Almighty and have other competencies. It is also said that the development of Nava Dhammasekha can improve the quality of service for Buddhists in the area, especially the learning community, because the presence of Nava Dhammasekha in Beting village can develop the potential of students to become human beings who believe and have faith in God Almighty, have noble character, are healthy, knowledgeable, competent, creative, independent, disciplined and responsible.

In the NDS program the School is continuously developing programs such as

1. Providing holistic, quality, and educational services professionals for children in the golden age period
2. Creating a generation of people who are smart, have good character, have high discipline, and have a strong mentality in achieving their goals.
3. Implement curricula, methods, and learning programs that suit the needs and developments of the times.
4. Creating a fun, healthy and safe learning while playing environment.
5. Develop children's interests, talents, intelligence and creativity through active and innovative learning activities.
6. Creating a constructive and conducive self-development environment for all elements of educational institutions, namely teaching staff, educational staff, students and parents of students so that they become human beings with good personality and quality.

On the other hand, the teacher who is responsible for Diana's moral ethics, who constantly pays attention to student development, explained that the NDS aims to assist the government in providing early childhood education services in a village where so far there has never been a kindergarten in Beting Village. According to him, children's education from an early age allows them to interact in social relations. In this case children begin to play and learn together with their friends through the social interactions that occur. This activity can help them to manage stress to solve problems.

It was also said that Nava Dhammasekha teachers could be given the opportunity to increase knowledge about early childhood education and also the welfare of teachers, especially those who teach in villages. In order to maintain and improve human resources.

Teacher Nava Dhammasekha Kasih Maitreya, Maratul Husna who is domiciled in Beting Village in his dedication to this school said I had known about the implementation of education at Nava Dhammasekha Kasih Maitreya Beting Village , because I had joined as an educator for about 1 year and 7 months. very supportive_ Education for Early Childhood here is without differences in ethnicity, religion. Nava Dhammasekha in Beting Village really helps the development of children before entering elementary school level education, not only Buddhists but also all religious people because in Nava Dhammasekha Kasih Maitreya Beting Village students consist of various religions, namely Buddhism, Islam and Christianity. For the future development of Nava Dhammasekha Kasih Maitreya, please guide and support us to improve our quality as educators.

From the in-depth interviews with the sources above, it can be concluded that Nava Dhammasekha Kasih Maitreya Education is very important in Beting Village, with areas that are lagging behind in transportation, remote places lack human resources, there needs to be serious development and management in the future, including supporting infrastructure facilities for the continuity of the one and only PAUD school there.

Meanwhile, from the parents who consisted of Buddhism, Islam and Christianity, Mrs. Mik, Hena, and Ismawati, the three parents, although with different religions, welcomed the establishment of Nava Dhammasekha by a Buddhist religious institution, but there was no difference in service. so parents are happy to accompany and wait for their children to go to school at the Nava DS Kindergarten/KB(PAUD). Those with economic difficulties with a simple life feel happy because the Nava Dhammasekha Kasih Maitreya school provides the opportunity for their children to go to school free of charge or free of charge. Their hope is that in the future there will be development of Dhammasekha for elementary, junior high and high school levels that are close to their village, because parents admit that their children stopped going to school after elementary school, cannot continue their studies to junior high school because there is no school in their village, to go to public junior high school they have to taking long transportation trips by ship and land, the parents are unable to take their children to school because they are far away.

Discussion

Based on the results of interviews with competent respondents, it can be analyzed where Dhammasekha Kasih Maitreya is the *Case Study* Researchers need special attention from the government and *stakeholders* to people who need educational services, especially in the era of globalization, advances in science, technology, information, and communication.

In strategic management includes environmental monitoring, strategy formulation, (strategic planning or long-term planning), strategy implementation, and evaluation and control. Strategic management emphasizes observing and evaluating environmental opportunities and threats by looking at the company's strengths and weaknesses. (H. Abd. Rahman Rahim & Enny Radjab , 2017).

