



CONSTRUCTION OF ORGANIZATIONAL CULTURE AT PM GONTOR VII PUTERA, SOUTH KONAWA DISTRICT, SOUTHEAST SULAWESI, INDONESIA

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Abstract

This article aims to describe the organizational culture in PM Gontor VII Put era Sulawesi Tenggara, related to the following aspects: (1) ideas and ideals of the establishment of PM Gontor; (2) Establishment of Gontor Lama as a movement of change; (3) The planting of common values in the New Gontor era; (4) Emphasizing shared values through tiered education; (5) PM Gontor Proliferation as the largest pesantren corporation in Indonesia; (6) elements of Gontor organization culture. Data were collected through interview technique, observation, and documentation study. Data analysis is done through four stages: domain analysis, taxonomic analysis, compositional analysis, and cultural theme analysis.

This study yields the following research findings: (1) The existence of PM Gontor originated from Tegalsari Pesantren with a big idea about the responsibility of advancing Muslims and seeking Ridha Allah SWT; (2) The establishment of Gontor Lama is an effort to disseminate ideas from Tegalsari, which target the Gontor area as a lagging area; (3) The cultivation of shared values in the New Gontor era is a process of establishing identity, strengthening the foundations of the organization, and gluing the entire Gontor people; (4) Ear thing shared values through tiered education is an awareness of the sustainability of ideas through the educational process, starting from early to higher education; (5) PM Gontor proliferation is an effort to spread Gontor energy throughout Indonesia; (6) Elements of organizational culture in PM Gontor include ideas / ideals of Tegalsari, educational strategies, shared values in "panca jiwa", and the application of the "panca jangka" as producers artifacts PM Gontor.

Key Words: Gontor, Organizational Culture, Panca Jiwa, Panca Jangka

INTRODUCTION

Pando Pesantren is the oldest educational institution in Nusantara (Kholil, 2011). Before a country called Indonesia became a common consensus, pesantren has accommodated community education. When Dutch colonialism limited people's access to education, pesantren also became the choice of school. Not only spiritual issues are taught, but also concerning worldly issues broadly. This is evidenced in the national movement against the invaders, the Kiai and Santri

shoulder to shoulder with the Indonesian people to take up arms (Darmadji, 2011: 235-252). On the other hand, independence is the hallmark of the pesantren, so they can live in society (Muttaqin, 2016: 65-94; Sanusi, 2012: 123-139; Tanszhil, 2012; and Solichin, 2012).

PM Gontor was born in the spirit of advancing the ummah and seeking the pleasure of Allah SWT. The condition of the people of the archipelago who majority embraced Islam would be the starting point of the spirit. The development of this institution into the largest pesantren corporation in the archipelago does not happen easily. The founders felt the crucial phases of raising PM Gontor (Zarkasyi, 2005).

The long historical trappings have shaped the character of PM Gontor to be strong. They are very adaptive to change, so it is considered a pioneer of modern pesantren (khalaf tradition). The Gontor PM's schooling system is a synthesis of foreign educational models such as Al Azhar in Egypt, Pondok Syanggit in Mauritania, Muslim Aligarh University in India, and Santiniketan in India (Syahrul, 2018: 163-180). This refuted the assumptions about pesantren as a village phenomenon (Syahrul, 2015: 82-100, and Daulay, 2014: 23), with all its modesty.

As the seventh branch of Gontor Centre in Ponorogo, Gontor VII Putra Rica datum Mujahidin develops a stronger spirit as it faces the unique social characteristics of Southeast Sulawesi. Excellence such as bilingual mastery (Batmang, 2014: 38-51 and Wahab, 2014: 1-42), entrepreneurship, financial independence, and institutional networks remain a magnet for the people of Southeast Sulawesi. This is a testament to how strong the organizational culture that was built in PM Gontor.

LITERATURE REVIEW

Culture includes assumptions, behaviours, stories, myths, metaphors, and ideas into one, which shows the meaning of being a particular community (Stoner, 1995: 181). Culture becomes a marker of group life, not individual life. So by itself discussing culture also means talking about group or organizational culture.

Group culture is a shared pattern of assumptions learned by group members to solve problems, unite into, outsource, work well, and belonging to new members (Schein, 2010). Hence organizational culture is a system of shared meanings and guidelines of action (Robbins and Coulter, 2017: 58), and the framework (Stoner, 1995: 186). In addition, the organizational culture also concerns the values, norms, attitudes and beliefs of members of the organization (Stoner, 1995: 182).

As it is understood that organizational culture determines the achievements of an institution, because it involves all aspects of organization, from the abstract to the real (Robbins, 2003). Some studies of organizational culture emphasize strong relationships with institutional effectiveness (Weber 1996: 81-90; and Yilmaz, 2008: 290-306), leadership behavior relationships with organizational commitment and relationships between job satisfaction and performance (Huey Yiing, 2009: 53-86), and organizational innovation (Chang, 2007: 295-301; and Ceausu et al, 2017: 2392-2403). Organizational culture also affects profitability (Sarwar, 2017: 275-289), job satisfaction (Presto et al, 2017: 874-884), and performance (Khokhar, 2017: 2057-2065).

