

Organizational Culture Dimensions in the Management of PM Gontor 7 Putera, Southeast Sulawesi

Syahrul

Fakultas Tarbiyah dan Ilmu Keguruan IAIN Kendari, Indonesia

Email: syahrul@iainkendari.ac.id

Suryadi

Pascasarjana Universitas Negeri Jakarta, Indonesia

Email: hc.suryadi.unj@gmail.com

Abstract

This article aims to investigate: (1) ideas and ideals of the establishment of PM Gontor; (2) Phases of the grounding of Gontor's PM ideas; (3) Proliferation of PM Gontor as the largest *pesantren* corporation in Indonesia; (4) Elements of Gontor's organizational culture. Data was collected through interviews, observations, and documentation studies. Data analysis was carried out through four stages, namely: domain analysis, taxonomic analysis, compound analysis, and analysis of cultural themes. The results showed: (1) The existence of PM Gontor started with *Pesantren* Tegalsari ideas about the responsibility of advancing the Islamic Ummah and seeking the pleasure of Allah SWT; (2) The earthing phases of PM Gontor's ideas stretched during the founding of Old Gontor, the planting of shared values in the New Gontor era, instilling shared values through tiered education (3) The Gontor PM Proliferation is an effort to spread Gontor energy throughout Indonesia ; (4) The elements of organizational culture in PM Gontor include the ideas / ideals of Tegalsari, educational strategies, shared values in the five souls, and the application of the five term as a producer of the PM Gontor artifacts. The implication of this research is to continuously improve educational institutions by revitalizing the main dimensions of organizational culture.

Keywords: *Organizational Culture, Management, Pesantren*

Abstrak

Artikel ini bertujuan menyelidiki: (1) gagasan dan cita-cita pendirian PM Gontor; (2) tahap-tahap membumikan gagasan PM Gontor; (3) Proliferasi PM Gontor sebagai korporasi *pesantren* terbesar di Indonesia; (4) elemen-elemen budaya organisasi PM Gontor. Data dikumpulkan melalui wawancara, pengamatan, dan studi dokumen. Analisis data dilakukan melalui empat tahap, yaitu: analisis domain, analisis taksonomi, analisis komponensial, dan analisis tema budaya. Temuan penelitian menunjukkan: (1) kehadiran PM Gontor dimulai dari gagasan *Pesantren* Tegalsari tentang tanggung jawab memajukan umat Islam dan mencari ridha Allah SWT; (2) fase membumikan gagasan PM Gontor membentang selama pendirian Gontor Lama, penanaman nilai bersama di masa Gontor Baru, dan menanamkan nilai bersama melalui pendidikan berjenjang; (3) Proliferasi PM Gontor merupakan salah satu upaya untuk menyebarkan energi Gontor ke seluruh Indonesia; (4) elemen-elemen budaya organisasi di PM Gontor mencakup: gagasan dan cita-cita dari Tegalsari, strategi pendidikan, nilai bersama dalam pancajiwa, dan penerapan panca jangka sebagai penghasil artefak-artefak PM Gontor. Implikasi penelitian ini adalah perbaikan lembaga pendidikan secara berkelanjutan melalui revitalisasi dimensi-dimensi utama budaya organisasi.

Kata Kunci: *Budaya Organisasi, Pengelolaan, Pesantren*

A. Introduction

Pesantren is the oldest educational institution in the Nusantara¹. Before the country named Indonesia became a joint consensus, the *pesantren* had facilitated public education. When Dutch colonialism limited people's access to education, it was also *pesantren* that became the choice of schooling. It is not only spiritual issues that are taught, but it also involves worldly issues at large. This was proven in the national movement against the invaders, the *Kyai* and *Santri* worked hand in hand with the Indonesian people to take up arms². On the other hand, independence is an advantage of *pesantren* graduates, so they can live in the community³.

Pondok Modern Gontor (hereinafter abbreviated as PM Gontor, which will be used in this article) was born in the spirit of advancing the Ummah and seeking the pleasure of Allah SWT. The condition of the majority of the Nusantara community who embraced Islam would be the starting point of that spirit. The development of this institution into the largest *pesantren* corporation in the Nusantara did not happen easily. Its founders felt the crucial phases in raising PM Gontor.

The long history of history has shaped PM Gontor's character to be strong. They are very adaptive to change, so they are considered as the pioneers of modern *pesantren* (*khalaf* tradition). PM Gontor's schooling system is a synthesis of foreign education models such as Al Azhar in Egypt, Syanggit Hut in Mauritania, Muslim Aligarh University in India, and Santiniketan in India⁴. This refutes the assumption about *pesantren* which is considered as a village phenomenon with all its simplicity⁵.

As the seventh branch of the Central Gontor in Ponorogo, Gontor 7 Putra Riyadhatul Mujahidin developed a stronger spirit as it faced the unique social characteristics of Southeast Sulawesi. Advantages such as mastering two languages⁶, entrepreneurship, financial independence, and institutional networks remain a magnet for the people of Southeast Sulawesi. This is evidence of how strong the organizational culture that is built in PM Gontor.

Previous findings indicate that organizational culture has a very strong impact on improving performance in *pesantren*, one of which is improving teacher performance⁷. The adaptation of technology in learning practices shows a *pesantren* organizational culture that is responsive to the latest developments⁸. A more specific example in this context is the

¹Kholil, M. (2011). Menggagas Pesantren sebagai Pusat Peradaban Muslim di Indonesia. *Media Akademika*, Vol. 26 No. 3 .

²Darmadji, A. (2011). Pondok Pesantren dan Deradikalisasi Islam di Indonesia." *Millah: Jurnal Studi Agama* 11, no. 1. *Millah: Jurnal Studi Agama*, Vol. 11 No. 1 .

