

Management and Organizational Culture of Pesantren in Java: Analysis of Ethnography and Institutional Image

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Abstract

The objective of this research is to uncover the management model and organizational culture of pesantren (Islamic boarding schools) in Java. The study is based on ethnographic categories, namely urban and rural Islamic boarding schools, institutional system image categories, namely modern and traditional Islamic boarding schools. The research methodology involves library research for data sources and collection, and qualitative research for data analysis. The aim of using Lucia Mudiningtias' (2022) Islamic Boarding School Integration Management theory is to analyse internal capability indicators, such as finance, human resources, and organisational professionalism. Additionally, Muhammad Thoyib's (2018) theory of Contemporary Multicultural Islamic Education is used to analyse external capabilities, including community relations and the degree of nationalism. This research draws two conclusions, including: 1) Urban, rural, modern and traditional Islamic boarding schools in Java have the potential to improve and develop finances, risk management, cooperatives, work ethic, and increase the competence of educational staff; and 2) The text discusses urban, rural, modern, and traditional Islamic boarding schools in Java, focusing on their interaction with local communities, decision-making inefficiencies, cases of *istiqamah-qanā'ah* in work, and the lack of career paths for teaching staff. Additionally, external elements such as the community can be involved, and teaching staff can be delegated to various educational and social services in the surrounding community. Annual periodic training, managerial counseling, and human resource empowerment for *ustadz* and *ustadzah* can also be implemented.

Keywords: Management of Islamic Boarding Schools and Integration; Contemporary Multicultural Islamic School; Organizational Culture; Pesantren; Institutional Image

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Introduction

Pesantren (Islamic Boarding School), one of the oldest educational institutions in Indonesia, has played a significant role in the spread of Islam. However, it cannot be denied that it also contributes to social stratification. According to the Ministry of Religious Affairs of the Republic of Indonesia, there are 21,582 Islamic boarding schools on the island of Java (DKI Jakarta 102, West Java 8,343, Central Java 3,787, DI Yogyakarta 319, East Java 4,452 and Banten 4,579) out of 26,975 Islamic boarding schools throughout Indonesia. Non-governmental Islamic educational institutions, such as Islamic boarding schools, must strengthen their management and organizational culture to fulfil their role in Indonesian society.

Despite the availability of Indonesian human resources, these institutions face obstacles. Ramdhansyah (2021) identifies several limitations in managing educational costs, an imbalance in the number of students and caregivers (Khusumadewi, 2021), and weak professional values and culture in managing human resources among traditional and rural Islamic boarding schools (Fitrianita et.al., 2020). These are significant shortcomings and obstacles that need to be addressed.

Urban and rural Islamic boarding schools in the ethnographic category have distinct reasons for their existence. Urban Islamic boarding schools prioritize harmony between general truths and *rahmatan li al-'Ālamīn*, including knowledge, attitudes, and behaviour (Triyani et.al.,

2019). However, they face obstacles such as limited ability to innovate and negotiate values in the context of a *blended learning system* (Zamhari et.al., 2021). Rural Islamic boarding schools that prioritize community involvement in social-religious activities, fund social activities and programs by revitalizing Islamic philanthropy schemes, and provide access to learning for students from economically disadvantaged families (Latief, 2012) face the challenge of weak integrated program management (Wahyudin et.al., 2015), limited facilities and infrastructure, such as electricity (Mungkin et.al., 2020), and unequal teacher-student ratios (Ridwan, 2022). The two types of Islamic boarding schools in Indonesia tend to adapt to each other as education modernises (Erihadiana et.al., 2018). This includes the introduction of a modern school system, the inclusion of non-religious subjects in their curriculum, and the integration of their dynamics into the national education system. This is a form of contemporary Islamic development (Isbah, 2020).