Characteristics of organizational culture can show its complexity, among others: 1) individual initiatives that include responsibility and independence; 2) risk-proof, which includes

aggressiveness, innovation, and risk-seeking; 3) direction, which concerns clear goals and performance expectations; 4) unification, ie encouraging to work in a coordinated manner; 5) management support through provision of clear lines of communication, assistance and support; 6) controls that include the enforcement of rules and implementation of supervision; 7) identity, that is the deep and comprehensive introduction of the organization; 8) a clear reward system such as promotions and salary increases; 9) resistant to conflict, where members of the organization are encouraged in an atmosphere of conflict and criticism; 10) communication patterns (Robbins, 1993: 572-573). While Latham proposes six characteristics, namely: 1) the regular nature of observable behaviour; 2) norms that become standards of behaviour and work guidelines; 3) dominant values supported and shared; 4) the philosophy adopted; 5) and organizational climate (Lufthansa, 2011).

The dimensions in organizational culture include: 1) innovation and risk taking; 2) attention to detail; 3) result orientation; 4) human orientation; 5) team orientation; 6) aggressiveness; 7) and stability (Robbins and Coulter, 2017: 76-77). As for elements of organizational culture at least include: basic assumptions, supported values, and artifacts (Stoner, 1996: 185). It appears that organizational culture can be described as a building that has the characteristics and elements that enforce it. This paper attempts to describe the cultural building of PM Gontor VII Putra organization as a guide in organizing organization.

MATERIALS AND METHODS

This research uses a qualitative approach with ethnography method, which is an art and science to describe a group or culture (Fetter man, 2009, and Genzuk, 2003). The description of a group includes unique location, event, and circumstances, as well as social behaviour (Pole and Morrison, 2003: 3). The use of ethnographic methods is considered relevant enough to deepen the organizational culture issue in PM Gontor VII Put era Sulawesi Tenggara. The types of data obtained include primary and secondary data. Primary data were obtained from Kiai, Stands, and Santri. Secondary data are obtained from relevant cottage, magazine, and article documents.

The process of collecting data is done by using in-depth interview techniques, involved observation, and document deepening. The collected data are then analyzed through stages: domain analysis, taxonomic analysis, component analysis, and cultural theme analysis (Spradley, 2016; Moleong, 2007; and Sugiyono, 2005). Testing the validity of data is done through triangulation, member check, extension of observation, and increased persistence (Sugiyono, 2005).

RISULTS AND DISCUSSION

Like a building, organizational culture is a set of components that are abstract or concrete that colors the gait of the organization as well as an identity that distinguishes it from other entities. Abstract components are like ideas and ideals and shared values. While the components that are concrete can be a strategy and products produced by an institution. Strategy and product are the manifestations of shared ideas / ideals and values.

The organizational culture of PM Gontor is a historical product in which some "special" human beings are the main agents. So the effort to understand their culture must begin by doing a comprehensive reading of the long journey of this boarding school.

A. Ideas and ideals of Teal Sari

What are the ideas and ideals of the founders of PM Darussalam Gontor so have such a determination? His goal is primarily a sense of responsibility to advance Muslims in seeking God's blessings. The place chosen to realize that ideal is a boarding school, an Islamic educational institution that once prevailed in the time of their ancestors but at that time was dead. Relevant to the study of organizational culture, ideals or ideas serves to give direction, purpose, and hope (Robbins, 2003: 572-573).

The selection of pesantren as a container to realize the idea, it is related to attitudes, beliefs and tend to mythological. It is entirely legitimate in organizational life, because the myth works 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 sometimes referred to as the present anchors of the past (Bolman & Deal, 2017: 251).

Pondok Pesantren education is a model of Islamic education that is widely used and applicable in some Islamic countries. However, in those countries Islamic education has been much progressed and development, while pesantren education institutions in Indonesia, due to colonial situation and others, have not been able to grow rapidly. Therefore, the development of pesantren cottage in Indonesia needs to draw comparisons from Islamic institutions abroad similar to the pesantren education system. The comparison resulted in a more adaptive model of pesantren education towards the development of the era, innovative in organizing the institution (Syahrul, 2018: 163-180).

The existence of Pando Teal Sari began in the mid-18th century, where there lived a great kyai named Kiai Aging Has an Basher or Besari in the village of Teal sari, which is a remote village of approximately 10 KM south of the city of Ponorogo. In Sari tegal village which is flanked by Keyang river and Malo river, this is Kiai Be sari built a cottage which finally known as Pondok Tegal sari.