³Muttaqin, R. (2016). Kemandirian dan pemberdayaan ekonomi berbasis pesantren (studi atas peran Pondok Pesantren Al-ittifaq Kecamatan Rancabali Kabupaten Bandung terhadap kemandirian ekonomi santri dan pemberdayaan ekonomi masyarakat sekitarnya). *JESI (Jurnal Ekonomi Syari'ah Indonesia)*, Vol. 1 No. 2 .

⁴Syahrul, S. (2018). Perjumpaan Demokrasi, Multikulturalisme dan Inklusifisme Pendidikan di PM Gontor 7 Putera, Konawe Selatan. *Shautut Tarbiyah*, Vol. 38 No. 24 .

⁵Syahrul. (2015). Kepemimpinan dan Inovasi Lembaga Pendidikan: Pengalaman Pondok Gontor VII Putra Sulawesi Tenggara. *Al-Ta'dib*, Vol. 8 No. 1 . See also, Daulay, H. H. (2014). *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*. Jakarta: Kencana.

⁶Batmang. (2014). Pembelajaran Bahasa Arab di Pesantren Modern. *Shautut Tarbiyah*, Vol. 20 No. 1 . See also, Wahab, L. O. (2014). Perilaku Berbahasa Santri Pondok Modern Gontor Puudahoa. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, Vol. 9 No. 1 .

⁷Perawironegoro, D. (2018, December). The Relationship between Organizational Structure and Organizational Culture with Teacher Performance in Pesantren. In *3rd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2018)* (pp. 710-716). Atlantis Press. See also, Rahman, A., Ramly, M., Bahri, S., & Mahmud, H. (2019). Madrasah Principal and Organizational Culture on Teacher Performance at Pesantren Muhammadiyah In South Sulawesi. *International Journal of Social Sciences*, 77(1).

⁸Wekke, I. S., & Hamid, S. (2013). Technology on language teaching and learning: a research on Indonesian pesantren. *Procedia-Social and Behavioral Sciences*, 83, 585-589.

application of E-learning⁹. More than that, the importance of organizational culture is increasingly being recognized as part of building the overall quality of *pesantren*¹⁰. Even so, the leadership variable is still a determinant factor in building organizational culture in *pesantren*¹¹, including in PM Gontor¹².

Based on the explanation above, this study looks at the building side of an organizational culture, namely the main dimensions of organizational culture in PM Gontor 7 Putera. Therefore, this article presents several aspects that build and strengthen organizational culture in PM Gontor 7 Putera, namely: historical aspects, initial ideas, strategies, values, rituals, and artifacts. These aspects constitute a complete unity in shaping the culture of PM Gontor, especially PM Gontor 7 Putera.

B. Method

This research uses a qualitative approach with ethnographic methods, which is an art and science to describe a group or culture¹³. The description of a group includes unique locations, events and circumstances, and social behavior¹⁴. The use of ethnographic methods is considered quite relevant to explore organizational cultural issues in PM Gontor 7 Putera, Southeast Sulawesi. The type of data obtained includes primary data and secondary data. Primary data were obtained from *Kyai*, *Ustadz*, and *Santri*. Whereas secondary data was obtained from cottage documents, magazines and relevant articles.

The process of collecting data is done by using in-depth interview techniques, involved observations, and document deepening. The interview process is carried out using an interview guide, which is based on a previously formulated research protocol. Observations were made using the observation sheet. Meanwhile, the reading of documents is carried out by researchers, for example office documents and *Wardun* magazine.

The collected data is then analyzed through stages: domain analysis, taxonomic analysis, compound analysis, and cultural theme analysis¹⁵. Domain analysis was carried out to understand the data in general, related to the research focus. Therefore, the researcher conducts a thorough reading of the manuscript to obtain any domains or domains in the data. Taxonomic analysis is carried out to understand certain domains that are relevant to the research objectives. More importantly, it is to find and organize the same elements within the domain. Componential analysis is carried out to understand the dimensions of contrast between elements of a domain. Meanwhile, the analysis of cultural themes is carried out to find relationships that integrate between the studied domains. Testing the validity of the data is done through triangulation, member checks, extended observations, and increased perseverance¹⁶.

⁹Fauzi, A., Baharun, H., Mundiri, A., & Manshur, U. (2018, November). E-Learning in Pesantren: Learning Transformation based on the Value of Pesantren. In *Journal of Physics: Conference Series* (Vol. 1114, No. 1, p. 012062). IOP Publishing.

¹⁰Mundiri, A. (2017). Organizational Culture Base on Total Quality Management In Islamic Educational Institution. *ADRI International Journal of Islamic Studies and Social Sciences*, 1(1).

¹¹Muhith, A. (2017). Kiai's transformational leadership in establishing organizational culture at gender pesantren. *Global Journal of Arts, Humanities and Social Sciences, UK*, 6(1), 20-35.

¹²Mardiyah, M. (2012). Kepemimpinan Kiai dalam Memelihara Budaya Organisasi di Pondok Modern Gontor, Lirboyo Kediri, dan Pesantren T ebuireng Jombang. *Tsaqafah*, 8(1), 67-104.

¹³Fetterman, D. M. (2009). *Ethnography: Step-by-Step. Vol. 17*. Sage Publication. See also, Genzuck, M. (2003). *A synthesis of ethnographic research." Occasional Papers Series*. Los Angeles: Center for Multilingual, Multicultural Research, Rossier School of Education University of Southern California, Los Angeles.

¹⁴Pole, C., & Morrison, M. (2003). *Ethnography for education*. UK: McGraw-Hill Education.

¹⁵Spradley, J. P. (2016). *The ethnographic interview*. Waveland Press.

¹⁶Sugiyono. (2005). *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.

