Adaptability and Copability of Faith-Based Organization in facing the Changing of External and Internal Environment
(Case study: Pondok Sosial "Rumah Kerang" – North Jakarta)

Engelina Diah Wulandari[1]; Ety Rahayu[2]

[1] Magister Student, Department of Social Welfare, Faculty of Social and Political Sciences, Universitas Indonesia, Indonesia

[2] Lecturer in the Department of Social Welfare, Faculty of Social and Political Sciences, Universitas Indonesia, Indonesia

E-mail: engelinadc@yahoo.com

Abstract

One of the ways to attain the welfare condition is through human service organization (HSO), which specifically can be run by faith-based organization (FBO). In this research, FBO takes part in providing social services, some are directly related to certain beliefs, and involve spiritual aspects as the soul, a source of empathy, and charity as good deeds. FBO can be organized by Religious Catholic Congregations which have social services. This study discusses about the ability of FBO belongs to a Congregation, that is Pondok Sosial "Rumah Kerang" located in Cilincing, North Jakarta. It can continue to be sustainable in the changing environment without losing its identity. The contingency theory is the basic for this research, which the organization is an open system and has ability to adapt itself. In an increasingly secular world whose influence to FBO, an open system needs the ability to adapt to changing challenges from outside and inside, for it responds the need of beneficiaries (personal, community, and society levels). The ability to face changes from outside is called adaptability (Motamedi in Bennis & Benne, 1985), consists of types: conforming, controlling, resisting, and opposing. The internal ability to deal with situations from inside of the organization is called copability, consists of types: resolution, arresting, stalling, and stressing. In this way, FBO can maintain its integrity and identity. The role of FBO run by a Religious Congregation is strengthened by religious tradition, commitment to social services, and the inheritance of social provisions passed down to the Congregation. They become a substitute for resisting (adaptability) and stalling (copability), so FBO can be survived. Even though, FBO must optimize client transformation, especially by being open to technology of social work.

Keywords: *Faith-based Organization; Adaptability; Copability; Internal Dan External Environment*

Introduction

The existence of human service organization is a part of the government to overcome social gaps in the lower classes of society. Schneidermen (in Adi, 2013) said that the goals of humanity and social justice through HSO are one of the 3 goals of human service organization. More specifically, there are HSO that are integrated with local groups, have their own organizational identity, and are related to religion, as categorized by Furman, et. al (2021) as a not for-profit or non-profit organization. Human service organization which is a non-profit and are based on faith/belief are known as faith-based organization.

Even FBO does what the government does not provide, while keep including faith/belief in the intervention process. This is the passion or spirituality when FBO provides the assistance for the clients. Canda dan Furman (1995) confirm that, spirituality is the heart of empathy and care, pulse of compassion, flow of practice wisdom, force of action for service. In basic Christian values, the value of charity is brought to life through the actions that originate from the encouragement of human unity with God, including in the form of social services. Moreover, FBO with the "faith-centred" typology (Sider & Unruh, 2004), has spirituality as the starting point and ending point of the FBO, but the programs and beneficiaries are not only for certain groups. While this 'community' may be confined to members of a religious grouping, frequently services will be provided to members of the broader community irrespective of their religious beliefs (Malcolm & Hall, 2019). As we know, FBO is in a complex and dynamic society with constant changes. He was forged by various changes from within and without organization, and with faith/belief as a basic, FBO strives to continue its function. As human service fluctuates between stability in doing routine work and relatively changing work (Leana & Barry, in Hasenfeld, 2000).

Starting from Contingency Theory, FBO is an open system that has ability to adapt. The organization will be effective if it has a good fit with its environment (Lawrence & Lorsch, 1968). The Contingency Theory sees that organization which want to survive and has performance need to find a fit between the organization itself and its environment. The ability to adjust is very important, so that the organization can do its functions effectively. There are 2 kinds of ability, namely adaptability and copability (Motamedi, in Bennis, 1984).