Tegalsari hut has experienced a golden age, where thousands of students of various regions in Java and surrounding islands are studying this dipondok. Because of the large number of santri, the whole village became a hut, even the lodges of the santri were also established in surrounding villages, for example Jabung village (nglawu), Bentengan village, and others. In addition, Pando Teal sari gives a large contribution of human resources in the national movement of the archipelago. Alumni Pondok Tegal sari, among others: Paku Buana II or sunan Kembul, ruler of Kartasura kingdom; Raden Ngabehi Ronggowarsito, a pious Javanese poet (died 1803); and the national movement figure H.O.S Cokroaminoto (died December 17, 1934).

In Babad Persian Tegalsari told about the background of Paku Buana II "mantra" in Tegalsari hut. On June 30, 1742, in the kingdom of Kartasura there was a Chinese uprising led by Radon Mass Garand Suzutan Kunming, a Sunan Chinese descendant. The rebellion by the rebels took place so quickly and intensely that Kartasura was not prepared for it. Therefore Pace Buena II with his followers were forced to leave the Palace to the east of Mount Lawu. On the run, they arrived at Tegalsari village which later met Nanjing Kiwi Has an Be sari and decided to become a santri from Sang Kiai.

Living a life as a santri is best utilized by Pace Buena II to gain knowledge of religion and prepare and strength to reclaim his throne. The rebellion was finally put out and Paku Buana II reigned. In return, Sunan Paku Buana II took Kiai Hasan Besari to become his daughter-in-law.

Since then the name of the pious Kiai is known as the noble Kanjeng Kiai Hasan Besari. Since then, the village of Tegalsari has become an independent village or a fief, a special village free of any obligation to pay taxes to the kingdom.

After Kiai Hasan Besari died, he was replaced by his seventh son Kiai Hasan Yahya. Next Kiai Hasan Yahya was replaced by Kiai Bagus Hasan Beshari II who was later replaced by Kiai Hasan Anom. Thus the Tegalsari pesantren lived and grew from generation to generation, from one caregiver to another. In the mid-19th century or in the fourth generation of the Kiai Bashari family, Pesantren Tegalsari began to recede.

During the reign of Kiai Khalifah, there was a santri who was very prominent in various fields. His name is Sulayman Jamaluddin, son of Penghulu Jamaluddin and the grandson of Prince Hadiraja, Sultan Kasepuhan Cirebon. He is very close to his Kiai and Kiai is very fond of him. So after the student Sulaiman Jamaluddin is felt to have acquired enough knowledge, he was taken by Kiai's son-in-law and he became a young Kiai who is often trusted to replace the kyai to lead the pesantren when he is absent. Even the Kiai finally gave trust to his santri and son-in-law to establish his own pesantren in the village of Gontor.

Babad Perdikan Tegalsari is a story passed down from generation to generation on the glories of the past. Tegalsari's story is inherent in Gontor's speech culture, which is regarded as the current Gontor embryo. Babad Perdikan Tegalsari is not cruel nostalgic or romantic, but a vibrant spirit. Characters in Tegalsari tribe may be regarded as a mythological figure, but it is this Tegalsari spirit that guards Gontor's development up to now. This Tegalsari spirit occupies the highest ladder in the cultural pyramid of the Gontor organization. As Stoner (1995: 181) points out, stories, myths, metaphors and ideas determine the meaning of being a particular community.

B. Establishing Old Gontor: A Movement of Change

Gontor is a village located approximately 3 KM east of Tegalsari and 11 KM to the southeast of the city of Ponorogo. Before Pondok Gontor stands, the area is still a forest area that has not been visited by many people. Even this forest is known as a hideout for robbers, criminals, robbers, drunks, and so on. This is where the young Kiai Sulayman Jamaluddin given the mandate by his father-in-law to pioneer boarding school like Tegalsari. With 40 santri provided by Kiai Khalifah to him, the group went to Gontor village to establish Pesantren Gontor. The movement of Kiai Jamaluddin can be regarded as a movement of change. In the discourse of change, pioneering is needed to dilute the old tradition and then form a new tradition (See Winardi, 2015).

Pesantren Gontor founded by Kiwi Suleiman Jamaluddin growing rapidly, especially when led by his son named Kiai Atcham Anom Be sari. The sentry come from various regions in Java. After Kiai Archam died, the cottage was continued by his son named Santos Anomy Be sari. Kiwi Santos is the third generation of the old Gontor founder. In this third generation of leadership Gontor began to recede that also impact on education and learning activities are receding as well.

During the downturn, the number of santri continues to decline and they study in a small mosque. However, Kiai Santoso remains committed to providing and providing 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 surrounding areas. This condition continued until the death of Kiai Santoso, which marked the end of the era of Old Gontor. The brothers Kiai Santoso is no longer able to replace him to maintain the existence of Pondok. All that remained

was the widow of Kiai Santoso along with her seven sons and daughters with the relics of a modest house and an old mosque of her ancestral heritage.