C. Results and Discussion

Organizational culture is a set of abstract and concrete components that characterize the organization's work as well as being an identity that distinguishes it from other entities. Abstract components such as ideas and ideals, and shared values. While the concrete components can be in the form of strategies and products produced by an institution. Strategies and products are manifestations of ideas / ideals and shared values that are shared.

PM Gontor's organizational culture is a historical product in which some "special" humans are the main agents. So, the effort to understand their culture must begin with a comprehensive reading of the *pesantren's* long journey.

C.1. Spread of Ideas: From Tegal Sari to PM Gontor 7 Putera

The ideas and ideals of PM Gontor are a sense of responsibility in advancing the Islamic Ummah and seeking God's blessing. This idea was proclaimed in Tegal Sari, as the forerunner to PM Gontor. The idea was then spread to various branches of PM Gontor, including PM Gontor 7 Putera Riyadhatul Mujahidin. Relevant to the study of organizational culture, ideals or ideas function to provide direction, goals, and expectations¹⁷.

The election of *pesantren* as a forum for realizing ideas, this is related to attitudes, beliefs and mythological tendencies. This is entirely valid in organizational life, because myths work on the deepest consciousness, history behind history. Myths can explain, express, and maintain solidarity and cohesion. In addition, myths can also communicate conflict, mediate conflict, so that it is sometimes referred to as the present anchor of the past¹⁸.

Islamic boarding school education is a model of Islamic education that is widely used and applies in several Islamic countries. However, in these countries Islamic education has experienced much progress and development, whereas *pesantren* education in Indonesia, due to the colonial situation and others, has not been able to develop rapidly. Therefore, the development of Islamic boarding schools in Indonesia needs to take comparisons from Islamic educational institutions abroad that are similar to the *pesantren* education system. The comparison gave birth to a *pesantren* education model that was more adaptive to the times, and innovative in the organization of institutions¹⁹.

The *Pesantren* of Tegal Sari is estimated to have stood in the 18th century, led by Kyai Ageng Hasan Bashari or Besari. Tegal Sari village, is a remote village in the southern city of Ponorogo, flanked by the Keyang and Malo rivers. Pondok Tegal Sari once experienced a golden age, where thousands of students from various regions in Java and surrounding areas studied at this lodge. Because of the large number of santri, all villages became huts, and even santri lodges were also established in the surrounding villages, such as Jabung (*Nglawu*), Bentengan village, and others. In addition, Pondok Tegal Sari contributed greatly to human resources in the national movement of the archipelago. Pondok Tegal Sari alumni include: Paku Buana II or Kembul, ruler of the kingdom of Kartasura; Raden Ngabehi Ronggowarsito, a Javanese poet; and National H.O.S Cokroaminoto movement figures.

The Chronicle of Perdikan Tegal Sari tells about Paku Buana II who was studying at the Tegal Sari boarding school. Because of the rebellion on 30 June 1742 in the kingdom of Kartasura by Raden Mas Garendi Susuhan Kuning, a Sunan of Chinese descent, Paku Buana II was forced to leave the Palace to the east of Mount Lawu. On their escape, they arrived at Tegal Sari village and met Kyai Hasan Besari, then decided to become santri. This condition is used

¹⁷Robbins, S. P., & Judge, T. A. (2013). *Organizational Behavior, Fifteenth Edition*. New Jersey: Prentice Hall.

¹⁸Bolman, L. G., & Deal, T. E. (2017). *Reframing Organizations: Artistry, Choice, and Leadership*. John Wiley & Sons.

¹⁹Syahrul, S. (2018). Perjumpaan Demokrasi, Multikulturalisme dan Inklusifisme Pendidikan di PM Gontor 7 Putera, Konawe Selatan. *Shautut Tarbiyah, Vol. 38 No. 24*.

by PakuBuana II to study Religion and prepare to retake the throne. The rebellion could finally be quelled, and Paku Buana II returned to the throne. As a favor, Sunan Paku Buana II took Kyai Hasan Besari to become a daughter-in-law of Kanjeng Kyai Hasan Besari. Since then, Tegal Sari village has become an independent or perdikan village, a special village that is free from all obligations to pay taxes to the kingdom.

Kyai Hasan Besari's successor was *Kyai* Hasan Yahya, the *kyai*'s seventh son. Successive Tegal Sari boarding schools were led by *Kyai* Bagus Hasan Beshari II, then by *Kyai* Hasan Anom. The Tegal Sari boarding school continued to grow until the middle of the 19th century, the fourth generation of the *Kyai* Bashari family, where the Tegal Sari boarding school experienced a receding period.

The momentum of the resurrection occurred during the leadership of *Kyai* Khalifah, who had very prominent santri in various fields, namely Sulaiman Jamaluddin, son of Penghulu Jamaluddin and grandson of Prince Hadiraja, Sultan Kasepuhan Cirebon. Closeness with *Kyai* and enough knowledge, causing him to be taken in law by *Kyai*. As a Young *Kyai*, Sulaiman Jamaluddin is often trusted to replace *Kyai* to lead a *pesantren* when he is unable to attend. Even the *Kyai* finally gave his trust to establish his own *pesantren* in the village of Gontor.

Tegalsari Perdikan Chronicle is a story passed down from generation to generation about the glory of the past. The Tegalsari story is inherent in the speech culture of the Gontor people, who are considered as Gontor's embryos today. Tegalsari's *perdad* is not just nostalgia or romanticism, but is a spirit of life. The figures in the chronicle of Tegalsari's fiefship may be regarded as mythological figures, but it is this Tegalsari spirit that has escorted Gontor's development to the present. This Tegalsari spirit occupies the highest ladder in the cultural pyramid of the Gontor organization. As Stoner said that stories, myths, metaphors and ideas really determine the meaning of being a particular community²⁰.