Islamic boarding schools must have the necessary internal capabilities to function as educational institutions that prepare and cultivate superior generations in the latest aspects of knowledge based on faith and piety. As private institutions with independent operations, they generally require creative and fair funding based on Islamic values. Islamic boarding schools, both urban and rural, face financial constraints and weaknesses in risk management (Ekaningsih et.al., 2022). The cooperatives' efficiency and sustainability are also analyzed, and potential improvements are identified (Uula, 2022). Additionally, there is limited information and dissemination of financial reports based on systematic Islamic boarding school accounting guidelines (Zulfahmi et.al., 2023). *Salafiyah* (traditional) and *Khalafiyah* (modern) Islamic boarding schools, also face human resource constraints. These include development, training, and career analysis for educators (Rohmatet.al., 2023), as well as maintaining a high work ethic and increasing the competence of educational staff. Leadership support is also crucial (Rifa'i, 2022). Heterogeneous Islamic boarding schools in Java should prioritize quality orientation and evaluation monitoring to improve organizational professionalism. It is important to develop integration between culture and organizational efficiency as well (Prasetyo, 2022). Guidelines or general views are required to address the differences in institutional image categories between modern Islamic boarding schools (*Khalafiyah*) and traditional Islamic boarding schools (*Salafiyah*) with their respective characteristics. This includes the formulation of internal capabilities such as finance, human resources, and organizational professionalism (Rahmah et.al., 2022) to build a healthy and ideal management and organizational culture for Islamic boarding schools.

Islamic boarding schools must have sufficient external capabilities to indirectly promote the moral nobility of the Indonesian nation and state. This requirement should be supported by the school's interaction with the surrounding local community, based on legal, religious, and psychological reasons (Machsun, 2019). Additionally, the school should be open to the participation of the local community in the cooperation and management of program activities (Mustiningsih et.al., 2019). Setiawan's (2020) research suggests that Islamic boarding schools follow a communal culture. Decision-making processes in these schools are slow, and students are treated based on emotional bonds, inner supervision, and responsibility linked to true brotherhood. The schools prioritize working with *istiqamah-qanā'ah* over pursuing a career path (Setiawan, 2020). This confirms the organizational culture of traditional and rural Islamic boarding schools, while modern and urban Islamic boarding schools tend to have more systematic and structured characteristics. The external capabilities of Islamic boarding schools, including community relations and degree of nationalism, are unevenly distributed across different ethnographic categories such as urban and rural Islamic boarding schools, as well as modern and traditional ones. Therefore, it is important to formulate this aspect fairly in order to produce general views or guidelines for external capabilities in this research paper.

Method

This study is a qualitative-library research that applies two theories: the Islamic Boarding School Integration Management theory by Lucia Mudiningtias (2022) and the Contemporary Multicultural Islami Education theory by Muhammad Thoyib (2018).

Internal capabilities (finance, human resources and organisational professionalism)

The Islamic Boarding School Integration Management theory proposed by Lucia Mudiningtias (2022) will be used to analyse internal capabilities related to finance, human resources, and organizational professionalism (Prasetyo, 2022). The theory aims to understand the activities involved in planning, organizing, and evaluating. The analysis procedure for this theory consists of three stages. *Firstly*, planning the integration of the national curriculum and the Islamic boarding school curriculum is carried out to improve the quality of graduates. This is done through a process of analysis, preparation of programme plans, socialisation, financing and documentation using a bottom-up-top-down approach or top-down-bottom-up in the context of changing the management paradigm. *Secondly*, the integration of the Islamic boarding school curriculum and the national curriculum is implemented to improve the quality of graduates. This is achieved through socialisation plans, programme plans, technical plans, implementation, monitoring, and supervision using a bottom-up-top-down approach to achieve educational goals and improve the quality of educational outcomes. *Thirdly*, learning evaluation is conducted through self-evaluation, internal audit of educational programme quality, evaluation of teachers' competence, management review meetings, and external audit of educational programme quality.

External Capabilities (Public Relations and Degree of Nationalism).

These capabilities are based on the theory of contemporary multicultural Islamic education promoted by Muhammad Thoyib (2018). The theory focuses on two aspects: significant contributions to the issue of multiculturalism and national and international cooperation networks in the preservation and development of social life and peace (Thoyyib, 2018). The analytical procedure of this theory comprises two stages. *Firstly*, a policy of efforts to maintain peace and reduce conflict among all multicultural elements in a preventive manner. *Secondly*, a policy of efforts to realize a harmonious social order in society based on collective awareness in a persuasive manner (Thoyyib, 2018).