Although Pondok gontor does not run again, but Nyai Santos work hard to educate his sons in order to continue the struggle of his ancestors, who revived the dead Guntur. Nyai Santos put his three sons into several pesantrens and other educational institutions to deepen the religion. They are Ahmad Sahal (fifth child), Zainuddin Fanani (sixth son), and Zarkasyi priest (the youngest son). Unfortunately, this noble-hearted mother never witnessed the resurrection of Gontor in the hands of the three sons. He died when his three sons were still studying.

After the death of Kiai Santos Anom Be sari and along with the collapse of the Old Gontor, the people of Gontor village and its formerly religious subjects seemed to lose their grip. They turn into a society that leaves religion and even anti-religion. Life mo-limo; thieves (madon), madat (dragging drag), drunkenness, and mai (gambling) have become a daily habit. This is coupled with the proliferation of gemblakan traditions among the warlock. Thus the atmosphere and traditions of Gontor community life and surrounding areas after the end of the Old Gontor era.

Although the move from Tegalsari to Gontor was a momentum of change, but apparently without great design and the right strategy, Gontor eventually suffered a setback. Worse because people lose their grip and finally return to their old habits. This fact illustrates that zeal alone is not enough, but must be accompanied by a clear long-term vision. In a strategic management review, according to Hill et al (2014: 167) a leader must be able to define his business and do it, understand customer needs, and acquire special competencies.

C. Embedding the Shared Values in a New Gontor Era

The values shared with Gontor Modern cottage contained in Panca Jiwa, namely Five Principles which become the frame organization in carrying out its activities. These five principles are: Sikhism, Simple soul, Self-Suffering Spirit, Soul of Islamic Iswam, and Free Soul. The whole life in Modern Gontor Darussalam's cottage is based on the values imbued by the atmosphere that can be inferred in Panca Jiwa. Panca Jiwa is the five values that underlie the life of Modern Pondok Gontor.

Soul of Sincerity

This soul means lonel *ing pamrih*, ie something not because driven by the desire to gain certain benefits. All actions are done with the sole intention for worship, lillah. Kyai sincerely educate and help Kyai sincere in helping the process of education and santri sincere are educated.

This soul creates an atmosphere of harmonious cottage life between a respected Kiai and devout santri, love and respect. This soul makes santri always ready to fight in Allah's way, wherever and whenever.

The soul of simplicity

Life in the Pando is overwhelmed by the atmosphere of simplicity. Simple does not mean passive or *nerimo*, nor does it mean poor and destitute. Precisely in the soul of simplicity there are values of strength, ability, fortitude, and self-control in the face of the struggle for life. Behind this simplicity radiated a great soul, courageous and unyielding in all circumstances. Even here is life

and the growth of strong mental and character, which is a requirement for the struggle in all aspects of life.

Self-Suffering Soul

Self-supporting or self-help is a powerful weapon that pesantren provides to their santri. Self-reliance means not only those students are able to learn and practice taking care of their own interests, but the boarding school itself as an educational institution must also be capable of self-reliance so that it never leans its life to the help or mercy of others.

This is *Zelp berdruiping* System (both provide dues and equally wear). In the meantime, the cottage is not rigid, thus rejecting the people who want to help. All the work that is in the hut is done by Kiwi and his sentry himself, there is no clerk inside the hut.

The soul of ukhuwah Islamiyah

Life in the boarding school is surrounded by a friendly atmosphere of brotherhood, so that all the joys and sorrows are felt together in the fabric of ukhuwah Islamiyah. There is no wall that can separate between them. Ukhuwwah this not only during their time in the Pondok, but also affect towards the unity of ummah in society after they "plunge" in society.

Free Soul

Free in thinking and doing, free in determining future, free in choosing way of life, and even free from various negative influences from outside, society. This free soul will make a great and optimistic sentry in the face of all difficulties. Only in this freedom is often found negative elements, that is if this freedom is often misused, so too liberal (free) and result in the loss of direction and purpose or principle.

On the contrary, some are too free (to be unwilling to be influenced), clinging to traditions which he considers to have been profitable in his day. So do not want to look to the times that have changed. Finally he was not free anymore because it tied himself to the known course.

Then this freedom must be returned to the original that is free in positive lines with full responsibility, both in the life of the boarding school itself, as well as in the life of the community. The soul that includes the atmosphere of boarding school life that is brought by santri as the main provision in his life in society. This soul also must be maintained and developed with the best.

The organization's core values give reasons why activities are done (Stoner, 1996: 185). Values, beliefs, norms, attitudes, and opinions are elements of social gluing within the organization (Huczynski and Buchanan, 2013: 518). This will be implemented in individual behavior. Therefore culture has full power in influencing individuals, performance, and even the working environment (Kotter and Heskett, 1992: 83-93).