Aspects of Environmental Observation

In this case strategic management from the aspect of environmental observation that Dhammasekha development internally can be seen from the support of parents, more innovative and creative learning, harmonious collaboration between school leaders, teachers and the community. Monitoring and evaluating supervision of school programs is getting better, school leadership is friendly, participatory, transparent and student creativity makes the quality of learning better. This is in line with Metta Puspita Dewi's research (2020) that

education for the strength of Dhammasekha needs to get support from the community and community educational institutions. This is evidenced by the presence of school leaders, parents, teachers and students during holidays when researchers carried out research in Beting Village, April 2023. Evidenced by the image documentation below:



Figure 1: Researchers, Leaders, Teachers, Tendik, Parents and students of PAUD/Nava Dhammasekha Beting Village.(23/4/2023)

Besides the analysis of strengths, there are weaknesses that must be considered by managers, such as the professional competence of teachers and education staff, because NDS is a school that has just been established and the legality of law and government support, in this case the Directorate of Buddhist Community Guidance, Ministry of Religion of the Republic of Indonesia, must be sustainable with a religious education budget that cannot be reduced. for reasons of a limited budget. Infrastructure is still limited with minimal rooms, such as an inadequate UKS, school health services as they are, students who appear to be just playing, some even drop out of school temporarily because parents cannot afford to take their children to school, according to a coordinating teacher Diana, currently there are around 40 students who are active in school and their students have problems coming to school (about 30% students have learning difficulties) which needs to be of concern to school administrators. Other weaknesses such as teachers and students still have teaching and school administration duties, and school culture that has not been properly implemented. This can be seen from the lack of outreach to parents and students' lack of adherence to school discipline.

From the existing opportunities there is a need for integrated strength of the village and central government, the availability of a funding budget for the construction of elementary school buildings, junior high schools which are the hopes of parents and the community in Beting Village and parents' requests to get continuing education services, they are even sad when their children are unable to continue their education, in addition to community demands that their children also graduate with quality, the opportunity to go to favorite schools in their area, and the large number of students is an opportunity to build advanced level schools. Meanwhile, an analysis of the challenges faced by schools today, such as negative culture that is difficult to control, lack of understanding of school culture, lack of learning to face school exams, competition to continue their education, lack of focus on students in learning, this is a challenge for the school to continue to improve its strategic management forward.

Aspects of strategy formulation, (strategic planning or long-term planning)

From this strategic formulation, the school has created a vision, mission, goals and objectives for a semester and annual strategic program that are sustainable through the school program. VMTS which has been formulated in the Nava Dhammasekha Kasih Maitreya Beting Village Vision strategy is the *Realized Beauty of Mankind*.

1. Mission Nava Dhammasekha Kasih Maitreya Beting Village
2. Appreciating Dignity and *Self respect*)
3. Upholding Each Value of Life (*Upholding Each Value of life*)
4. Loving Nature (*Loving Nature*)
5. Realizing the World of One Family (*Realizing Universal Family*)

While the goal of Nava Dhammasekha Kasih Maitreya Beting Village

"Forming Human Resources with Good Character, Quality, and Virtue in Realizing the World of One Family" (*Nurturing the Generations of Good Character, Knowledge and Competence, Morality and Virtue towards Realization of the One Universal Family*). Annida Syahrani's research (2022) states that school management must provide more accurate and quality information to support operational and management functions in school organizations.

Strategy Implementation Aspect

Implementation of the strategy, concerning school programs, budgets and procedures for implementing activities in the operational process of Nava Dhammasekha Kasih Maitreya. Where management puts its strategy and policies into action through the development of programs, budgets and procedures. The process may involve changing the overall culture, structure and/or management system of the Dhammasekha organization as a whole. Strategic programs that are made annually and semesterly in strategic policies taken by school leaders with a limited operational budget, including reducing non-essential financing, more on priority programs only. The objectives of the strategic plan can be drawn from several conclusions by the school, such as utilizing government support to improve education services, quality education, innovative learning and improving leadership through various regional and central level training on a regular basis. Continuing education to the Bachelor level for teachers and students who are still in high school equivalent status, currently continuing to encourage teachers and students to take Bachelor of Education (S1.) level courses

It can be seen from the data of the Nava Dhammasekha Kasih Maitreya PAUD annual program for the 2022-2023 Academic Year starting with the Implementation of *Parenting* at the beginning of the year, the student adaptation period with an introduction to elements of school leadership, teachers, staff, environment, school rules of character habituation and toilet training. Schools socialize programs to parents of students, starting from visiting places of worship, weighing children's weight and health checks, brushing teeth, *Cross Country*, leisure walks, introducing state symbols, flags, president-vice president, national anthem, Bhinneka Tunggal Ika, gotong royong, Independence Day, healthy gymnastics, CTPS campaigns, and others are routinely carried out by the Leaders together with Teachers and School Education Staff.