Adaptability concerns an organization's relationship with its environment (Hillel Schimdt, 2004), especially the external environment (Katz & Kahn, in Bennis, 1984). In these relationships there is a process of recognizing and learning, so that the organization becomes more effective and survives. By recognizing and learning, organization not only change itself, but also control the external environment. Therefore, the organization could be influenced and influence the external environment. There are 4 tactics of adaptability showed by Katz & Kahn (in Bennis, 1984), namely: (1) conforming (accepting the change requirement and implementing the necessary changes); (2) controlling (determine on the part of the system to influence the source of change – the flow of change – the direction of change); (3) resisting (reluctance on the part of system to respond to the needed changes by deliberate or unintentional delays), and (4) opposing (rejection of change implementation). Kettner (2013) details external factors that can change, that is: (1) economic and political factors (funding sources, non-cash revenue, economic downturns, political climate); (2) client and consumers factors (client and consumer sources, competitors); (3) labour force factors (trends in workforce, suppliers, regulatory issues); (4) social and community expectations factors (professional and ethical considerations, social responsibilities); (5) technological factors (available hardware and software, evidence-based management).

Copability (coping and ability or cope-ability) functions to conform the internal structure with the environment. This requires the organization's ability to make changes while maintaining and preserving its integrity, identity, and characteristics. Katz & Kahn (in Bennis 1984) show 4 tactics of capability that

can be done, namely (1) resolution (the internal change problem is identified, confronted, and alleviated); (2) arresting (identifying the problem, locating points of stress, taking actions to stop the growth of the problem); (3) stalling (delaying action to deal with a specific internal problem until a later time); and (4) repressing (dealing with an internal problem by refusing to acknowledge that the problems exists). The internal factors seen by Kettner (2013) can influence the copability of an organization, that is: (1) organizational goals factors (organizational purpose and philosophy, organizational planning, program planning); (2) financial resources factors (agency funding, physical resources and equipment); (3) human resources factors (personnel policies, encouraging diversity, employee concerns, conflict management); (4) organizational operations factors (programs and services, structuring for productivity, structure and organizational culture).

Research reveals that FBO managed by the religious Congregation is involved in social services in areas that have little reach so they have not yet touched the root of the problem (Chaves, 2004; Cnaan, Boddie, Handy, Yancey, Schneider, 2002; et. al). Like Pondok Sosial "Rumah Kerang", in the characteristic described by Phroel (2001), it shows several limitations:

1. Organizational culture and values. For example: the strong charitable values which is run by continuously, making clients dependent.
2. Technology. For example: there is no standard operating procedures and programs, the methods tend not to change over time, changing unit responsibilities followed by changing rules; administration and records of social work are not well-organized.
3. Organizational system. For example: high turnover of the sister who responsible; donors and volunteers in each community depends on where the community is located; the organizational structure is not very clear.
4. Skill level of members. For example: both the workers and Sisters do not have special education or skill to do the job.

Even though social services run by FBO, organized by the Congregation of the Daughters of Charity have some weaknesses described above, were able to survive the services for years. The research of Denise Brooks (2008) states that social services provided by Religious Congregation is strengthened by commitment to social services, commitment to social services, and the inheritance of social provisions passed down to Congregation. These resonate strongly within the Religious Congregation, because social service is a manifestation of the Congregation's spirituality.

Starting from the Contingency Theory framework, adaptability and copability are important for a human service organization has ability to survive in a changing environment. There has been a lot of research on adaptability strategy/tactic carried out by human service organization and the factors that influence an organization's ability to adapt. Meanwhile, there has not been much research on copability strategy carried out by organization. In faith-based organization, several studies emphasize organizational culture, organizing for economic empowerment, and changes in FBO. Not much research has been conducted on faith-based organization regarding the tactics in which they do, especially their ability to cope with environmental changes. The preliminary research also does not differentiate between what is categorized as the external environment factors and what is the internal environment factors.

Research Objectives

1. To describe and analyse the types of adaptability run by Pondok Sosial "Rumah Kerang" facing the external environmental factors.
2. To describe and analyse the types of copability run by Pondok Sosial "Rumah Kerang" facing the internal environmental factors.