D. Grounding the Shared Values through Tiered Education

These five souls are the basic spirit which holds the predecessors (The Founding Fathers) which are inherited and are revived by the next generation from generation to generation. The process of planting value includes all Pondok activities, both curricular and co-curricular. The process of earthling the soul is done through the opening of education, from early childhood to higher

education. Therefore, kindergarten or Tarbiyatul Artful was opened in 1926, continuing education or Sullamu Al Muta'allimin in 1932, senior high school or Kulliyatu Al Mu'allimin Al Islamiyah (KMI) in 1936, and the higher education level was University of Darussalam (UNIDA) in 2014.

In this context it appears that Gontor managers begin using modern organizational management methods, in the form of a strategy that Robbins (2013) describes as setting fundamental long-term goals and objectives, followed by the activities and resource allocation necessary to achieve the goals.

Planting Value through Tabiyatul Artful

After the three children from Kiwi Santos gain knowledge in some pesantren, then return them to the village of Gontor to revive religious education and specifically rebuild the Gontor hut. The first step is to open Tarbiyatul Artful, which is a children's education program for Gontor community. The materials, infrastructure and educational facilities are very simple. Everything is done with makeshift capital. But with the seriousness, tenacity, patience, and sincerity of the new Gontor nanny, this effort has been able to revive the spirit of learning in the village community of Gontor. The next program is not only followed by children, adults, also learn in this place. The students are also not limited to the villagers of Gontor, but also the surrounding villagers.

The santri Tarbiyatul Athfal was educated directly by Kiai Ahmad Sahal. Based on mats and coconut leaves, education takes place during the day and night. During the day they learn under the trees in the open, while at night they learn to be illuminated by the shell lamp (coconut shell).

Thanks to the tenacity and tenacity of Kiai Sahal, in the first three years of Gontor santri has reached the number of 300 people. They learn free of charge. In fact, not infrequently caretaker cottage that meet their daily needs. In principle, the main goal of learning in Tarbiyatul Athfal is the awareness of the students towards understanding and the implementation of religious teachings.

At the age of seven, sentry Tarbiyatul Artful has reached 500 sons and daughters. The teaching and learning facilities are inadequate so that they are studied in people's homes and some are still in the open under the trees. The determination to make the building for the classroom is getting stronger, but the fund does not exist. Because during the first ten years students are free of charge. To meet the needs of development funds was formed "Anshar Gontor". They are the ones who are in charge of funding all over Java. In addition, the students in the cottage are also involved in making red stones.

Tarbiyatul Artful continues to grow along with the increasing interest of the community to learn. Therefore, after several years of walking, the branches of Tarbyatul Artful were established in the villages around Gontor. The Tarbiyatul Artful madrassas in the villages around Gontor are handled by the cadres who have been prepared in special secera through the cadre courses. Besides assisting the establishment of Madrasah Tarbiyatul Artful madrasahs, the quality of Tarbiyatul Artful in gontor is also enhanced so that the graduates have adequate ability to take part in fostering several branches of Tarbiyatul Artful. For that was opened the advanced ladder named Sullamul Muta'allimin.

Interesting side of early education in Gontor at the beginning of its establishment is this level of education not only for children of early age. People who want to study religion are given space

too, because they are considered still "early" in religious knowledge. The purpose of early education is to provide a basic understanding of religious issues. In the present development, the endeavor of Gontor is in line with the national standard of Early Childhood Education (PAUD) which provides the foundation for: 1) conducting educational stimuli to assist physical and spiritual growth and development, in accordance with the level of child development achievement; 2) optimizing the development of children holistically and integratively; 3) preparing for the formation of attitudes, knowledge, and skills of children (Permendikbud Number 137 Year 2014).

Opening Further Education through Sullamu Al-Muta'allimin

The rapid development of Tarbiyatul Athfal gave birth to the idea of a new Gontor nanny to open a further education. In addition, the high interest of the community to obtain further education, so that in 1932 caretaker Pondok Gontor opened an advanced program called "Sullamul Muta'allimin".

At this level the students are taught more deeply and broadly in the subject of jurisprudence, hadith, tafsir, translation of the Qur'an, how to make speeches, how to discuss a problem, also given a little provision to become a teacher in the form of psychology and science education. In addition they are also taught skills, arts, sports, movement scouting, and others. Extra curricular activities received extraordinary attention from the custodian of the cottage, so after three years of establishment Sullamul Muta'allimin has also established various movements and ranks of youth, among others:

1. Tarbiyatul Ikhwan (youth organization)
2. Tarbiyatul Mar'ah (Youth Organization)
3. Muballighin (Organization of the Da'wah)
4. Bintang Islam (Scout Movement)
5. Ri-Ba-Ta, namely Riyadlatul badaniyah Tarbiyatul Athfal (Sports Organization)
6. Miftahussa'adah with "Mardi Perfection"
7. Sound Art Club, and
8. Theater club

At this stage the efforts of the custodian of Pondok to evoke the passion of the people of Gontor and surrounding areas already seem to bear fruit. Madrasahs that became branches of Tarbiyatul Athfal have been established in the villages around Gontor. Students and alumni of Tarbiyatul Athfal and Sullamul Muta'allimin become the backbone of learning process in madrasahs. Given the many madrasahs Tarbiyatul Athfal that has been opened, then formed a container that combines the entire Tarbiyatul Artful, namely Taman Perguruan Islam (TPI), led directly by Kiai Sahal. By the age of 10 years of reopening Gontor, TPI has had more than 1000 students.