Results and Discussion

Ethnographic Category Reading and Conclusion

It is recommended that urban Islamic boarding schools adopt an internal capability approach that addresses the dominant constraints and weaknesses, such as finance and risk management, which are often not optimally implemented. The finance problem assumes that not all urban Islamic boarding schools possess Islamic financial literacy or apply fintech, which could significantly impact the financial inclusion of MSMEs in Islamic boarding schools (Anah et.al., 2020). The risk management problem arises from the lack of implementation of ISO 31000, including the identification of administrative risks, loss of goods, and data management in low, medium, high, and extreme categories (Sudarsono et.al., 2020). Financial problems and risk management in urban Islamic boarding schools can be addressed by applying three analytical steps in the theory of 'Islamic boarding school integration management'. The first step is financial planning and risk management in the integration of the national curriculum and the Islamic boarding school curriculum, which is oriented towards the quality of graduates with a bottom-up-top-down approach in the context of a management paradigm, which are the basic actions to be taken at this early stage. Policies related to financial aspects and risk management can be developed by mapping the situation, needs, mission, and vision of the Islamic boarding school and its higher programmes based on real conditions in the field. The second stage

involves implementing expenditures and integrating the Islamic boarding school curriculum with the national curriculum. This aims to improve educational outcomes through socialisation of plans, program plans, technical plans, implementation, monitoring, and supervision using a bottom-up-top-down approach. The third stage involves financial evaluation and risk management in learning. This is achieved through self-evaluation, internal audit of educational programme quality, teacher competency evaluation, management review meetings, and external audit of educational programme quality.

Rural Islamic boarding schools should adopt an internal capability approach that targets the dominant constraints and weaknesses. This approach should focus on two aspects: The text discusses two main issues: firstly, the analysis of the efficiency level and potential for improving non-sustainable cooperatives, and secondly, the limited information and socialization of financial preparation and presentation based on systematic Islamic boarding school accounting guidelines. The issue of efficiency and the potential for enhancing the sustainability of rural Islamic boarding school cooperatives stems from the ineffectiveness and lack of integration across various stages, including outreach programs, training, mentoring, monitoring, evaluation, expanding market access, and partnerships (Sulaiman et.al., 2020). The limited information and socialization of financial preparation and presentation based on Islamic boarding school accounting guidelines in rural Islamic boarding schools has been identified as the cause of not having an accounting information system. This is due to the fact that it not only follows the stages from generation to generation based on the principle of trust in its operational activities, but also does not follow standard written procedures alone (Fitri et.al., 2023). The sustainable improvement of cooperatives and the financial presentation of rural Islamic boarding schools can be achieved through a three-stage analysis based on the theory of Islamic boarding school integration management. The initial step involves planning for the integration of cooperatives and Islamic boarding school finance. This integration should be oriented towards meeting the quality needs of students. To achieve this, an analysis process should be carried out, plans for cooperative and financial needs should be prepared, and socialization, financing, and documentation should be done using a top-down-bottom-up approach. This should be done in the context of the management paradigm's doctrinalization. This step was taken because feudalism and oligarchy own capital in the context of cooperatives and Islamic boarding school finances that are independent. The elites involved include core caregivers, their families, policy makers who are also senior ustadh or ustadhah, and local 'elder' figures in Islamic boarding schools. The second stage involves implementing cooperative and financial integration by socialising plans, program plans, technical plans, implementation, monitoring and supervision using a bottom-up-top-down approach. This will improve the quality of educational outcomes. The action is based on field technicalities, with objects and subjects revolving around real engineering processes at the grassroots level, making a bottom-up-top-down approach necessary. The third stage involves evaluating the finances of cooperatives and Islamic boarding schools through self-evaluation, internal audits of cash and goods inflows, assessing the competence of cooperative treasurers and employees, conducting management review meetings, and external audits of service quality to support learning.