Research Methods

The approach that will be used for this research is a qualitative, which according to Newman (2014) is doing by observing and analysing the informants' meaningful actions in facing the changes. The research was conducted at the Pondok Sosial "Rumah Kerang", is selected as one of the faith-based organization belongs to the Religious Congregation which was chosen because it has faced changes in its external and internal environment in line with the sustainability of FBO for years. The type of research used is descriptive, which providing a description using words, numbers, to describe profiles, categorize, and take steps to answer research questions (Newman, 2014). The adaptability and copability tactics run by Pondok Sosial "Rumah Kerang" will be described and analysed based on data from informants selected based on criteria.

The choice of informants uses the purposive sampling (judgmental sampling), because not all Sisters and workers have experience, educational background and assignments in social units, not all Sisters and staff have the opportunity to be the informants. According to Alston and Bowles (2008) we can choose research samples for research purposes, samples can provide information about research issues, and the number of samples is determined by the research topic.

Results

1. Description for Adaptability

The number of beneficiaries, both elderly and the poor families, changes from time to time. During and after the pandemic, the numbers increase and cannot be anticipated. Sensitivity to society needs is one of the challenges for FBO. Using data and technology are also increasingly necessary to improve quality of service. Amidst the dynamics of environmental change, Pondok Sosial "Rumah Kerang" continues to carry on the mission as an FBO which has organizational values and culture.

The methods/tactics used are:

a. Selecting Clients and Arranging the Activities

In this adaptability, there are several activities that become the ways in their adaptation. Selecting clients by doing home visits is carried out to obtain the data needed to determine the client's current condition and make an assessment, to decide whether assistance needs to be continued or not. Unfortunately, records for home visit results do not written down routinely, so there are no systematic records. Through home visits and encounter with clients, the affection will be sharpened and compassion will grow. To reduce client dependence and grow their effort to meet the daily needs, the frequency of assistance was decreasing. The assistance is stopped and diverted to the people who need more.

b. Responding to the Needs of Society According to Ability

Community needs are diverse, both groups and community levels. There is a need that responds immediately, in accordance with the capabilities of Pondok Sosial "Rumah Kerang". For example, cultivating values in children (ethics, manners), assisting weak children in learning, and the need for daily. However, there are also needs not to responds immediately, such as special companions for children and increasing the frequency of basic food assistance. These last two things require time and a situation that allows Pondok Sosial "Rumah Kerang" to answer their needs.

c. Using Technology

The importance of filing client's data is important, and it is done manually or using software. Likewise, when filing and records goods, list of attendance, and several activities, using technology. In this case, these are carried out in stages and is not comprehensive, also involves the beneficiaries. This change also needs to be balanced with the ability and courage of workers in using the technology itself (linked to internal factors).

d. Using Other Ways

Service and relationships with donors take priority for the sustainability of the organization. The vacation is not adjusted immediately, because activities (for example donor visits) take time during vacation. Likewise with salaries, and consequently they are given a pure salary, regular basic food supplies and other necessities that are very useful and reduce daily living costs.

Recruitment techniques do not emphasize primarily their cognitive abilities and skills of the workers, but such as honesty, responsibility, and trustworthiness, and getting to know-well the Sisters. This organization maintains its distinctiveness as an FBO through several methods, that is tutorial guidance which reach the poor children, emphasizing the value of honesty and client effort, emphasizing work as a service, maintaining relationships with donors, and helping employees with their basic needs.

The forms/tactics of adaptation carried out by FBO Pondok Sosial "Rumah Kerang" occurs because of openness to changes in the external environment and an organizational culture that is maintained. As in research by Jessica Hutting (2022), the success of human service organizations is influenced by organizational culture such as openness to changes in the external environment, basic values such as caring, serving and loving which encourage workers and staff to adapt to reach and respond client needs.

