Values of Religion and Organizational Culture: Study of Phenomenology in The Context of Prophetic Ontology and Adaptive Culture

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Abstract:

This study examines the concept of appreciating Islamic values in fostering an organizational culture at the Miftahul Ulum Suren Islamic Boarding School (PMUS) Jember, especially in implementing and integrating Islamic values. This study uses adaptive culture theory with qualitative research methods and phenomenological types. The research participants were three Kiai and ustadz in Islamic boarding schools. The interview technique was used to dig up complete data. Data analysis was carried out by data reduction procedures, presentation, and interpretation. This study finds that the institutional culture of pesantren is born out of the theological and philosophical values of the Kiai, which are lived by giving examples (role models), guidance, teaching, training, or using the experiences of the pesantren residents themselves. This culture has implications for the achievements of the pesantren, including the achievement of the prophetic tasks of the pesantren.

Keywords: *Islamic Values, Organizational Culture, Islamic Boarding Schools, Prophetic, Adaptive*

Abstrak:

Kajian ini meneliti konsep penghayatan nilai-nilai Islam dalam membina budaya organisasi di Pondok Pesantren Miftahul Ulum Suren (PMUS) Jember, terutamanya dalam aspek penerapan dan pengintegrasian nilai-nilai Islam. Kajian ini menggunakan teori budaya adaptif dengan kaedah penelitian kualitatif dan jenis fenomenologi. Partisipan peenlitian berjumlah tiga orang yang merupakan kiai dan ustadz di pondok pesantren. Teknik wawancara dipergunakan untuk menggali data yang lengkap. Analisis data dilakukan dengan prosedur reduksi data, penyajian data dan interpretasi data. Kajian ini mendapati bahwa budaya institusi pesantren lahir daripada nilai teologi dan falsafah kiai yang dihayati dengan memberi contoh (suri tauladan), bimbingan, pengajaran, latihan, atau penggunaan pengalaman warga pesantren sendiri. Budaya ini mempunyai implikasi terhadap prestasi pesantren, termasuklah pencapaian tugas profetik pesantren.

Kata Kunci: *Nilai Islam, Budaya Organisasi, Pesantren, Profetik, Adaptif*

INTRODUCTION

This study examines the concept of integrating Islamic values in fostering an organizational culture at Miftahul Ulum Islamic Boarding School, Suren Jember (PMUS). A critical study of the appreciation of Islamic values, for example, is critical to understanding the process of forming the culture of the pesantren institution. It may erode the response that pesantren culture grows and develops through verbalization and normative-doctrinal models. On the other hand, Suhartini's (2016) study illustrates that the appreciation of Islamic values in Islamic boarding schools can be done through value transformation, value trading management, and value trans-internalization. Anam's (2019) study also validated the role of the model *(al-uswah al-hasanah)* as an effective method of appreciating human values.

Empirically, the application of Islamic values in fostering the culture of Islamic boarding schools can form the power of education management. This is as Umiarso & Muhith's (2019) study found that the development of pesantren is carried out through the formation of a strong institutional culture and bound by Islamic values. Hariandi's (2021) study also found that this case is a tradition and personality that must be adhered to in determining institutional behavior. Therefore, institutional culture plays a vital role in determining the style and dynamics of Islamic boarding school education, including competition. Azeem et al., (2021) in their study, have concluded that organizational culture promotes innovation to create strong competitiveness. Also, to improve the performance of human resources, such as the findings of the study of Ferine, et al., (2021) and Trihapsari & Mujahidah (2021).

This can be interpreted that the institutional culture embodies a more unusual pattern of managing a pesantren. This coincides with PMUS, which has mechanization-automating institutional management based on mutually agreed values. The value system is fostered by combining Islamic values with local values (local people) and contemporary values (harmonious new culture). This integration is a form of understanding the future development of pesantren outputs and outcomes. This value system is also the basis for the transformation and behavior of PMUS, starting from students to Kiai.