C.2. Transformation of PM Gontor

As the 7th branch, PM Gontor 7 Putera Riyadhatul Mujahidin continuously revives the spirit of founding Gontor PM. Being the largest *pesantren* corporation in Indonesia does not cause this institution to forget the history of struggle. On the contrary, history is passed down from generation to generation to students, as energy to continue to develop. Whereas the presence of PM Gontor 7 in Southeast Sulawesi began with a small village called Gontor, in the interior of East Java.

Gontor is a village, about 3 (three) kilometers to the east of Tegal Sari and 11 (eleven) kilometers to the southeast of Ponorogo City. Previously, the area was still a forest area known as a hiding place for robbers, criminals, thieves, drunks, and so on. In this place the young *Kyai* Sulaiman Jamaluddin was given the mandate by his parents-in-law to pioneer boarding schools like Tegalsari. Accompanied by 40 students, a trip to Gontor Village was carried out with the aim of establishing a *pesantren*. The movement of *Kyai* Jamaluddin can be considered as a movement for change. In the discourse of change, pioneering is needed to melt the old tradition and then form a new tradition²¹.

PM Gontor established by *Kyai* Sulaiman Jamaluddin developed rapidly, especially when it was led by his son named *Kyai* Archam Anom Besari. The students came from various regions in Java. After *Kyai* Archam died, the leadership of the pondok was continued by his son, Santoso Anom Besari. *Kyai* Santoso is the third generation of the old Gontor founder. In this third generation leadership the old Gontor began to recede. The number of students continues to decline and they study in a small mosque. However, *Kyai* Santoso remained

²⁰Stoner, J. A., Freeman, R. E., & Gilbert, D. R. (1995). *Management*. New Jersey: Prentice Hall Inc.

²¹Winardi, J. (2016). *Manajemen Perubahan (The Management of Change)*, Edisi Pertama. Jakarta: Kencana.

determined to provide religious education in the village of Gontor. He remains a figure and reference figure in various religious and social issues in the village of Gontor and its surroundings. The Old Gontor period ended with the death of Kyai Santoso, who left a widow and seven sons and daughters, a modest house and an old mosque.

Nevertheless, Nyai Santoso worked hard to educate his sons and daughters to continue the struggle of his ancestors, who revived Gontor. Nyai Santoso included three of his sons in several *pesantren* and other educational institutions to deepen religion. They are Ahmad Sahal (fifth child), Zainuddin Fanani (Sixth child), and Imam Zarkasyi (youngest child). Nyai Santoso died when his three sons were still studying.

Nyai Santoso's death affected the condition of the people of Gontor Village and its surroundings, who felt they did not have role models. As a result, they turned into a society that renounced religion and even anti-religion. Molimo life; thieves, madon (playing women), madat (dragging drags), drunk, and gambling become daily habits. Coupled with the outbreak of the tradition of *gemblakan* among *warok*.

Even though the move from Tegalsari to Gontor was a momentum of change, it turned out that without a big design and the right strategy, Gontor finally suffered a setback. Worse yet because people lose their grip and eventually return to their old habits. This fact illustrates that spirit alone is not enough, but must be accompanied by a clear long-term vision. In a strategic management review, a leader must be able to define his business and work on it, understand customer needs, and obtain special competencies²².

C.3. Embed Shared Values through Tiered Education

The shared values of Pondok Gontor Modern are set out in Panca Jiwa, the Five Principles which are the framework of the organization in carrying out its activities. The five principles are: Soul of sincerity, Soul of Simplicity, Soul of Self-Reliance, Soul of *Ukhuwah Islamiyah*, and Free Soul. All life in PM Gontor 7 Putera is based on values imbued with ambience that can be summed up in the Five Souls. The Five Souls are the five values that underlie PM Gontor's life.

C.3.1. The Soul of Sincerity

This soul means doing something without the desire to obtain certain benefits. All actions are carried out with the intention solely for worship, lillah. Kyai sincerely educates and sincere helpers in helping the educational process, as well as sincere students educated. This soul creates a harmonious atmosphere of cottage life between respected Kyai and devout, loving and respectful santri. This soul makes santri always ready to fight in the way of Allah, wherever and whenever.

C.3.2. The Soul of Simplicity

Life in PM Gontor 7 Putera is overwhelmed by an atmosphere of simplicity. Simple does not participate, does not also mean poor and destitute. It is precisely in the spirit of simplicity that there are values of strength, ability, fortitude, and self-control in the face of life's struggle. Behind this simplicity radiates a great soul, dares to go forward and never retreat in all circumstances. Even this is where life and mental growth and strong character, which is a condition for struggle in all aspects of life.

C.3.3. The Soul of Berdikari

Berdikari or the ability to help themselves is a powerful weapon that is provided by the *pesantren* to its students. Not only does self-education mean that students are able to learn and practice taking care of their own interests, but the boarding school itself as an educational

²²Hill, C. W., Jones, G. R., & Schilling, M. A. (2014). *Strategic management: theory: an integrated approach*. Cengage Learning.

institution must also be able to be independent so that it does not rely on its life for the help or mercy of others. Therefore, the hut is not rigid, thus rejecting those who want to help. All work in the hut is done by Kyai and his students, there are no employees in the *pesantren*.

C.3.4. The Soul of *Ukhuwah Islamiyah*

Life in the *pesantren* is filled with a friendly atmosphere, joy and sorrow felt together in the fabric of *ukhuwah Islamiyah*. There is no wall that can separate them. Not only in the hut, but also after they returned to the community.