The form/tactic of adaptability run by FBO Pondok Sosial"Rumah Kerang" happened because of the openness to changes in the external environment and a maintained organizational culture. As in research by Jessica Hutting (2022), the success of human service organization is influenced by organizational culture such as openness to changes in the external environment, basic values such as caring, service and compassion which encourage the   workers to respond the client needs.

2. Description for Copability

Organization as an open system, faces changes related to values, goals, processes. It has internal structural capabilities to maintain the integrity when facing changes. Likewise, knowing and understanding the goals of the organization is important for workers and volunteers, because they implement the program in the activities of organization. The goal is related to planning programs, sources of funds, infrastructure, etc. Human resources, internal conflicts, organizational culture are the internal parts of the organization that determine the copability dynamics of human service organization. Some tactics run by Pondok Sosial "Rumah Kerang" so that it can be sustainable:

a. Formation for the Workers

Formation which is conducted regularly is primarily for cultivating organizational values and culture, understanding the goals and mission of Pondok Sosial "Rumah Kerang", and overcoming internal conflicts. The culture of organization takes the form of: values, belief, ideology, and norms. It is important things for the organization as a faith-based organization, because the services are characterized by the spirit of organization. For example: the values that the work is the service, so not only effectiveness, buat also affective or doing by our hearts. Partial understanding of organizational goals, is completed in regular

formation. Almost each worker does not know it completely, so the ongoing formation is needed. Through the regular meeting, one aspect about the mission and goals of the organization emphasized. The capability to integrate in organization is determined, how the internal conflict can be managed. Through the formation for the workers, the internal conflict can be overcome, and the workers learn (empowered) how to handle the conflicts.

b. Promoting the Capabilities of the Workers and Volunteers

The use of technology in two meaning, information of technology and technology of social work, need to be demanded by promoting the ability of workers to know the benefits and use the technology. In the meaning as information technology, it is balanced with the workers' efforts to use it in accordance with their work responsibilities. Meanwhile, technology in the meaning as technology of social work (the methods, programs, records) has a different demand. The methods of social service that have been done for a long time, activities that run routinely without programs, records that rely more on verbal, meant that FBO can still carry out their functions and survive – even though, the service does not indicate the progress in terms of quality. The abilities, skills and knowledge of workers and Sisters are emphasized on a strong commitment to do the work and the growth of values due to this commitment. Moreover, these values change their lives also. Likewise, in efforts to encourage volunteer participation, there is greater emphasis on the spirit of service in carrying out work and fostering sensitivity and solidarity, as part of the skills they need.

c. Using a Dynamic Organizational Structure

The number of workers and their respective abilities is limited, so this FBO needs to use a dynamic division of work according to their skills. Apart from that, the organizational structure is dynamic and not mechanic.

Based on the description of adaptability and copability above, the following are the forms/tactics of adaptability and copability carried out by Pondok Sosial "Rumah Kerang" so that it can survive.

Discussion

Pondok Sosial "Rumah Kerang" as a faith-based organization is closely related to Catholic religious institutions, because it is the social service of the Daughters of Charity Congregation. The typology is "faith-centred", because even though it is based on religion, social services are provided without distinction of religion, and religious activities do not need to be participated in by beneficiaries or workers. It is more important they have is the spirituality how to serve the poor.

Forms/Tactics of Adaptability

Adaptability is the effort of human service organizations to relate to the external environment. This ability includes the ability to change itself, the ability to control its environment, and the ability to interact with the environment to ensure the continuity of the organization. Regardless of the outcomes and assistance process, the forms or tactics used are as follows:

a. Conforming

Conforming is accepting the change requirement and implementing the necessary changes (Katz & Kahn in Bennis, 1984). From description above, conforming is carried out in external change of: client factors, social and community expectations factors, and technology factors. Doing client selection, with home visit and assessment are the way for organization to provide assistance to the right individuals or

groups. The client is the one who gives legitimacy to the organization (Hasenfeld & Eve, 2000). Likewise with social expectations, some community expectations are responded by adding certain aspects of existing services or creating something new. Changes in response to these 2 external factors become a permanent way of adaptation (internalization) because of the perceived benefits (Kelman, 1958). Apart from that, conforming is carried out on the importance of using information technology in the services, so that technological facilities and infrastructure begin to be equipped, and gradually data is saved in hardware and software. Those who benefit from the use of information technology are donors, workers, volunteers, people in charge, and beneficiaries. The conforming is still accompanied by several changes that need to be made at the following time, for example: it is necessary to make records because of home visits, it is necessary to keep updating of development in technology which are constantly changing for the sake of the quality.