Interestingly, the fostered PMUS value system does not run away from the revelationistic values of Islamic doctrine (al-Qur'an and al-Hadith) and the books of *as-salaf al-soleh*. In this framework, PMUS unites the local values of the Javanese and Madurese with Islamic values so that it becomes a unified system and part of the self-values of the pesantren residents. Therefore, according to Robbins, if the value system is visible in every behavior, it has become part of the eternal organizational value (Robbins, 2001). This eternal nature then encourages the growth of productive and effective institutional achievements and then realizes the vision and mission of the organization. Thus, it may be said that the value system functions as the identity of organizational (Wagner & Hollenbeck, 2018) members, which coincides with Kondalkar's (2007) view that various values, norms, and perceptions can form togetherness in realizing goals. The value system provides a cognitive understanding of the values and beliefs held by the organization, thus enabling all members of the organization

to think and behave following the organization's goals. This is in line with the findings of Mardiyah's study, which states that organizational culture may be considered an asset or at least it plays a role as a tool for internal integration within the pesantren (Mardiyah, 2012).

In PMUS itself, the value system systematically guides all educational organization members to improve the integrity and commitment of their respective work, although there are still old traditions that are still perpetuated. This phenomenon can be seen in the transformation that occurs in the organization of the pesantren, such as changes in the learning system that is practiced from mastery learning to competency-based learning. From the aspect of the style of institutional management, there are changes from management that only aims to preach *lillah* only to modern management; or the style of education based on traditional institutions to those that are more concerned with quality (Yuliyati, 2020; Farisi, 2021). McShane & Von Glinow (2010) stated that various studies had found a positive relationship between the strength of organizational culture and organizational effectiveness. While the study of Kotter & Heskett (2012), which has analyzed 200 companies, also found a strong relationship between organizational culture and company performance. However, in the context of PMUS, three aspects contribute to the formation of this relationship, namely the cultural content following the institutional environment, the culture has the power to become a belief system (cultlike), and the organizational culture is adaptive.

Therefore, PMUS opens a vast space to foster its effectiveness in realizing its educational aspirations. By fostering and developing a solid value system through an Islamic normative value system, PMUS is spurring educational transformation. In this way, the appreciation of Islamic values produces a common understanding among the pesantren community about appropriate and meaningful behavior. So, if a pesantren wants to preserve its existence, then the acceptable value system or organizational culture needs to be a model for institutional behavior. Through a value system that grows and develops in Islamic boarding schools, he will realize an ideal form of culture that is abstract and is in institutional thought, where the value system lives, grows and develops into the composition of the value system of the pesantren organization.

Based on the statement above, this study focuses on fostering the culture of pesantren institutions based on Islamic values. Therefore, this study tries to answer the question of how is the appreciation of Islamic values informs organizational culture at PMUS?

RESEARCH METHODS

This study uses a qualitative approach in the form of a phenomenological study. Phenomenological studies are a form of approach that emphasizes the experiences experienced by participants related to certain phenomena. This method was chosen so that this study can understand the dynamics of the appreciation of Islamic values in the organizational culture of the pesantren being studied. This study may also try to interpret the reality of this appreciation from the perspective of PMUS residents. Usually, the theory

that appears in a study like this one should not be generalized except to other organizations with the same characteristics as those studied in this study.

The participants as research subjects amounted to 3 people, Kiai, and ustadz in the pesantren. Data mining was carried out using an in-depth interview guide. Data analysis follows qualitative research procedures using data reduction steps, data presentation, and interpretation of the results obtained.