The opening of Sullamu Al-Muta'allimin can be seen from the perspective of organizational change. It seems that Kiai Sahal wants the events of Gontor Lama setback not repeated in the New Gontor era. So that planned change must be done. Benefits to be gained from planned

change are enhancement of the organization's ability to adapt to the environment, and changes in the behavior of organizational members (Robbins and Judge, 2013: 580).

Kiai Sahal as leader of Gontor shows itself as an agent of change, which constantly seeks to recognize and improve the organization's future, encouraging, finding, and executing visions (Robbins and Judge, 2013: 580).

Preparing Prospective Educators through Kulliyatu Al-Mu'allimin Al Islamiyah

The presence of Tarbiyatul Artful and Sullamul Muta'allimin bring a positive impact on the interest of community learning. Educational programs in TA are flourishing. If at first Tarbiyatul Athfal only started by collecting village children and teaching them to bathe and clean themselves and how to dress to cover their nakedness, then in a decade kemuadian this institution has managed to print the cadres of Islam and muballigh at the village level scattered around Gontor. Through them the name Gontor became better known to the public.

After K.H Imam Zarkasyi returned from studying at various pesantrens and educational institutions in Java and Sumatra in 1935, further strengthening the New Gontor. This new energy generates the idea of developing a more advanced education, namely the need for junior and senior secondary education. So on the anniversary of the 10th Anniversary of Pondok Gontor on December 19, 1936, the opening of a new junior secondary and senior secondary education program called Kulliyatul Mu'allimin al-Islamiyah (KMI) or Islamic Teachers School was initiated. The new education 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 of this also sparked a new name for Pondok Gontor this revived, the cottage sparked a new name for Pondok Gontor is revived, namely Pondok modern Darussalam Gontor. This name is a community name which is then attached to the hut Gontor whose real name is Darussalam, which means Kampong Dalai.

Kulliyatul mu'allimin al-islamiyah (KMI) is an Islamic teacher education school whose model is similar to Noormal Islam School in Padang Panjang; where Mr. Zarkasyi went through his secondary education. This model is then integrated with the pesantern cottage education model, where the religious lesson, as taught in some pesantrens in general, is taught in the classes. But at the same time the santri live in the dormitory by maintaining the atmosphere and the life spirit of the pesantren. The education process lasts for 24 hours. Religious and general lessons are given in a balanced way over a 6-year period. Skill education, arts, sports, orgnisasi, and others are part of the life of the santri.

In the first year of opening of this program, the public welcome has not been satisfactory. Not even a bit of criticism and ridicule addressed to the new program implemented by Gontor. Such education system is applied by Gontor is still very strange. Classical learning system, the use of certain books that are not commonly used in pesantren, giving general lessons, teachers and students wearing trousers and ties. Similarly, the use of Arabic, English, and even Dutch, when it is still considered taboo. Because Arabic is the language of Islam while English and Dutch language is the language of the disbelievers.

The foreignness of this new education system caused a decline in the number of santri Gontor at that time. Sentry Gontor previously amounted to hundreds now only 16 people. This situation does not discourage Kiai Sahal and Kiai Zarkasyi. Under such circumstances Kiai Zarkasyi was determined and said: "Even if only one of these sixteen people is left, the program will still be

run to completion, but that one is the one that will manifest ten, one hundred to one thousand". One day Kiai Zarkasyi once said: "If I cannot teach in this way, I will teach with a pen". Kiai Sahal also unhesitatingly prayed: "O God, if I would have seen the carcass of my Pondok, call me first in your presence to account for this matter".

Consistency is high and the intention because God began to show results in the second year, which began to arrive the students from Kalimantan, Sumatra and from various corners to the Java. Finally, after three years of running, the gontor hut was flooded by santri from different cities and islands with different levels of knowledge. There are already good knowledge of religion but weak in general knowledge and some are otherwise. To solve this problem a special class was opened to accommodate them, namely *Voorklas* or the introductory class.

After a three-year journey, the lesson had to be improved, then a higher level was named *Bovenbow*. The increasing number of santri and the opening of this new class creates a new problem, namely the limited number of teachers. Under these conditions it is not uncommon Kiai Zarkasyi to teach 2 classes in 1 hour lesson. But in the fifth year came a young teacher named R. Muin who is able to speak Dutch. R. Muin is then handed over to teach dutch language for upper or fourth grade students. After five years of development, the level of education in KMI is as follows: *Onderbow* Program, 3 years long study and 2 years old *bovenbow* program.