b. Controlling

Controlling refers to an active determination on the part of the system to influence source of change, flow of change, or direction of change (Katz & Kahn in Bennis, 1984). Most of society there expect keeping to receive assistance from Pondok Sosial "Rumah Kerang", through tutorial guidance, providing nutritional food for the elderly, or getting cheap basic food assistance. These are social/community expectations factors. The consequence is the community dependence on the assistance provided. Therefore, FBO uses part of the system to control these influences, that is regulations for client criteria. Through this regulation, the frequency of basic food assistance services is reduced, and nutritional assistance is stopped. The criteria for clients as controllers can be changed any time according to the Sister in charge. However, it can complicate the steps in methods of social work.

c. Resisting

Resisting means reluctance on the part of the system to respond to the needed changes by deliberate or unintentional delays and procrastination (Katz & Kahn in Bennis, 1984). Resisting is used when Pondok Sosial "Rumah Kerang" is among other FBO which have similar services: when recruiting employees, when adjusting minimum wage regulations, vacation, and when responding to community expectations.

Pondok Sosial "Rumah Kerang" prioritizes the children from poor families and children in a special need. Unlike 2 nearby FBO with similar services, tutorial guidance is free, and pays attention to children in a special need in study. Option for the poor is a commitment to the social services run by the Daughters of Charity. FBO which committed to social service to promote social justice (Denise Brooks, 2008). Likewise, the values of honesty and independence are emphasized for the workers and clients, when activities include nutritional food for the elderly, cheap basic food assistance, and goods. Friendly, welcoming, and personal attention are the attitudes the workers must have. Jones & May (1999) mention these things as the norms, which are the part of organizational culture. These norms and culture become the uniqueness of Pondok Sosial "Rumah Kerang". Brown & Harvey (in Amir, 2019) emphasize that organizational norms and culture are the basic for decisions and actions. This uniqueness supports Pondok Sosial "Rumah Kerang's" reputation and quality of service.

Ideally, each worker should experience recruitment, screening, hiring, termination of employment (Kettner, 2013). These things are measured by FBO with the values of honesty, responsibility, trustworthiness, rather than skills and knowledge. Likewise, the Sisters who are placed do not need to have qualifications for social work skills, but rather fidelity and obedience in doing social services, which is termed the inheritance of social provisions. The criteria for recruiting the workers and Sisters are still maintained, which according to Katz & Kahn (in Bennis, 1984) is resisting. The kind of tactic is related to the values that are prioritized in the organization. Regarding minimum wage regulations and vacation,

Pondok Sosial "Rumah Kerang" refers to the regulations of the Foundation itself and does not from the government regulation. This is more benefits, both the organization and workers. Brown & Harvey (in Amir, 2019) states that resistance is functioned when the changes made do not benefit, commanded the top-down.

Not all of community expectations factor can be responded to by Pondok Sosial "Rumah Kerang". This is because of the FBO needs to put off the changes due to lack of resources, or the changes will impact negative reaction. Brown & Harvey (in Amin, 2019) mention it as discomfort situation and uncertainty, when making changes or starting something new.