RESULTS AND DISCUSSION
Islamic Boarding School Institutional Culture

Organizational culture in the form of a value system in educational institutions is an entity that is believed and shared. Therefore, it may become a general view amid the social life of educational institutions. The value in this study may be defined as the organization's collective thought program or the organization's collective mental program. Therefore, the value system cannot be seen virtually, but its manifestation can be felt through the attitudes and behavior of the experts. It provides a way of thinking, feeling, and reacting and guides citizens of educational institutions in making decisions or in other activities. In this context, Robbins tends to define a value system or organizational culture as a shared perception held by organizational members or a shared meaning system. Therefore, he is considered a precious role model in the pesantren. Therefore, Armstrong (2019) emphasizes that norms, beliefs, attitudes, and assumptions must be placed as procedures for acting and carrying out various activities in organizations.

Within the pesantren itself, the value system becomes a set of assumptions, beliefs, values , and norms for all members of the pesantren. Therefore, it is logical that he can determine pesantren residents' personal and communal behavior so that he plays a vital role in the development of the pesantren institution. This case exists for several reasons. First, it becomes an identity to the subject in the organization. Second, it is an essential source of stability and continuity for the organization, thus providing a sense of security to its members. Third, it helps new workers interpret the organization's dynamics prevailing. Fourth, it can help stimulate the enthusiasm of workers in carrying out their duties (Nurkholis, 2005).

So it is good if there is an attempt to analyze the elements of organizational culture to understand and look for the twists and turns of the reality of the origin of its existence. In organizational culture, there is a potential that can influence the dynamics of educational institutions (Musaddad, 2021), including Islamic boarding schools, because it has the same distribution of values and beliefs for every member of the organization (Rizqiyah, 2020). This is because organizational culture has several functions. First, culture has a role in laying boundaries. In other words, culture embodies a clear distinction between an organization and its reach. Second, culture brings a sense of identity to the organization's members. Third, culture facilitates the emergence of more substantial commitments than individual interests. Fourth, culture increases the stability of the social system. Based on these functions, culture can become a

social binder that helps unite the organization through the determination of expertise in the actions and attitudes of experts. Culture can form meanings and values that guard and integrate the formation of attitudes and behavior of members of the organization (Harmonis et al., 2021).

Organizational culture also helps to foster understanding between every member of the organization. There are four primary functions of organizational culture: giving members of the organization their own identity, facilitating collective commitment, creating organizational stability, and shaping expert behavior in taking into account their surroundings. These four functions embody the organizational transformation of Islamic boarding schools from traditionalist *(Salaf)* to modern *(Khalaf)* styles. However, organizational culture itself also has a dual-function potential, whether it has a positive function or a negative function. In other words, organizational culture can also be a barrier to change, diversity, and integration.

The dynamics of the organizational environment also affect the realization of organizational culture. A culture considered appropriate at one time may not be appropriate at another. The implication is that organizational culture needs to adapt to social changes constantly. Therefore, Kotter & Heskett suggest adaptive and non-adaptive types of culture; the only culture that can help organizations anticipate and adapt to environmental changes (adaptive) is associated with high performance in the long term. This theory directs organizational culture to be adaptive and innovative following changes in the prevailing environment. The most important thing from the study results in this theory is that in organizations whose culture is adaptive, ideally, managers at all levels of the organization exhibit leadership that is keen on changes in strategy and tactics if necessary to meet the interests of interested parties. When, in organizations whose culture is not adaptive, administrators at all levels of the organization tend to take precautions to protect or promote themselves, their products, or groups.

The difference between adaptive and non-adaptive culture, if mapped out in the form of a schedule, would look like this:

Tabel 1: Adaptive and Non-Adaptive Organizational Culture

	Adaptive Culture	Non-Adaptive Culture
Main Value	Most administrators take great care of their customers, shareholders, and employees. They also highly value people and processes that can create beneficial change (eg, high and low leadership in the management hierarchy).	Most managers are concerned with themselves, their closest work pool, or some of the products (technology) associated with that work pool. They rate an orderly, less risky management process much higher than leadership initiatives
General Behavior	Managers pay close attention to all matters that fall under their responsibility, especially customers, and initiate changes when necessary to fulfill their legitimate interests, although he needs to take some risks	Managers tend to be rather narrow-minded and bureaucratic. As a result, they are less quick to change their strategy to adapt or take advantage of changes in their business environment