Urban Islamic boarding schools must have the ability to apply external capabilities to indirectly maintain the morality of the Indonesian nation and state. This includes being open to the participation of the local community in the cooperation and management of work programmes. The issue of interaction between Islamic boarding schools and local communities can be attributed to the lack of communication initiated by the schools with the surrounding community (Junaedi et.al., 2020). This includes making public decisions, implementing and using Islamic boarding school programmes, and evaluating programmes that have direct contact with the community. To address this issue, it is important for the schools to improve their communication with the community. The argument is based on the idea that the communication and interaction skills of various stakeholders in Islamic boarding schools are influenced by the peculiarities of indigenous

habits that originate from a sectoral social environment. Therefore, achieving a psychological-internal symbiosis of mutualism between the two parties is considered difficult to achieve (Rohmansyah, 2022). Contemporary multicultural Islamic educational theory can address the problem of the degree of openness of interaction through two levels of analysis. The initial phase involves a peacekeeping policy that can be executed with the involvement of students in 'community service' or 'mutual cooperation' in public spaces. This includes cleaning rivers, roads, and bridges, volunteering at weddings, distributing daily and weekly teachers, teaching the Koran in various TPQs (Alquran Education Parks), distributing preachers to various mosques regularly for Friday prayers, or teaching mothers to read the Koran. Reducing conflicts among multicultural elements is an important aspect of this analysis and context stage. This can be achieved through formal harmony movements, such as distributing zakat fitrah and sacrificial meat to external elements of religion and ethnicity, displaying students' artistic creations in mosques on Islamic holidays, and involving local communities in annual Islamic boarding school events, such as graduation ceremonies and Urban Islamic Boarding School Birthdays. The second stage involves implementing policies to achieve a harmonious social order in society. This can be achieved through the participation of Islamic boarding schools in weekly patrol and exercise activities with local residents. These activities are based on a collective consciousness that is convincing. These two social activities are useful in maintaining brotherhood and security at the *Rukun Tangga* (RT) level (Hilabi et.al., 2021) and in training harmonious individuals (Herdiansyah et.al., 2020). They also serve as an effort to promote healthy living behaviour (Sorena et.al., 2020).

Rural Islamic boarding schools should implement external capabilities to indirectly address the morality of the Indonesian nation and state. This can be achieved through improving school decision-making processes, which currently appear to be slow. The issue of inefficient decision-making in Islamic boarding schools is due to an institutional image that prioritises the parent institution and a persistent focus on self-satisfaction with services provided by the schools. To activate the theory of Contemporary Multicultural Islamic Education, policies for peacekeeping efforts can be improved through scheduled information interactions to ensure the smooth operation of the organization (Nazoriyah et.al., 2022). The planned interaction can take the form of a fortnightly routine report from the headteacher and deputy headteacher to the Islamic boarding school management. The implementation of this action may result in a new, more formal and bureaucratic organisational culture, aimed at anticipating and adapting to the various dynamics that currently exist and will emerge in the school environment under the auspices of Islamic boarding schools. To achieve a harmonious social order in society, external elements such as the school committee, community figures, and Islamic boarding school leaders should be involved in annual meetings. This action creates collective awareness and a persuasive attitude based on an ethic of caring. It also creates a conducive learning environment with community support, enabling speed and accuracy in the school's strategic decision-making regarding community relations with the local population.

Reading and Completing Image Categories of the Institutional System

To improve the institutional system of Khalafiyah (modern) Islamic boarding schools, it is necessary to apply an internal capability approach that addresses the dominant constraints and weaknesses. This includes maintaining a high work ethic, increasing the competence of educational staff, and providing leadership support. Maintaining a high work ethic in modern Islamic boarding schools is a challenging issue that can be traced back to two root causes: Firstly, the small number of students reflects the lack of trust from the community, resulting in daily learning activities having a purely formal nuance for all Islamic boarding school employees (Mahatika et.al., 2022). Secondly, the leadership example (Fikriyati, 2019) is also a contributing factor. The issue of staff competence in modern Islamic boarding schools, including representatives, administrative officers, laboratory assistants, librarians, extracurricular trainers, security officers, and cooks, stems from a lack of access to diverse knowledge and