The opening of KMI spearheaded by Kiai Sahal and Kiai Zarkasyi illustrates the dynamics of organizational change that is not small. Approaches and learning materials provided cause resistance from the community. Findings in organizational behavior research show that any change will bring polarization to members of the organization, as well as stakeholders. Negative response to change will lead to ignorance and even resistance to the idea of change. Positive responses are the result of leadership openness, open discussion, or debate (if necessary) about change ideas (Robbins and Judge, 2013: 581). With high consistency, Kiai Sahal and Kiai Zarkasyi able to get out of the pressure and resistance due to the opening of KMI.

D. Proliferation of PM Gontor

The treasury of cultural studies introduces us to artefacts, the material traces, speeches, and habits of a community history. Modern cottage gontor has shown these traces in its long journey. Pondok tegen, old gontor, until the new gontor is a very clear material traces. Currently, these traces are becoming bigger as "pesantren-based corporations" where the cottage has 17 branches in Indonesia. A phenomenon of expansion of educational institutions in Indonesia.

Institutional expansion in the form of opening branches in some areas now has produced 17 branches, namely:

Pondok Modern Darussalam Gontor 2. Located in Desa Madu Sari, Siman Sub-district, Ponorogo Regency on an area of approximately 10 Ha, which began construction on 15 November 1995.

Modern Pondok Darul Ma'rifat Gontor 3. Located in Sumbercangkring, Gurah, Kediri, which stands on 6.5 Ha of land. Wakaf land from H. Ridwan (late) on the initiative of Drs. H. Kafrawi Ridwan, M.A, one of his sons. Pioneered in 1988 by alumni gontor from Kediri. The term Makrifat is short for Ridwan and Fatimah. After being represented to Pondok Modern Darussalam Gontor on December 11, 1993 turned into Darul Ma'rifat.

Pondok Modern Darussalam Gontor Putri 1. Located in Sambirejo Village Kec. Mantingan Kab. Ngawi on an area of 6 Ha. Santriwati activities directed at the formation of female Muslim figures, sholihah and all-round women.

Pondok Modern Darussalam Gontor Putri 2. Opened since 1997 but still merged with Gontor Putri 1 campus. In 2001 has been built Gontor Putri 2 campus in the west of Gontor Putri 1 campus, on a land area of 6 Ha.

Pondok Modern Darussalam Gontor Princess 3. Located in Karangbanyu Village, Kec. Widodaren, Kab. Ngawi on an area of 11 Ha. Established in order to anticipate the spike in the number of students in Gontor Putri 1 from year to year.

Pondok Modern Darussalam Gontor Putri 4. Located in Lamomea Village, Kec. Konda, Kab. Konawe Selatan, Southeast Sulawesi on a land of 193,550 m². Opened for the interest of the people of Southeast Sulawesi to include their children in Pondok Modern Gontor VII and hope of opening Pondok Putri in the area, beside to continue the mission of Gontor Putri 1. The activity of cottage development started in early March 2004 under the supervision of H. Noor Syahid, S.Ag. From 1 July to 31 August 2004 begins registration of new students.

Pondok Modern Darussalam Gontor Princess 5. Located in bobosan, Kemiri, Kandangan, Kediri, East Java on a land area of 5.5 ha which is a waqf of Hj. Halimah on 5 September 2006 along with 3 housing units.

Pondok Modern Darussalam Gontor Princess 6. This cottage is located in the village of Tokorondo, kec. Coastal Poso Kab. Central Sulawesi with an area of 32 ha. The first stone laying was done by Susilo Bambang Yudhoyono on 1 May 2007 and officially opened by the vice president Yusuf Kalla. Currently, Gontor putrid 6 has a capacity of 750 santriwati and raised by Ustadz H. Abdul Fattah, S.Th.I.

Modern Pondok Darul Muttaqin Gontor 5. Located in Banyuwangi, is an educational institution of Islam that has been represented, on 17 June 1990, by showing the modern cottage gontor Ponorogo as nadzir responsible for sustainability and development in accordance with the ideals and wakat family wakif. Their ideal is for Darul Muttaqin to be a qualified Islamic educational institution, a center for scientific development, and a place of mercy and struggle to uphold God's word.

Modern Pondok Darul Qiyam Gontor 6. Darul Qiyam is a branch of Darussalam gontor hut located in Gadingsari hamlet, Mangunsari Village, Kec. Sawangan Kab. Magelang. The institute stems from an offer to the modern cottage gontor to manage the wakaf land and some buildings of Qoyumi Kafrawi's mother in February 1999. The land is 2.3 ha with 1 mosque and 1 house unit.