Application of Islamic Values in PMUS Adaptive Culture

Integrating Islamic values into the culture of educational organizations (such as pesantren) is an attempt to transform institutions. This effort is carried out to foster a culture in a cognitive framework that contains attitudes, values, behavioral norms, and expectations held by each member of the organization (Greenberg & Barton, 2003). Although the transformation of organizational culture is straightforward to realize, it tends to be perpetuated regardless of the state of the organizational structure; in fact, it often ignores organizational culture that functions or does not function in the structure of organizational life. Therefore, PMUS maintains the stability of the Islamic boarding school tradition that grows and develops rather than the institution's function. One of them is the socio-cultural value closely related to the function of the Islamic boarding school as an educational institution that forms and maintains morals.

The culture in PMUS itself is a set of value systems, assumptions, beliefs, and shared norms that are formed collectively. He guides the attitudes and behavior of pesantren residents so that all pesantren residents have a normative reference to the behavior of educational organizations. In this context, PMUS seeks to live up to Islamic values in the pesantren culture, which refers to the function of education. Therefore, with the inauguration of this educational function, PMUS is more inclined to adapt social transformation by adhering to the framework of Islamic principles (i.e., al-Qur'an and al-Hadith). Kiai and other PMUS members (teachers and students) play an active role in shaping and developing the traditions and culture of the institution. Interestingly, PMUS will carry out ideological stabilization based on religious awareness among the residents within the pesantren if this effort encounters difficulties.

This effort has implications for the dynamics of PMUS in facing the current social transformation. The PMUS theological paradigm accepts differences in developing theological discourses such as al-Asy'ari, al-Maturidi, and Mu'tazillah. In the management of Islamic boarding schools, the values of ideology and theology are closely integrated with the vision and mission of the PMUS institution. PMUS develops pesantren culture as a conscious and designed effort in preparing students to recognize, understand, appreciate and practice Islamic teachings from its primary sources, namely the Koran and al-Hadith. Value fertilization is carried out through guidance, teaching, and training or using the experiences of the pesantren residents themselves. Therefore, Islamic values have underpinned the orientation of PMUS institutional management in the form of sources of value (ontology) and prophetic teachings (axiology).

From another aspect, realizing this design style of values development strengthens the roots of the theological dimensions of PMUS citizens. Their actions continue to be associated with their religious doctrine to form and cultivate self-spirituality. An example of making decisions is through deliberation and consensus following the Islamic doctrine contained in the Koran (Ali Imran verse 159). They also apply the general principles that form the essential elements of the PMUS institution, such as the principle of equality, in the sense that all pesantren residents have the same rights and obligations

under these principles (Surah Ali Imran: 103, al-Maidaah: 48 and QS al -Hujarat: 13), or the principle of social justice to close the social gap between pesantren residents (Surah al-Maidaah: 8).

The actions of PMUS residents are a framework of socio-religious ethical principles that shape the institutional culture. Interestingly, the ethics of PMUS citizens are placed as a milestone in the establishment of a humanist, pluralist, and progressive Islamic boarding school. It is also used to solve problems faced by PMUS residents inside and outside the pesantren's surroundings. They are aware that the culture of the PMUS institution is fostered from the values of Islamic teachings (al-Qur'an and al-Hadith) so that the social life of the PMUS institution continues to be structured by the ethics of the Koran, which can be seen in the attitudes and actions of the pesantren residents. These Islamic values are not only manifested in the form of knowledge; they are also manifested in the mentality and personality of PMUS citizens.