C.3.5. The Soul of Freedom

Free in thinking and doing, determining the future, choosing a way of life, and even free from various negative influences from outside. Free souls make santri with big spirits and optimism in facing all difficulties. It's just that in this freedom often found negative elements, namely if this freedom is abused, so that it is too free and results in loss of direction and purpose or principle. In addition, there are also those who hold fast to tradition so that they do not pay attention to changing times. This causes insubstantiality because of confining oneself to the known aspects, not open to new experiences.

Then this freedom must be returned to the original, which is free in positive lines, with full responsibility, both in Islamic boarding schools and in the community. The soul that encompasses the atmosphere of the boarding school life that is brought by students as the main stock in their lives in the community.

The *Panca Jiwa* are the essence of the values adopted by PM Gontor 7 Putera. The core values in an organization give reasons why various activities are carried out²³. Values, beliefs, norms, attitudes, and opinions are elements of social glue in organizations²⁴. This will be implemented in individual behavior. Therefore, culture has full power in influencing individuals, performance, and even the work environment²⁵.

C.4. Grounding Shared Values through Tiered Education

The *Panca Jiwa* are the basic spirit, holding the founding fathers, which has been passed on by generations to follow for generations. The investment process includes all activities of respondents, both curricular and co-curricular. The process of grounding the five souls is done through the opening of educational levels, ranging from early childhood education to higher education. Therefore, childhood education or *Tarbiyatul Athfal* was opened in 1926, further education or *Sullamu Al Muta'allimin* in 1932, senior secondary education or *Kulliyatu Al Mu'allimin Al Islamiyah* (KMI) in 1936, and the level of higher education was the University of Darussalam (UNIDA)) in 2014.

In this context it appears that the manager of Gontor began to use modern organizational management methods, in the form of a strategy that Robbins explained as setting various long-term goals and objectives that are fundamental, followed by activities and allocation of resources needed to achieve the goals²⁶.

C.4.1. Value Planting through *Tabiyatul Athfal*

Tarbiyatul Athfal is a children's education program, an educational institution that was first started by Kyai Santoso children after returning from education. When it was first opened in Gontor Village, the program was not only attended by children, but also adults. Not limited to the people of Gontor Village, but also the surrounding village community.

²³Stoner, J. A., Freeman, R. E., & Gilbert, D. R. (1995). *Management*. New Jersey: Prentice Hall Inc.

²⁴Andrzej, H., Buchanan, D. A., & Huczynski, A. A. (2013). *Organizational behaviour*. London: Pearson.

²⁵Hesket, J. L., & Kotter, J. P. (1992). *Corporate culture and performance*, Vol. 2 No. 5. Business Review.

²⁶Robbins, S. P. (1993). *Organizational Behavior: Concepts, Controversies, and Applications*. Video Enterprises, Incorporated.

The interesting side of early education at Gontor at its inception is that this level of education is not only for young children. People who want to study religion are given space too, because they are considered to be "early" in religious knowledge. The purpose of opening an early level of education is to provide a basic understanding of religious issues. In the current development, Gontor's efforts are in line with the goals of the national Early Childhood Education (PAUD) standard, which is to provide a foundation for: 1) conducting educational stimulants in helping physical and spiritual growth and development, in accordance with the level of achievement of child development; 2) optimize children's development holistically and integratively; 3) prepare for the formation of attitudes, knowledge and skills of children²⁷.

C.4.2 Further Education through Sullamu Al-Muta'allimin

A follow-up program called "*Sullamul Muta'allimin*" opened in 1932, where students were taught more deeply and broadly about fiqh, hadith, interpretation, the translation of the Koran, how to make a speech, how to discuss an issue, also given a little provision to become a teacher in the form of psychology and education. In addition, they are also taught skills, arts, sports, scouting movements, and others. Extra-curricular activities received extraordinary attention from *pesantren* caregivers, including: *Tarbiyatul Ikhwan* (Youth organizations), *Tarbiyatul Mar'ah* (Young Women Organizations), *Muballighin* (Da'wah Organization), *Bintang Islam* (Scout Movement), *Ri-Ba-Ta* namely *Riyadlatul badaniyah Tarbiyatul Athfal* (Sports Organization), *Miftahussa'adah with "Mardi Perfection"*, Sound Arts Club, and Theater club.

The opening of *Sullamu Al-Muta'allimin* can be seen from the perspective of organizational change. It seems that *Kyai Sahal* wanted the events of the Old Gontor setback not to be repeated in the New Gontor era. So that planned changes must be made. The benefits that can be obtained from planned change are an increase in the organization's ability to adapt to the environment, and changes in the behavior of members of the organization²⁸. *Kyai Sahal* as the leader of Gontor shows himself as an agent of change, who continually strives to recognize and improve the future of the organization, encourages, finds, and implements the vision²⁹.

C.4.3. Preparing Prospective Educators through Kulliyatu Al-Mu'allimin Al Islamiyah (KMI)

On the commemoration of the 10th Anniversary of PM Gontor, 19 December 1936, it was announced that the opening of a junior and senior high school education program called *Kulliyatul Mu'allimin al-Islamiyah* (KMI) or the Islamic Teachers School. This program is handled by K.H Imam Zarkasyi, who previously led a similar school but for women, namely *Mu'allimat Muhammadiyah* in Padang Sidempuan, North Sumatra. In the 10th anniversary, a new name for Pondok Gontor was revived, namely Pondok Modern Darussalam Gontor. This name is a community designation which is then attached to the Gontor hut whose original name is Darussalam, which means Village of Peace.

Kulliyatul Mu'allimin Al-Islamiyah (KMI) is an Islamic Teacher education school that has a similar model to the Noormal Islamic school in Padang Panjang; where *Kyai Zarkasyi* took his secondary education. This model is then integrated with the Islamic boarding school

²⁷Indonesia, M. P. (2014). *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 137 Tahun 2014 Tentang Standar Nasional Pendidikan Anak Usia Dini*. Jakarta: Kementerian Pendidikan dan Kebudayaan RI.