practices on an annual basis. Additionally, there is a lack of educational scholarships, training, and courses, including first and second level courses funded by the Islamic boarding school itself. Furthermore, there is no weekly administrative evaluation of staffing (Rosdianawati et.al., 2022). The issue of leadership support for the interests of Islamic boarding schools is primarily determined by the degree to which a kyai is aligned with the development focus of the school and the environmental conditions of the surrounding community (Umam, 2020). These three issues can be analysed using the Islamic boarding school integration management theory, which consists of three stages. The initial step involves planning for the integration of work ethics, enhancing the competence of educational staff, and receiving leadership support to improve student quality. This is followed by an analysis process, preparation of program plans, socialization of funding, and documentation using a top-down-bottom-up approach to strengthen the management paradigm. This approach is based on the objective and authoritative nature of the upper-level parties over the lower-level parties. The second stage involves integrating work ethic, enhancing the competence of educational staff, and receiving leadership support. The goal is to improve student quality through a series of activities, including socializing plans, program plans, technical plans, implementation, monitoring, and supervision. This approach maintains the neutrality of democratic evaluation and assessment. The third stage involves evaluating the organizational culture in terms of integrating work ethics, increasing the competence of educational staff, and supporting leadership. This is accomplished through self-evaluation, internal audits of management and leadership quality, evaluation of the competence of educational staff, management review meetings, and external audits of the quality image of the organizational culture. External audits can be based on questionnaires from students' parents, observations of the local community's views, media reports, and relevant government opinions, ranging from community association leaders to sub-districts.

Salafiyah Islamic boarding schools should implement an internal capability approach to address general constraints and weaknesses. This can be achieved by focusing on developing, training, and analyzing the careers of their educators, which include ustadz, ustadzah, teachers, and/or lecturers. Career development and training for educators should focus on improving their bilingual Arabic and English language skills, including TOAFL and TOEFL proficiency. Training can be provided through thematic pedagogical seminars and presentations, as well as online courses related to educational media and technology. Coaching for scientific writing and methods for reading or translating the Quran are also available. Problems with developing, training, and analysing the careers of educators in *Salafiyah* (traditional) Islamic boarding schools often arise from a lack of identification of competitive competency needs that are adaptive to current developments and limited access to new and updated information related to channeling useful values to broader interests. These issues can be analysed by applying Islamic boarding school integration management theory in several stages. The first step is to plan the integration of development, training, and career analysis for teaching staff to enhance the quality of graduates. This can be achieved through analysis processes, program plan preparation, financing socialization, and documentation using a top-down-bottom-up approach. The aim is to strengthen the management paradigm. This approach is based on the authority of Islamic boarding school ideals held by individuals such as kyai, heads of education units, kyai families, and/or elders in the Islamic boarding school. The second stage involves implementing development, training, and career analysis for educators to improve the quality of graduates. This is achieved through socialising plans, program plans, technical plans, implementation, monitoring, and supervision using a bottom-up and top-down approach. The objective is to improve the quality of educational outcomes. This approach is based on the technical expertise of educators in the field. Their role in implementing this approach is informed by their ideas and values, as well as their personal satisfaction with their performance. The third stage involves evaluating the development, training, and career progression of educators. Periodic evaluations of education quality and educator

competency are conducted through self-evaluation, internal audits, management review meetings, and external audits. These evaluations should be conducted every semester or year.

Islamic boarding schools should prioritize the cultivation of *istiqāmah-qanā'ah* as a means of indirectly contributing to the moral development of the Indonesian nation and state. Modern Islamic boarding schools must balance the need for professionalism with the importance of cultivating *istiqāmah-qanā'ah*. This objective should take precedence over a professionalism paradigm that may be perceived as more equitable in terms of religious norms and power relations, but which may also lead to a reduction in the level of *istiqāmah-qanā'ah* when compared to traditional *Salafiyah* Islamic boarding schools. To address the weaknesses of modern Islamic boarding schools, peacekeeping policies can be implemented at the level of teaching and education staff. These policies may include activities such as communal meals and group recitation of the Koran per semester, as well as annual recreational activities. Such activities can help to establish a psychological bond that leads to a commitment to *istiqāmah-qanā'ah*. To achieve a harmonious social order, teaching staff should be delegated to various educational and social services in the surrounding community. Additionally, annual periodic training can be implemented to promote multicultural and multiperspective communication, personal responsibility, and a positive institutional reputation. This will help embed a *qanā'ah* atmosphere and promote a more *istiqāmah* organizational culture.