PMUS institutional culture is not shaped in a revolutionary way, but it develops in an evolutionary way rather than knowledge then moves to a level of attitude and action. The fertilization of Islamic values is carried out continuously and continues to form a coherent and eternal character in every PMUS citizen. It is as if all PMUS residents are aware that if they want to live pure values, then these values need to be nurtured to become a part of the attitudes and actions of PMUS citizens now and in the future. Therefore, the culture they foster follows PMUS residents' aspirations so that Islamic normative values support their attitudes and actions. The values they use to foster culture are compatible with themselves so that PMUS citizens are increasingly determined to participate in the movement to fight for these Islamic values.

Interestingly, the appreciation of Islamic values results in belief and awareness about the truth of these values. PMUS residents manifest it in their attitudes and behavior, although they cannot define these values. According to their beliefs, values that come from the highest truth conform to human nature. It is common for PMUS to integrate elements of the institutional mental structure and mystical-transcendental truths to realize the institution's benefits. From the other side, this atmosphere can foster human values such as mutual respect, equality, and simplicity among PMUS members in particular and fellow members of society in general.

This cultural development does not run away from the decisions taken by the Kiai, namely KH. Muhammad Miftahul Hasan, as a process of cultivating and developing Islamic values based on the creed of monotheism. He is also a role model through the attitudes and actions he shows. His simplicity and progressive attitude in interacting with Islamic normative texts, al-Quran, and al-Hadith are among them. He is very bold in reinterpreting the text to adapt it to the context of modern life. Even classical texts such as Kitab 'Uqud al-Lujjain, which is widely used as the legitimacy of gender inequality, are also prohibited from being taught by him, but the book is interpreted according to the spirit of equality between men and women.

Gradually the development of his thoughts and attitudes is incarnated in the PMUS institutional value system. These values are considered measuring sticks containing the truth about the beliefs and behavior of pesantren residents in the future. Interestingly, these values are lived and used in making decisions and building institutions. Likewise, with the implementation of Islamic boarding school educational activities, it cannot be separated from these values. It is used as a method and guides explained in each lesson discussion. This also applies in the original interpretation of the development of knowledge from salaf scholars born in the Middle Ages so that the methodological framework cannot be separated from the discussions of PMUS residents.

In this context, "different views" and "dialogue streams of thought" were created, which developed socio-religious knowledge at PMUS itself. The principle of behavior they use lies in the commitment of PMUS citizens who uphold respect and openness in thinking. One PMUS teacher argued that this behavior developed based on theological arguments (i.e., *al-Amar al-ma'ruf wa an-nahy al-munkar*) and the objective reality of sociology (pesantren as the foundation of Islamic educational institutions that spread Islamic symbols). Above mercy to all groups). From another aspect, PMUS residents seem to have the same belief based on this socio-religious awareness, especially when dealing with the dynamics of the pesantren organization. For them (values), Islam is an integrative spirit between the dimensions of educational institutions (pesantren) and spiritual orientation (divinity).

PMUS residents also try to develop their religious orientation, manifested in their attitudes and life skills. Therefore, the management of the PMUS institution develops according to the cognitive stage of the residents in it. In this context, Islam is not just a spirit. There has been a transformation of the relationship between Islam as a source of value and at the same time as a cognitive source. The implication is that the overall institutional behavior of PMUS citizens is formed based on socio-psychological guidelines and theological (Islamic) values. The principles of knowledge and experience of PMUS residents have shaped the institution's strength, which is continuously combined with the spirit of worshiping God.

Therefore, the Kiai creates a religious atmosphere that has implications for psychology and sociology in managing the PMUS institution. One of them is to develop an institutional environment combined with the values of honesty, mutual respect, modesty, and openness to criticism. He also opens space for PMUS residents to express themselves, develop their talents and interests, and develop their creativity. Kiai is firm and continues to familiarize the management of PMUS educational institutions with a profanity dimension related to transcendental values. The process of connecting this link encourages the dynamics of the PMUS institution to have a horizontal-literalistic relationship but still has a vertical-linear relationship with Islamic values.