²⁸Robbins, S. P., & Judge, T. A. (2013). *Organizational Behavior, Fifteenth Edition*. New Jersey: Prentice Hall.

²⁹Robbins, S. P., & Judge, T. A. (2013). *Organizational Behavior, Fifteenth Edition*. New Jersey: Prentice Hall.

education model, where religious lessons, as taught in some *pesantren* in general, are taught in classes. But at the same time the students lived in the dormitory by maintaining the atmosphere and soul of the *pesantren*'s life. The education process lasts for 24 hours. Religious and general lessons are given equally in a period of 6 years. Skills education, arts, sports, organization, and others are part of the activities of students.

The opening of KMI which was pioneered by *Kyai Sahal* and *Kyai Zarkasyi* illustrates the dynamics of organizational change that is not small. The approach and learning material provided raises resistance from the community. The findings in organizational behavior research indicate that any change will create polarization among members of the organization, as well as stakeholders. Negative responses to change will cause ignorance and even resistance to the idea of change. While positive responses are the result of leadership openness, open discussion, or debate (if necessary) about ideas of change³⁰. With high consistency, *Kyai Sahal* and *Kyai Zarkasyi* were able to get out of the pressure and resistance resulting from the opening of KMI.

C.5. PM Gontor 7 Putera as Artifact of PM Gontor Proliferation

The treasure of cultural studies introduces us to artifacts, which are material traces, speeches, and habits of a community's history. PM Gontor has shown these traces on his long journey. *Pondok Tegal Sari*, *Gontor Lama*, *Gontor Baru*, until PM Gontor 7 Putera Southeast Sulawesi, are very clear material traces. At present, these footprints are increasingly becoming "*pesantren*-based corporations" where PM Gontor has 17 branches in Indonesia. A phenomenon of the expansion of educational institutions in Indonesia. Current PM Gontor branches in several regions are as follows:

1. PM Darussalam Gontor 2 located in Madu Sari Village, Siman Subdistrict, Ponorogo Regency on a land area of approximately 10 hectares, which began construction on 15 November 1995.
2. PM Darul Ma'rifat Gontor 3 located in Sumber Cangkring, Gurah, Kediri which stands on an area of 6.5 hectares. Waqf land from H. Ridwan, on the initiative of Drs. H. Kafrawi Ridwan, M.A, one of his sons. Initiated in 1988 by PM Gontor alumni from Kediri. The name Makrifat is short for Ridwan and Fatimah. After being presented to Pondok Modern Darussalam Gontor on December 11, 1993, it changed to Darul Ma'rifat.
3. PM Darussalam Gontor Puteri 1 located in Sambirejo Village, Mantingan District, Ngawi Regency, on a land area of 6 hectares. Student activities are directed at the formation of Muslim women, sholihah and model women.
4. PM Darussalam Gontor Puteri 2 opened since 1997 but still integrated with the Gontor Puteri 1 campus. In 2001 the Gontor Putri 2 campus was built to the west of the Gontor Puteri 1 campus, on a land area of 6 hectares.
5. PM Darussalam Gontor Puteri 3 located in Karangbanyu Village, Widodaren District, Ngawi Regency on an area of 11 hectares. It was established in anticipation of the surge in the number of female students in Gontor Putri 1 from year to year.
6. PM Darussalam Gontor Puteri 4 located in Lamomea Village, Konda District, Konawe Selatan Regency, Southeast Sulawesi, on a land of 193,550 m². Opened because of the interest of the people of Southeast Sulawesi to put their children in Pondok Modern Gontor 7 Putera and hope for the opening of a women's cottage in the area. In addition, to continue the mission of Gontor Puteri 1. Development began in early March 2004 under the supervision of H. Noor Syahid, S.Ag. From 1 July to 31 August 2004 the registration of new students began.

³⁰Robbins, S. P., & Judge, T. A. (2013). *Organizational Behavior, Fifteenth Edition*. New Jersey: Prentice Hall.