Salafiyah Islamic boarding schools should implement external measures to indirectly promote the morals of the Indonesian nation and state, without promoting a specific career path. The issue of teaching personnel not pursuing a career due to self-satisfaction with service in Islamic boarding schools and localistic fanaticism is a dilemma that still occurs in several Islamic boarding schools. The theory of 'contemporary multicultural Islamic education' can be activated through preventive measures that reduce conflict. This can be achieved by addressing managerial issues and empowering human resources. Furthermore, providing workshops, handouts, and training in both soft and hard skills for *ustadz* and *ustadzah* can further support these efforts. This policy aims to expand beyond the local Islamic boarding school by providing information and knowledge enrichment facilities for all teachers and educators. The goal is to increase work loyalty and trigger self-improvement.

Conclusion

This research draws two conclusions. Firstly, urban, rural, modern and traditional Islamic boarding schools in Java can improve and develop finances, risk management, cooperatives, work ethic, and increase the competence of educational staff. Secondly, leadership support and career analysis for educators are crucial for planning, implementing and evaluating program quality while maintaining the quality image of organizational culture. Thirdly, this article explores the dynamics of interaction between Islamic boarding schools and local communities in Java, as well as the inefficiency of decision-making within these schools. It also examines cases of *istiqāmah-qanā'ah* in work and the lack of career paths for teaching staff. The article suggests ways to address these issues in urban, rural, modern, and traditional Islamic boarding schools. The text describes several aspects related to student participation in public spaces and the involvement of the community in the school's educational and social services. These aspects include formal harmony movement stages, regular bi-weekly reports by school leaders to Islamic boarding school leaders, delegation of teaching staff to various educational and social services in the surrounding community, annual periodic training, and managerial counselling and human resource empowerment for *ustadz* and *ustadzah*.

The research presents eight findings. The first finding suggests that urban Islamic boarding schools in Java can apply internal capabilities for financial dynamics and risk management. This can be achieved through bottom-up-top-down based planning, implementation of bottom-up-top-down based expenditure, and evaluation of the quality of education programs. The second finding pertains to rural Islamic boarding schools in Java. These schools have dynamics of cooperative

improvement and information-socialization of financial preparation and presentation. To enhance the quality of education results, it is recommended to plan the integration of cooperatives and Islamic boarding school finances, implement bottom-up-top-down integration, and evaluate Islamic boarding school cooperatives and finances for service quality. This will support learning. The third finding, Urban Islamic boarding schools that have dynamic interactions with local communities can apply external capabilities in two stages: the first stage involves student participation in 'service work' or 'mutual cooperation' in public spaces; and the second stage is the formal harmony movement stage. The fourth finding suggests that rural Islamic boarding schools may have inefficient decision-making dynamics. To address this issue, school leaders should provide routine bi-weekly reports to Islamic boarding school leaders and involve external elements such as the School Committee, community leaders, and the leadership of the Islamic boarding school at the annual meeting. The fifth finding, Khalafiyah (modern) Islamic boarding schools can improve the quality of students by maintaining a work ethic, increasing the competence of educational staff, and receiving leadership support. This can be achieved through integrated planning and implementation, as well as evaluating the organizational culture in the context of maintaining a quality image. The sixth finding, Salafiyah Islamic boarding schools, which have dynamic development, training, and career analysis for educators, can address the sixth finding. This can be achieved by planning, implementing, and evaluating the integrated development, training, and career analysis of teaching staff in a top-notch manner, using both top-down and bottom-up approaches. The seventh finding suggests that modern Islamic boarding schools that focus on *istiqāmah-qanā'ah* cases in work and can apply external abilities can be improved through various activities such as eating together per semester, reciting the Koran together per semester, and annual recreation. The institution employs two strategies to embed and preserve a *qanā'ah* atmosphere and foster a stronger organizational culture: 1) delegation of teaching staff to various educational and social services in the surrounding community, and 2) The teaching staff is delegated to various educational and social services in the surrounding community. Annual periodic training is provided to trigger multicultural and multiperspective communication, promoting personal comfort and responsibility for the institution's reputation. This helps embed a *qanā'ah* atmosphere and preserve it into a more *istiqāmah* organizational culture. The eighth finding suggests that traditional Islamic boarding schools, which do not provide career paths for their teaching staff, could benefit from managerial and human resource empowerment. This could include workshops, handouts, and training in both soft and hard skills for *ustadz* and *ustadzah*. It is important to note that any external abilities should be considered when providing this training.

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