Cultivating and developing institutional attitudes and behavior based on Islamic values (a form of theological commitment based on *aqidah* and faith) has become the most significant decision of the Kiai. The main fundamental

objective carried out by the Kiai is none other than to realize the vision and mission of the PMUS institution. He formed a tradition of attitude and behavior significantly when transforming the institutional system so that PMUS residents could imitate his methodological framework of thought, attitude, and behavior. Interestingly, these values are usually maintained and transmitted through reading rather than the Kiai to the residents of the pesantren. One of the teachers at PMUS confirmed that the readings carried out by the Kiai carried the intention of forming values.

However, the Kiai himself firmly stated that the formation of institutional culture was still oriented towards forming the mentality and morals of PMUS citizens. Therefore, the Kiai fosters an institutional, cultural framework with Islamic values such as monotheism (al-Ikhlas verses 1-4), noble ethics or morals (al-Baqarah verse 177), the value of honesty (at-Taubah verse 119), responsibility (al-Muddaththir verse 38), and the value of respecting laws and regulations (al-Nisa verse 59). The Kiai is very serious about directing PMUS residents to practice self-confidence based on normative ontologies (*nas* al-Quran and al-Hadith). Usually, pesantren education activities such as religious guidance, teaching, vocational skills training, and the use of experience are directed to the cultural development of the PMUS institution. The final goal that the Kiai wants to realize is the transformation of PMUS people towards perfection as servants and caliphs of Allah.

Kiai himself positioned himself as a two-dimensional leader; he orients his thoughts, attitudes, and actions in the form of managing Islamic boarding schools in the dimensions of the world and the hereafter (Muali et al., 2021). This means that the Kiai brings the worldly dimension into the hereafter (divinity) dimension so that the culture of the PMUS institution integrates the profane and sacred domains into a coherent value. One example of the attitude of the Kiai in this context is the attitude of increasing the potential of human resources (liberation) through altruistic behavior (humanization). This attitude aims to realize the institutional (worldly) and religious (*ukhrawi*) matlamat based on divine awareness (transcendence). This faction shapes the attitudes and behavior of "as-Siddiq" people through the alignment of ideas and actions based on ethical truth and the monotheistic grip of PMUS citizens.

Although Kiai has a solid orientation towards developing institutional culture, he is still dynamic in responding to changes in the PMUS environment. He maintains this requirement so that PMUS internal residents can continuously improve and transform education. It is natural that in building an institutional culture, there is a significant thesis and antithesis so that it achieves conformity on a linear line. The Kiai do not stop doing innovative creations until they reach the conformity stage. He is restless if the management of education is old and within the scope of the status quo. On the other hand, PMUS residents also feel invited to transform the institutional system in a better and more memorable direction. The process involves a communication system incarnated in the form of a patron-client system and is dialogical.

Prophetic Ontology in the Adaptive Culture of Islamic Boarding Schools

Based on this description, there seems to be an institutional dynamic that has a solid integrative orientation (combining profane and transcendental dimensions). The various attitudes and behaviors of PMUS residents stem from the normative framework of their religion which is always integrated with their consciousness. The Islamic values exist in the institutional culture that shapes their mentality so that their actions continue to be associated with religiously oriented doctrines that ultimately grow their spiritual dimension. The culture of this educational institution applies two skills when realizing success, namely institutional expertise and theological expertise. This skill determines the direction and orientation that Islamic boarding schools want to realize, especially their prophetic vision. This means that Islamic boarding schools have a responsibility towards morals and religion, which are to be realized as the main principle of the existence of educational institutions.

In this context, a leadership dimension determines the movement of growth and development of institutional culture. This means that the leadership dimension of the PMUS Kiai dramatically contributes to the development of the culture of the pesantren institution, especially in fostering the principles of theology, sociology, and psychology values. In fact, in general, the conclusion of Tortorella, et al., states that leadership style dramatically determines the effectiveness of organizational culture (Tortorella et al., 2021). Schein himself stated that leadership is a significant contributor to organizational culture. These statements indicate that the role of the Kiai (starting from the aspects of his thoughts, attitudes, and actions) influences the ethical development of pesantren achievements. Without realizing it, Islamic boarding schools' values and norms of achievement follow the development of the institutional culture. Kotter & Heskett have also shown that the performance of an institution can be improved through the design of the culture within it (Kotter & Heskett, 2012).