7. PM Darussalam Gontor Puteri 5 located in Bobosan, Kemiri, Kandangan, Kediri, East Java on an area of 5.5 hectares which is the endowment of Hj. Halimah on September 5, 2006 along with 3 housing units.
8. PM Darussalam Gontor Puteri 6 located in Tokorondo Village, Poso Pesisir District, Central Sulawesi Province with an area of 32 ha. The laying of the first stone was carried out by Susilo Bambang Yudhoyono on May 1, 2007 and was officially opened by vice-president Yusuf Kalla. At present, Gontor Puteri 6 has a capacity of 750 female students and is cared for by Ustadz H. Abdul Fattah, S.Th.I.
9. PM Darul Muttaqin Gontor 5 located in Banyuwangi, is an Islamic educational institution that was represented on June 17, 1990, by appointing PM Gontor Ponorogo as nadzir who is responsible for its survival and development in accordance with the ideals and wills of waqif families. Their goal is for Darul Muttaqin to become a quality Islamic educational institution, a center for the development of science, and a place of worship and strive to uphold God's words.
10. PM Darul Qiyam Gontor 6
Darul Qiyam is a branch of PM Gontor located in the hamlet of Gadingsari, Mangunsari Village, Sawangan District, Magelang Regency. This institution began with an offer to PM Gontor to manage waqf land and several buildings from Qoyumi Kafrawi's mother in February 1999. The Waqf was in the form of 2.3 ha of land along with 1 mosque and 1 housing unit.
11. PM Riyadhatul Mujahidin Gontor 7 is the seventh branch of PM Darussalam Gontor, located in the village of Pudahoa, Landonu Subdistrict, Konawe Selatan Regency (at that time still a region of Kendari Regency) in Southeast Sulawesi. The land provided by the Kendari District Government covers approximately 1,000 ha, as a form of cooperation between PM Gontor and the Southeast Sulawesi Provincial Government.
12. PM Darussalam Gontor 8 is the eighth branch of Gontor PM was cared for by Ustadz Bambang Nurcholis. Located in Labuhan Ratu VI Village, Labuhan Ratu District, East Lampung Regency. Inaugurated by PMDG and Metro Regional Police chief Inspector General Firman Gani on February 12, 2005.
13. PM Darussalam Gontor 9 located in the Kabu Panglima hamlet in the village of Tajimalela, Kalianda Subdistrict, South Lampung on an area of 11.5 ha which is the waqf of Daud Yusuf and Ibrahim Sulaiman.
14. PM Darul Amin Gontor 10 as a form of PM Darussalam Gontor's active participation in the aftermath of the earthquake and tsunami that struck Nangroe Aceh Darussalam, PM Gontor established a tenth branch in the Veranda of Mecca, Aceh, on a land of 10.1 ha which was the waqf of H. Muhammad Amis Utsman for 3 ha and own purchase.
15. PM Darussalam Gontor 11 located in Difficult Air, Solok, West Sumatra, which was pioneered in early January 2009 and was officially opened on July 8, 2010 by PMDG leaders and Solok Regents. Currently it is led by a representative of caregivers, Ustadz Bambang Nurcholis, S.H.I.
16. PM Darussalam Gontor 12 located in Trench Culun, Muara Sabak Barat, Tanjung Jabung Timur, Jambi. Began to be pioneered by marked laying of the first stone on November 10, 2009 by the leadership of PMDG and the Regent of Tanjung Jabung Timur, on an area of 8 ha. This cottage is cared for by Ustadz Tsalis Masruhin, S.Th.I.
17. PM Ittihadul Ummah Gontor 13 located in Tokorondo Village, Poso Pesisir District, Poso Regency, Central Sulawesi, occupies an area of 32 ha. This *pesantren* is managed by Ustadz Cecep Sobar Rahmat, S.Th.I.

Gontor's PM expansion to various regions in Indonesia further confirms Gontor's position as the largest *pesantren* in Indonesia, and even resembles the *pesantren* corporation³¹.

C.6. PM Gontor Organizational Culture

PM Gontor's achievements to become the largest *pesantren* in Indonesia today, is an accumulation of the birth period in Tegalsari, initiating changes in the Old Gontor era, a period of development in the New Gontor era, to the current expansion period. Tegalsari bequeathed ideas and ideals about the responsibility of advancing Muslims and achieving the blessing of Allah SWT. Old Gontor teaches the need to make changes, the ability to survive, and prepare the generation. Gontor Baru teaches the importance of setting up institutions with wide reach and long-term dimensions. Gontor's historical journey continuum forms the organizational building of PM Gontor's organization as shown in the figure 1.

The figure 1 shows the organizational culture content in PM Gontor, inspired by all levels of the organization, introduced to new students, socialized through various media. In line with Schein that the content of a culture is the ability to survive, grow, and adapt to the environment. Next is internal integration that allows for adaptation and learning³². The phases through which PM Gontor reinforces the organizational culture of PM Gontor. Gambar di atas, juga menunjukkan sebuah bangunan budaya organisasi di PM Gontor³³.

Figure 1. PM Gontor Organizational Culture

Dimension	Content
Ideas and Ideals	The responsibility of advancing Muslims and seeking the blessing of Allah SWT
Strategy	Establishment of <i>pesantren</i> (Early) and Expansion (currently)
Shared Values	Five Souls: 1. The Soul of Sincerity 2. The Soul of Simplicity 3. The Soul of Berdikari 4. The Soul of Ukhuwah Islamiyah 5. The Soul of Freedom
Artifacts	Products: graduates, services reflected in the Five Term, i.e. : 1. Education and Teaching 2. Regeneration 3. Educational Infrastructure 4. Chizanatullah 5. <i>Pesantren</i> Family Welfare

D. Conclusion

Based on the results and discussion of the research above, the conclusions that can be drawn from this study are: 1) The ideas and ideals of an organization, including educational institutions (Islam) must be emphasized first. Thus, the establishment of an educational institution has a clear orientation, especially in carrying out a humanitarian mission, namely to educate the community's life; 2) Initiating changes in educational institutions means

³¹Syahrul. (2015). Kepemimpinan dan Inovasi Lembaga Pendidikan: Pengalaman Pondok Gontor VII Putra Sulawesi Tenggara. *Al-Ta'dib*, Vol. 8 No. 1

³²Schein, E. H. (2010). *Organizational Culture and Leadership*. Vol. 2. John Wiley & Sons.

³³Syahrul, S., Mukhtar, M., & Akbar, M. (2018). Construction of Organizational Culture at PM Gontor VII Putera, South Konawe District, Southeast Sulawesi, Indonesia. *International Journal of Advanced Engineering and Management Research*, 3(5), 25-40.

implementing these ideas in real action, in the form of a modern organization and reaching out to the needs of the community; 3) Shared values are very important for the human resources of educational organizations, because they are the ones who will transfer value in the education and learning process; 4) A strategy for cultivating shared values is needed so that they continue to live, especially embedding them in the curriculum at various levels of education; 4) The building of a strong organization will trigger the widening of the organization's wings, so that universal good values that are embraced can be transmitted to the wider community and even the world community.

As a result of this research, suggestions that can be made are: 1) It is necessary to develop Gontor's ideas through a curriculum that is more open and adaptive to the latest developments in education; 2) to the leaders of educational institutions to prioritize the spirit of publicity and professionalism in managing educational institutions; 3) educational institutions need to formulate a large design development institution with a strong vision and sustainable programs; 4) educational institutions improve organizational culture so that it gives a real change in society; 5) this research also suggests the need for further research on strategic approaches in the management of *pesantren* and educational institutions.