At the procedure stage or *standard operating procedures* (SOP) the school principal has made sequential steps or techniques that describe in detail how a task or program target activity is completed, who is in charge or PIC of the activity. Procedures specifically detail the various activities that must be carried out to complete the school's strategic programs every month and semester.

Evaluation and Control Aspects.

At the end of each month at the end of the program implementation, a regular weekly meeting consisting of school principals, teachers and students is held every Saturday, including learning

activities to evaluate and control what can be produced or achieved by teachers and elements of school leadership. This is to compare the performance of teachers and students with the expected results of the Nava Dhammasekha Kasih Maitreya institution. Performance appraisal as the end result of an activity of teachers and education personnel (GTK). What measure is chosen to measure performance depends on the activities to be assessed and the goals to be achieved. Objectives that have been made in advance in the strategy formulation part of the strategic management process. In effective evaluation and control, principals must seek clear and unbiased information from GTK. From this information, it can be known what actually happened and whether what had been previously planned was appropriate, as a continuation of this report it will be submitted to the Foundation and the Ministry (Directorate General of Bimas Buddha through the organizers of Bimas Buddha). This is in line with the research of Wiriya Tantra et al (2022) that the potential for developing Dhammasekha is an effort to empower Buddhist and religious human resources in the region economically.

In evaluation and control, behavior control is carried out *specializing* in how something must be done through policies, rules, standard procedures and operations, as well as orders from superiors and the leadership of the education unit. Output control (*output control*) specifies what is to be achieved with a focus on the end result of behavior through the use of goals and performance targets. Input *control* focuses on resource competencies, such as knowledge (pedagogic), skills (professional), personality abilities, social values, and GTK motives. Because Nava Dhammasekha Kasih Maitreya belongs to a disadvantaged area and is far from people's homes, it needs special attention and control in its management. Also control of school facilities by a school guard who must live close to the school.

From the management strategic model in the development of Nava Dhammasekha Kasih Maitreya above, it can be concluded that the NDS KM has carried out the school management strategy well, despite various limitations in terms of infrastructure, human resources, funds and other resources, because schools are basically a form of service to community, serving students and the nation's children. In terms of strategic implementation, both short and long term have been well formulated through the vision, mission, goals and objectives of the school, even though it is a new school and in a remote area, the school is able to make programs, activities and standard procedures for carrying out activities properly and is evaluated periodically. NDS KM school as a school that is needed by the community, especially in developing children's character starting at the PAUD level, this was justified by the parents who were interviewed by researchers, in general they were very happy with the NDS KM, with friendly teachers and school leaders, moreover having a concept that encourages One Family World, there is no difference in religion, ethnicity and service to all of them, there is no discrimination because we are one family.

5. Conclusions

From the results of the study several conclusions can be put forward, the importance of religious and religious integrated education Dhammasekha Kasih Maitreya in Beting Village, with areas left behind from transportation, remote places lacking human resources, there is serious development and management in the future, including supporting infrastructure facilities for the continuation of Early Childhood Education Dini is the only one in the village. Strategic management from the aspect of environmental observation that Dhammasekha development internally can be seen from the support of parents, more innovative and creative learning, harmonious collaboration between school leaders, teachers and the community. Monitoring and evaluating supervision of school programs is getting better, friendly, participatory, transparent school leadership and student creativity, making the quality of learning better.

The management strategic model in the development of Nava Dhammasekha Kasih Maitreya is in accordance with the management strategy of managing the school well, despite various limitations in terms of infrastructure, human resources, funds and other resources, because schools are basically a community service, serving students and children. nation.

In terms of strategic implementation, both short and long term have been well formulated through the vision, mission, goals and objectives of the school, even though it is a new school and in a remote area, the school is able to make programs, activities and standard procedures for carrying out activities properly and is evaluated regularly.

From the strategic aspect above, the implementation needs to improve infrastructure which is still limited with minimal rooms, such as inadequate UKS, school health services as they are, students who seem to be just playing, some even drop out of school temporarily because parents cannot afford to take their children to school. Analysis of the challenges faced by schools today such as an academic culture that is difficult to control, lack of understanding of school culture, lack of learning to face school exams, competition to continue education, lack of focus on students in learning, this is a challenge for schools that need to continue to improve their strategic management forward.