Even so, the personalistic achievements of the leaders or residents of the pesantren may not necessarily realize the vision of the pesantren with the formulation of autonomy. Therefore, based on their awareness and understanding, leaders put themselves as "servants" (leaders who continue to seek, listen, and improve institutions). They try to meet the needs of the pesantren community through an attitude of serving the fulfillment of physical and spiritual needs (the dimensions of the world and the hereafter). They first oriented their attitudes and actions to meet the interests of the pesantren community rather than their interests. On the other hand, they also focus on the self-development of pesantren residents through skill- and religious-oriented empowerment. In the world of education, the characteristics of this servant leadership style are very impressive in empowering students and the education system to impact society (Jeyaraj & Gandolfi, 2019).

The concept of adaptive culture, coined by Kotter & Heskett, states that servant leadership is a normative principle. However, the behavior practiced by the Kiai is not only based on conventional organizational culture values, but he is also very much tied to the normative ontology value, namely the value of

transcendental revelation. One of the practical manifestations of institutional, cultural values shown by the Kiai in realizing the vision and mission of the pesantren is the value of "*shura*." Within this value framework, the process of an active dialogue between the Kiai and the pesantren community can run effectively. This process may reach the point of "consensus," which is in line with the ontology values of Islam. The implication is that the behavior of the residents of Islamic boarding schools is generally formed based on their socio-psychological awareness and belief in their theological (Islamic) values.

Integrating the two dimensions as in the "shura" can accommodate all the aspirations and inspirations of the pesantren residents. He can integrate collegial-collective thinking in wisdom based on a revelationistic ontology. Like the dynamics of "*shura,*" it seems to be driven by the religious motives of the Kiai and pesantren residents. This phenomenon was born from the values of the Qur'an contained in Surah al-Shura verse 38 and was manifested in the attitudes and actions of the pesantren residents. Because this value is the embodiment of the religious grip of the pesantren residents, especially the Kiai, it has turned into an institutional culture in the management of pesantren in the form of "serving leadership style". In fact, in the company's management, the impression of "service leadership" is greater than that of an achievement-based organizational culture (Ehrhart et al., 2013; Tohet & Eko, 2020). In particular, pesantren institutions are used as a form of leadership to carry out institutional transformation and to attract people (Muhammad & Sari, 2021).

Based on this example, it is clear that Islamic values have fused and become paradigms and assumptions in attitudes and actions so that they are practiced as guidelines for managing Islamic boarding schools (Hefniy et al., 2020). Various symbols (such as physical objects of institutions, actions, and verbal expressions of pesantren residents) which are given religious symbolic meanings may be used to communicate with outside institutions (Intania, 2020). The use of these symbols and their interpretations is a method for pesantren residents to realize the institutional culture and perpetuate and improve achievement. On the other hand, the symbol describes the management of the pesantren and the institution's orientation that will be realized.

Of course, the symbolic meaning (symbolic-interpretive) has a value principle (theology, philosophy, or sociology) or scope (institution and theology) that has been collected. Therefore, various institutional problems that arise due to an adjustment to the external environment and internal dynamic integration can be solved by collecting these values and assumptions. Instead of this principle, according to Kotter & Heskett, philosophical and even theological values will be implemented in organizational experts' normative attitudes and actions. Normative principles are assumptions (including beliefs and values) of institutions agreed upon collectively-collegially. Interestingly, belief is a state of mind bound by the material expression of humanity and divinity. Meanwhile, the value itself is a normative parameter (institutional and theological) that influences the attitudes and actions of pesantren residents. This means that the integrated humanity and divinity will then metamorphose into a cultural assumption of the pesantren institution.