Below is the resume of tactics/forms of adaptability which is conducted FBO facing the external factors:

Table 1: The Forms of Adaptability of Faith-Based Organization

Adaptability	**Changing External Environment Factors**
Conforming	Client factors Social/community expectations factors Technology factors (IT)
Controlling	Social/community expectations factors
Resisting	Client factors Labour force factors Social/community expectations factors

The Forms/Tactics of Copability

Organizational effectiveness is the harmony between internal structure and its environment. If there are changes related to values, goals, processes within the organization, it has an internal structure to maintain integrity within the organization when facing change. Copability is a social system's internal ability to maintain its identity and overcome the problem of change, the ability to conserve its integrity and distinct characteristics "to hold one's own." Faith-based organization need to have integrity to face change related to values, goals, processes, etc.

a. Resolution

Resolution occurs when the internal change problem is identified, confronted, and alleviated. It is condition of coming to term itself (Katz & Kahn, in Bennis 1984). This tactic is used when Pondok Sosial "Rumah Kerang" faces: structure and organizational operations factors, organizational factor, and technology factor.

One of the characteristics of FBO appears through organizational culture, which according to Jones & May (1999), consists of elements of values, beliefs, ideology, and norms. If these elements are weak, the workers fulfil their work, but make no effort to improve the quality. The resolution tactic is used through formation every 3 months. Jones & May (1999) also emphasize the need for organizational members to know the goals, ideology and how to serve the poor. Pondok Sosial "Rumah Kerang" performs these things by formation for the workers, Sisters, and anyone involved. However, activities to socialize organizational goals incidentally and are not included in the programs. Formation regarding organizational culture and organizational goals has not been integrated into organizational programs, so it is difficult to see how far the understanding of these two things in organizational workers, volunteers, and staff.

Jones & May (1999) also state that work differentiation among staff is based on knowledge and skills, not rank or position. This is what Pondok Sosial "Rumah Kerang" does, where the resources in each unit are not the same, so that the division of tasks and activities becomes flexible and dynamic. Coordination and communication become simpler, the structure is not rigid, and the chain of command is shorter. Organization need to support the workers to develop their talents and ideas (Kettner, 2013). To balance the using of information technology, the workers learn together in using technology, according to their abilities and responsibility.

b. Arresting

Identifying the problem, locate points of strain, and take actions to stop the growth of the problem and the associated pain. The problem is not removed totally and efforts limited (Katz & Kahn, in Bennis, 1984).

Arresting is used when internal conflicts happened (between workers, between sub-units, between Sister and workers). The method is formation or a meeting to identify the problem so that the tension and growth of the problem is stopped. This method does not resolve the conflict, because it can be happened again, as stressed by Katz & Kahn, that the problem is not removed. Through the special meeting, the worker can learn to deal with conflict positively and constructively. According to Kettner (2013), conflict management is a part of human resources. It means that the workers can improve their ability to resolve internal conflicts.

c. Stalling

Delaying action or procrastinate to deal with a specific internal problem. The system is aware of the pain or disharmony, but it decides not to deal with it until a later time. In this case, stalling is used in situation: using technology of social work (methods, programs and activities, records), and encouraging volunteer's participation.

Technology in term as a series of procedures for changing clients, consist of methods, programs and activities is uncertain things, it makes difficult to observe, measure and evaluate the services. As well as records, more use of unofficial data (operative records), which is only based on memories and conversations. Meanwhile Jones & May (1999) see the importance of records to increase data capacity, work processes, output, and outcomes. Technology of social work, which is carried out by Pondok Sosial "Rumah Kerang" slow down or delay, because the FBO does not yet have the knowledge of what, when, and how to achieve the planned changes.

The technology used is a commonly method that forms organizational patterns and culture, which does not contradict with the spirituality of the Daughters of Charity Congregation. This is what Brooks (2008) called a religious tradition. Another thing that supports is the commitment of the Sisters, to help the poor, even though without program before. This commitment is to maintain the identity of the Daughters of Charity Congregation as "the servant of the poor." Apart from maintaining identity, this social service has become a inheritance of services that has needed to be maintained since 1987, when the organization began.