Acknowledgements

This published article was written by Hosan and Teddy Chandra, based on the results of a mix combine research entitled **Management Strategy : Case Study in Nava Dhammasekha, Beting Village, Meranti Islands, Riau Province**. At their own expense, our opinions expressed here are those of the authors and do not necessarily reflect the views of agencies.

References

- Akdon. 2009. *Strategic Management for Educational Management*. Bandung. Alfabeta.
- Annida, A., & Syahrani, S. 2022. Deep school management strategy development of dapodik information on the internet. *Educational Journal: General and Specific Research* , 2 (1), 89-101.
- Boowa Nanasampanno. 2005. *A Life of Inner Quality*. Klaten. Wisma Sambodhi.
- Burhan Bungin. 2012. *Qualitative Research , Communication, Economics, Policy Public, and Other Social Sciences* . Jakarta: Kencana Prenada Media Group.
- Creswell . John W. 2013. *Qualitative Research & Research Design, Select Among the Five Approaches. Translation of Ahmad Lintang Blue*. (3rd ed.). Yogyakarta: Student Libraries.
- David Hunger & Thomas L. Wheelen. 2003. *Strategic management 5th Edition*. Yogyakarta. Andi Yogyakarta.
- Diane R. Papalia, et al. 2011. *Human Development (Developmental Psychology)* Jakarta: Prenada Media Group.
- Dewi, MP. 2020. Strategic Management in Improving the Quality of Education Dhammasekha Saddhapala Jaya, Temanggung Regency. *Journal of Education, Social Science, and Religion* , 6 (1), 105-116.
- Eddy Yunus. 2016. *Strategic Management*. Yogyakarta: CV Andi Offset
- Hadari Nawawi. 2005. *Strategy Management* , Gadjah Mada Press: Yogyakarta
- Henry Mintzberg. 2007. *Tracking Strategies, Toward A General Theory* . New York: Oxford University Press.
- H. Abd. Rahman Rahim & Enny Radjab. 2017. *Strategic Management*. Makassar : Library and publishing division of Univ.Muhammadiyah Makassar.
- Hakan Butuner. 2016. *Case Studies in Strategic Planning*. New York: CRC Press
- J. David Hunger & Thomas L. Wheelen. 2003. *Strategic management 5th Edition*. Yogyakarta.

Andi Yogyakarta.

Isjoni. 2015. *Education Strategy Planning* . Pekanbaru: Human Scholar.

John M. Bryson. 2004. *Strategic Planning For Public And Nonprofits Organizations*.
Published by Jossey Bass San Francisco. Translation of the Yogyakarta Learning Library
(Member of Ikapi) publisher.

Lexy J. Moleong. 2012. *Qualitative Research Methodology* . Bandung: Rosdakarya.

Miles , MB ., & Huberman, AM. 1994. *Qualitative Data Analysis : An Expanded sourcebook*,
2nd^{ed} . USA : Sage.

Muhammad, Suwarson. 2008. *Strategic Management, Concepts and Tools analysis*. Fifth Ed.
Yogyakarta. YKPN High School of Management publishing unit.

Puji Sulani et al. 2019. Guidelines for Implementing Buddhism in the Village. Ministry of
Religion of the Republic of Indonesia. Research and Development Agency, Education
and Training Center for Religious Research and Development. Jakarta

Robert L. Gibson, Marianne H. Mitchell. 2011. *Guidance and counseling*. Yogyakarta: Student
Libraries.

Ronald Quincy, Shuang Lu, and Chien-Chung Huang. 2012. SWOT Analysis.

Sugiyono. 2013. *Quantitative, Qualitative and Combination Research Methods (mixed
Methods)*. Cet-3. Bandung: Alfabeta.

Suharsimi Arikunto. 2013. *Research Management* . Jakarta: Rineka Cipta.

Tzu Kuang , Wang & Winnie WYHo. 2016. *The Core Curriculum of Nature Loving, The
Aesthetic Education of Humanity*. Taiwan. ROC: Tzu Kuang Publisher.

Tzu Kuang. 2009. *The DMG Universal Family Watch and Clock are Ticking-A Way to Cosmic
Unification* . Taiwan ROC: Tzu Kuang Publisher

Tantra, MW, Setiawan, E., Isyanto, I., Nugroho, E., & Kurniawan, A. 2022. The Potential for
Economic Empowerment of Buddhists in Kaloran District, Temanggung Regency,
Central Java. *Journal of Buddhism and Science* , 8(2), 75-86.