References

- Andrzej, H., Buchanan, D. A., & Huczynski, A. A. (2013). *Organizational behaviour*. London: Pearson.
- Batmang. (2014). Pembelajaran Bahasa Arab di *Pesantren* Modern. *Shautut Tarbiyah, Vol. 20 No. 1*.
- Bolman, L. G., & Deal, T. E. (2017:251). *Reframing Organizations: Artistry, Choice, and Leadership*. John Wiley & Sons.
- Darmadji, A. (2011). Pondok *Pesantren* dan Deradikalisasi Islam di Indonesia." *Millah: Jurnal Studi Agama* 11, no. 1. *Millah: Jurnal Studi Agama, Vol. 11 No. 1*.
- Daulay, H. H. (2014). *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*. Jakarta: Kencana.
- Fauzi, A., Baharun, H., Mundiri, A., & Manshur, U. (2018, November). E-Learning in *Pesantren*: Learning Transformation based on the Value of *Pesantren*. In *Journal of Physics: Conference Series* (Vol. 1114, No. 1, p. 012062). IOP Publishing.
- Fetterman, D. M. (2009). *Ethnography: Step-by-Step. Vol. 17*. Sage Publication.
- Genzuk, M. (2003). *A synthesis of ethnographic research." Occasional Papers Series*. Los Angeles: Center for Multilingual, Multicultural Research, Rossier School of Education University of Southern California, Los Angeles.
- Hesket, J. L., & Kotter, J. P. (1992). *Corporate culture and performance, Vol. 2 No. 5*. Business Review.
- Hill, C. W., Jones, G. R., & Schilling, M. A. (2014:167). *Strategic management: theory: an integrated approach*. Cengage Learning.
- Indonesia, M. P. (2014). *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 137 Tahun 2014 Tentang Standar Nasional Pendidikan Anak Usia Dini*. Jakarta: Kementerian Pendidikan dan Kebudayaan RI.
- Kholil, M. (2011). Menggagas *Pesantren* sebagai Pusat Peradaban Muslim di Indonesia. *Media Akademika, Vol. 26 No. 3*.
- Mardiyah, M. (2012). Kepemimpinan Kiai dalam Memelihara Budaya Organisasi di Pondok Modern Gontor, Lirboyo Kediri, dan *Pesantren* Tebuireng Jombang. *Tsaqafah, 8(1)*, 67-104.
- Muhith, A. (2017). Kiai's transformational leadership in establishing organizational culture at gender *pesantren*. *Global Journal of Arts, Humanities and Social Sciences, UK, 6(1)*, 20-35.

- Mundiri, A. (2017). Organizational Culture Base On Total Quality Management In Islamic Educational Institution. *ADRI International Journal Of Islamic Studies and Social Sciences*, 1(1).
- Muttaqin, R. (2016). Kemandirian dan pemberdayaan ekonomi berbasis *pesantren* (studi atas peran Pondok *Pesantren* Al-ittifaq Kecamatan Rancabali Kabupaten Bandung terhadap kemandirian ekonomi santri dan pemberdayaan ekonomi masyarakat sekitarnya). *JESI (Jurnal Ekonomi Syari'ah Indonesia, Vol. 1 No. 2)*.
- Perawironegoro, D. (2018, December). The Relationship between Organizational Structure and Organizational Culture with Teacher Performance in *Pesantren*. In *3rd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2018)* (pp. 710-716). Atlantis Press.
- Pole, C., & Morrison, M. (2003). *Ethnography for education*. UK: McGraw-Hill Education.
- Robbins, S. P. (1993). *Organizational Behavior: Concepts, Controversies, and Applications*. Video Enterprises, Incorporated.
- Robbins, S. P., & Judge, T. A. (2013). *Organizational Behavior, Fifteenth Edition*. New Jersey: Prentice Hall.
- Schein, E. H. (2010). *Organizational Culture and Leadership. Vol. 2*. John Wiley & Sons.
- Spradley, J. P. (2016). *The ethnographic interview*. Waveland Press.
- Stoner, J. A., Freeman, R. E., & Gilbert, D. R. (1995). *Management*. New Jersey: Prentice Hall Inc.
- Sugiyono. (2005). *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.
- Syahrul. (2015). Kepemimpinan dan Inovasi Lembaga Pendidikan: Pengalaman Pondok Gontor VII Putra Sulawesi Tenggara. *Al-Ta'dib, Vol. 8 No. 1*.
- Syahrul, S., Mukhtar, M., & Akbar, M. (2018). Construction of Organizational Culture at PM Gontor VII Putera, South Konawe District, Southeast Sulawesi, Indonesia. *International Journal of Advanced Engineering and Management Research*, 3(5), 25-40.
- Syahrul, S. (2018). Perjumpaan Demokrasi, Multikulturalisme dan Inklusifisme Pendidikan di PM Gontor 7 Putera, Konawe Selatan. *Shautut Tarbiyah, Vol. 38 No. 24*.
- Wahab, L. O. (2014). Perilaku Berbahasa Santri Pondok Modern Gontor Puudahoa. *Al-Izzah: Jurnal Hasil-Hasil Penelitian, Vol. 9 No. 1*.
- Wekke, I. S., & Hamid, S. (2013). Technology on language teaching and learning: a research on Indonesian *pesantren*. *Procedia-Social and Behavioral Sciences*, 83, 585-589.
- Winardi, J. (2016). *Manajemen Perubahan (The Management of Change), Edisi Pertama*. Jakarta: Kencana.