Modern Cottage Riyadhatul Mujahideen Gontor 7. It is the seventh branch of the modern cottage Darussalam gontor, located in the village of Pudahoa kec. Landono kab. Kendari Sulawesi Tenggara. Land provided by Kendari level II government of approximately 1000 ha, as a form of cooperation with the government of Southeast Sulawesi I level.

Pondok Modern Darussalam Gontor 8. The cottage is taken by Ustadz Bambang Nurcholis is located in the village of Labuhan Ratu VI Kec. Labuhan Ratu Kab. East Lampung. Inaugurated by Head of PMDG and Metro Police Inspector General Firman Gani on February 12, 2005.

Pondok Modern Darussalam Gontor 9. This cottage is located in the hamlet of Pang lima Kabu in the village of Tajimalela Kec. Kakinada, South Lampung on an area of 11.5 ha which is a waqf of David Yusuf and Ibrahim Suleiman.

Modern Cottage Darul Amin Gontor 10. As a form of active participation of modern cottage Darussalam gontor post earthquake and tsunami waves that hit Nangroh Aceh Darussalam, gontor set up its tenth branch on the veranda of mecca Aceh, on the ground 10.1 ha which is a wakaf H. Muhammad Amis Utsman area of 3 ha and own purchase .

Pondok Modern Darussalam Gontor 11. Located in Sulit Air, Solok, West Sumatra which was pioneered early January 2009 and officially opened on 8 July 2010 by the leadership of PMDG and Regent of Solok. Currently headed by nanny deputy, Ustadz Bambang Nurcholis, S.H.I.

Pondok Modern Darussalam Gontor 12. Located in Parit Culun, Muara Sabak Barat, Tantung Jabung Timur, Jambi. Started with marked placement of the first stone on 10 November 2009 by the head of PMDG and the Regent of Tanjung Jabung East, on a land area of 8 ha. This cottage is taken care of by Ustadz Tsalis Masruhin, S.Th.I.

Modern Pond Ittihadul Ummah Gontor 13. Located in the village of Tokorondo, Kec. Poso Pesisir, Kab. Poso, Central Sulawesi, occupies an area of 32 ha. This cottage is supported by Ustadz Cecep Sobar Rahmat, S.Th.I.

The expansion of PM Gontor to various regions in Indonesia further confirms Gontor's position as the largest pesantren in Indonesia, even resembling a pesantren corporation (Syahrul, 2015).

F. Construction of Organizational Culture of PM Gontor

Achievements of PM Gontor to become the largest Pesantren in Indonesia today, is an accumulation of the birth in Tegalsari, start a change in the era of Old Gontor, the development period in the era of New Gontor, until the current expansion. Tegalsari inherited ideas and ideals about the responsibility of advancing Muslims and achieving the blessings of Allah SWT. The old gontor teaches the necessity of making changes, the ability to survive, and prepare the generation. New Gontor teaches the importance of setting up institutions with broad reach and long-term dimension. Gontor's history continuum line shapes the building of PM Gontor organization culture as shown below.

Picture 1. Organization Culture of PM Gontor

DIMENSION	KONTENT
Ideas and Ideal	Tanggung jawab memajukan umat Islam dan mencari ridho Allah SWT
Strategy	Pendirian lembaga pesantren (Awal) dan Ekspansi (saat ini)
Shared Value	Panca Jiwa : 1. Jiwa Keikhlasan 2. Jiwa Kesederhanaan 3. Jiwa Berdikari

	4. Jiwa Ukhuwah Islamiyah 5. Jiwa Bebas
Artifacts	Produk : lulusan, layanan yang tercermin dalam panca jangka, yakni : 1. Pendidikan dan pengajaran 2. Kaderisasi 3. Pergedungan 4. Chizanatullah 5. KesejahteraanKeluargaPondok

The picture above shows the organizational culture content in PM Gontor, imbued by all levels of the organization, introduced to new santri, socialized through various media. In line with Schein (2010: 18) that the content of a culture is the ability to survive, growth, and adaptation to the environment. Next is the internal integration that makes it possible to adapt and learn. The phases passed by PM Gontor cement the building of PM Gontor organization culture.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results and discussion of the above research, the conclusions that can be drawn from this study are: 1) PM Gontor built on Tegalsari ideas and ideals that is the responsibility of advancing Muslims and seeking the blessings of AllahSWT; 2) Start the movement of change through the establishment of Gontor Lama; 3) Inculcating shared values in the New Gontor era; 4) Grounding shared values through tiered education; 4) Widening the wings of the organization through the opening of Gontor branches in various regions in Indonesia.

As a result of this research, suggestions may be proposed: 1) Need to develop Gontor's ideas through a more open and adaptive curriculum for the latest developments in education; 2) to the leaders of educational institutions in order to promote the spirit of publicity and professionalism in managing educational institutions; 3) educational institutions need to formulate large designs of institutional development with a strong vision and sustainable program; 4) educational institutions improve the organizational culture so that more 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.

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