Volunteer are also human resource for Pondok Sosial "Rumah Kerang". Since they were firstly involved, volunteer have not received yet the knowledge, skills, or goals of the services. However, they have a consistent commitment that leads them to new experiences, understand more about human values which finally change their lives. Karen Hopkins (in Patti, 2009) emphasized that volunteer satisfaction is related to their experience and involvement and the fulfilment of their motives, both motives for helping others (altruistic motives) and self-interest. Below is the resume of tactics/forms of copability which is conducted FBO facing the internal factors:

Table 2: The Forms of Copability of Faith-Based Organization

Copability	Changing Internal Environment Factors
Resolution	Structure and organizational operations factors Organizational goals factors Technology factors
Arresting	Human resources factors
Stalling	Technology factors (technology of social work) Human resources factors

Conclusion

As an open system, faith-based organization is very likely to interact with a changing environment. Its ability to adapt in a changing environment will determine the continuity and survival of the FBO while continuing to carry out its function to improve human well-being. Changing in the external environment are responded to with adaptability in the following tactics/forms:

a. Conforming means that the FBO accepts changes from outside, that is client factor, community expectations factors, and technology factor. Then the FBO adapts by making several changes which will be permanent things.
b. Controlling, means that the FBO sees elements within the organization that can be used to control external influences. In this case, not all factors of community expectations can be met by the organization, so these external influences are controlled by program regulations and criteria.
c. Resisting, means that the FBO is deliberately stall the change, especially if it would be conflict with organizational norms and culture, or the change would not bring benefits to the organization itself. External factors (that is client factor, labour force factor, and social expectations factors) make FBO maintains values such as equity in service, cultivating honesty, and keeping uniqueness as an FBO. Apart from that, there is something which strengthens FBO to stall change, that is a consistent commitment to continue services at this FBO as a heritage from the formers.

Changing in the internal environment are responded to with copability in the following tactics/forms:

a. Resolution, agreeing on the change to be made. The method used is usually cultivating organizational culture (values, beliefs, norms, ideology), creating flexibility in the division of works with an adaptive organizational structure, and understanding the organization's goals. Besides that, it also encourages workers to use the technology related to their responsibilities.
b. Arresting, is done to stop the growth of the problem. This method is carried out with formation to reduce internal conflict and increase the ability of worker (as human resources) to resolve conflicts that may happened again.
c. Stalling, which is conducted by the FBO by delaying it at the future time. In this case, Pondok Sosial "Rumah Kerang" replace them with another way. For example, stalling the use of technology of social service (service methods, programs and activities, records), by giving spiritual values to each service, strengthening the FBO's identity as a "servant of the poor", and maintaining the mission of Pondok Sosial "Rumah Kerang". For the volunteer, by helping at this FBO, they gain human values which change their lives.

The forms/tactics of adaptability and copability which is concluded above, especially used by faith-based organization, there are other methods to maintain its identity as a faith-based organization. These methods are visible in:

a. Adaptability by resisting: FBO responds to external changes by continuing to keeping its characteristics that promote equity in service, emphasize the value of honesty and independence for workers and clients, as well as respect for the poor people served.
b. Copability by stalling: FBO responds to internal changes, especially technology of service by adopting the culture of Congregation to tradition or culture organization, a strong commitment to serve the poor, and maintaining social services that were began for a long time.

Faith manifests in practices of FBO providing social services, including the way faith shapes the services delivery model. Three things were seen by Brooks (2008) in his findings, in Congregational FBO as religious traditions, commitment to social service, and the inheritance of social provisions passed down to the Congregation. These become an energy or 3 pillars that is work together for the sustainability of FBO.

FBO is not only sufficient to survive in doing their functions, but also demand more optimal client transformation for organizational growth. It is especially for Human-Service Congregations:
a. Technology should be in the meaning of information technology included: for client issues, workforce, funding and donor applications, and others. According to Perry (1991), database management, electronic spreadsheets and data communication can be used.
b. Technology should be in the meaning of social work includes: social work methods, programs, and activities, as well as records. Technology of social work will help organization see the progress of client transformation and even doing evaluation. Professional staff is needed to help create "technology of service".
c. Formation (meetings or training) for various purposes, made in a structured and planned program, so that the objectives of the meeting or training can be measured.

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