The implication is that the institutional culture can encourage and assist pesantren in anticipating and adapting to social transformation. However, he still prioritizes humanitarian principles (such as empowering pesantren residents) and achieves the institution's vision. In this context, there is also a sense of mutual trust and acceptance of different views, especially on the transformation of Islamic boarding school institutions. According to Kotter & Heskett (2001), the attitude of pesantren residents is an indicator of adaptive culture. In addition, the institutional culture that contains spirituality will appear to contribute to the achievements of pesantren residents. The study of Wahyono et al. found that spirituality can actually stimulate job satisfaction and ultimately reduce deviant behavior in the workplace (Wahyono et al., 2020). This means that organizational culture that contains spiritual values contributes to the organizational achievements of educational institutions.

The development of an adaptive organizational culture in Islamic boarding schools and its implications cannot be separated from the knowledge framework possessed by Islamic boarding school residents. This applies so that the openness of understanding and breadth of knowledge determines their helpful and adaptive attitude towards beliefs and values (the cultural basis of pesantren). On the other hand, the institution's management also determines the realization of the knowledge development of the pesantren community. One study found that implementing knowledge management (KM) requires correct understanding and effective management (Intezari et al., 2017). Obviously, between impressive management and knowledge management, it is necessary to focus on developing the pesantren culture to improve the performance of the pesantren. This also seems to validate the Patil & Kant (2012) study, that various aspects of organizational culture enable organizations to overcome obstacles and achieve superior competitiveness. Likewise, this case seems to support the results of the study of al Dari, et al., (2020) which explains that organizational culture (hierarchy) has a significant impact in predicting the behavior of learning organizations.

Therefore, the achievements of the pesantren can be directly influenced by the institutional culture. This includes achieving the prophetic tasks of pesantren, namely elevating the human dignity of pesantren residents, liberating pesantren residents from being destructive, and developing a spiritual dimension based on Islamic values for all pesantren residents. This prophetic task can be concluded in the form of the function of Islamic educational institutions, namely developing an understanding of the Islamic religion *(tafaqquh fi din)*. For this axis, the developing institutional culture is inseparable from the value of Islam as a normative reference or authoritative source of inspiration. Of course, its development stems from the theological and philosophical schools of thought of the Kiai, which directly influence the institution of managing the pesantren. This is supported by the formulation of Setiyani's (2020) study that Kiai forms the understanding and practice of Islam based on the results of their thoughts and studies in an authoritative manner. This means that the leadership of the Kiai (who serves) is the originator or driver of the growth of an adaptive culture within the pesantren.

CONCLUSION

Based on this description, it can be explained that the PMUS institutional culture is awe-inspiring. Therefore, it has implications for improving the performance of Islamic boarding schools at the macro level. This is driven by the attitudes and actions of the pesantren residents themselves who live up to the institution's cultural values. It is formed from Islamic religious values that are lived through examples of the attitudes and actions of the Kiai so that pesantren residents can directly imitate the attitudes and actions of the Kiai. In addition, the appreciation of this value is also carried out through guidance, teaching, training, or using the experiences of the pesantren residents themselves. All forms of appreciation of values can work effectively because they apply based on awareness and belief in the values that exist in the institutional culture.

Likewise, the development of values in the culture of the pesantren institution is formed from the theological and philosophical thoughts of the Kiai, in which the authoritative sources of inspiration used by the Kiai are the Koran and al-Hadith. This ontology principle forms the attitude of the Islamic boarding school residents who are humanist and liberal and are very tied to a religious orientation (transcendence). Therefore, PMUS can realize the institution's vision and its theology which is interpreted as a representation of the awareness of humanity and divinity. An institutional culture like this can encourage and assist PMUS in predicting and adapting to social transformation.

ACKNOWLEDGMENT

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