

## Organizational and Institutional Behavior in Pondok Pesantren with The Integrated Model

Dadan Sunandar<sup>1</sup>, Abdul Rosyad<sup>2</sup>

<sup>1</sup>Sekolah Tinggi Pesantren Daarunna'im (STPDN) Rangkasbitung

<sup>2</sup>Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

[dadansunandar68@gmail.com](mailto:dadansunandar68@gmail.com), [abdulrosyad65@gmail.com](mailto:abdulrosyad65@gmail.com)

### Abstract

Today, there are many discourses related to the swift currents of change, pesantren still survive with the enthusiasm and high tradition/culture that is amazing. In the view of Muslims, it seems that Islamic boarding schools have been considered models of educational institutions that have advantages both from the aspect of the scientific tradition which is one of the great traditions, both in terms of transmission and internalization of the morality of Muslims. In this research, organizational behavior in Islamic boarding schools is based on the opinion of Colquitt, Lapine Weson, quoted by Siswoyo H & Halim P, that an integrative/combined model of organizational behavior was developed to improve three main goals including 1) organizational behavior; 2) individual performance; 3) Organizational commitment. Rist is through a literature study approach through various media related to "Organizational and institutional behavior in Islamic boarding schools with an integrative model". The pattern of behavior in Islamic boarding schools is essentially influenced by the effectiveness of the leadership of a kyai. Because the kyai is the highest leader in the pesantren organization. So this is illustrated in the kyai's efforts to always apply forms of Islamic boarding school organizational behavior, work ethics, spiritual intelligence, and an organizational commitment in Islamic boarding schools. In this case, a kyai is considered very special because there is an authoritative and admirable personality trait for anyone in the boarding school environment.

### Keywords

organizational behavior;  
pondok institution; integrative  
model.



## I. Introduction

Today, there are many discourses about the swift currents of change, pesantren still survive with the enthusiasm and high tradition/culture that is amazing. In this case, a conflict is a reality or fact in terms of change. And the dialectic of a conflict of change and life will be permanent too. In this case, the conflict can be detrimental to the organization and others. In this case, there is also a view among Muslims about the Islamic boarding school which is considered a model of Islamic education that promises to create a just and civilized society. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). The success of leadership is partly determined by the ability of leaders to develop their organizational culture. (Arif, 2019).

A pesantren organization is indeed important to transfer or deliver in advancing the organization. In this case, Islamic boarding schools have a role to help in learning organizational behavior which is closely related to motivating creativity.

In the view of Muslims, it seems that Islamic boarding schools have been considered models of educational institutions that have advantages both from the aspect of the scientific tradition which is one of the great traditions, both in terms of transmission and

internalization of the morality of Muslims. It can be studied in the history of the growth and development of Islamic education in the State of Indonesia, Islamic boarding schools have inevitably become a kind of local genius.

There is a study conducted by Fattahiah Arrozi under the journal title "Organizational Behavior and Leadership Effectiveness of Kyai in Islamic Boarding Schools in Anticipating Learning Loss in the Pandemic Period" which contains the leadership style of Kyai in Islamic Boarding Schools as Islamic educational institutions, of course, greatly influences organizational behavior at the group level, namely the Asatids. Parents of students and students. What is worrying is the occurrence of learning loss in students due to exposure to PPI.

The importance of organizational culture in Islamic educational institutions (Islamic boarding schools), can be seen in the success of Rasulullah SAW, in forming a comfortable and peaceful work atmosphere for his friends. This is factored in by his compassionate attitude towards all his people. In the early days of its emergence, the organizational culture formed in Islamic educational institutions refers to the vision, mission, and goals of its establishment, which are influenced by internal ideals and external demands that overshadow it. In this case, as a group phenomenon, the process of its emergence takes quite a long time which generally involves a figure/leader who can introduce the vision and mission to his staff, so that it is used as a reference for all group members in the organization.

Talking about the integrative model developed by Colquitt, Lapine Weson, quoted by Siswoyo H & Halim P, that the integrative model of organizational behavior was developed to improve three main objectives including 1) organizational behavior; 2) individual performance; 3) Organizational commitment. So in this case the researcher wants to discuss more deeply related to matters relating to organizational behavior and Islamic boarding schools so that researchers take the research title "Organizational behavior and institutions in Islamic boarding schools with an integrative model".

## **II. Research Method**

This research is categorized as library research (library research). Which has a descriptive-qualitative approach. So that this descriptive method can be used as a problem-solving method that is studied by describing the current state of the object of research based on the facts that exist/appear. In this research, a researcher wants to discuss more deeply the behavior of organizations and institutions in Islamic boarding schools with an integrative model, which is studied at the group and individual levels. This is emphasized through the opinion of Colquitt, Lapine Weson which relates to the integrative model of organizational behavior. By being studied using a literature study approach through various media including books, journals, articles, and other sources related to the behavior of organizations and institutions in Islamic boarding schools with an integrative model that can support this research. So the researchers analyzed data from various literature sources and discussed the keywords in this research.

## **III. Result and Discussion**

In this case, the research and discussion are based on the opinion of Colquitt, Lapine Weson, quoted by Siswoyo H & Halim P, that the integrative model of organizational behavior was developed to improve three main objectives including 1) organizational behavior; 2) individual performance; 3) Organizational commitment.

### **3.1 Definition of Islamic Boarding School**

Pesantren or better known as Pondok Pesantren means the oldest traditional education forum in Indonesia. From the experts, this educational forum existed before Islam came to Indonesia. This was stated by IJ Brugman and K. Meys, who concluded that the pesantren tradition was similar to the habits of the people, for example, the respect of santri to the kiai, and the correlation of the two which was not based on material money. Another symptom that shares the principles of Islamic boarding schools is not in countries that are dominant in Islam.

Historically, Islamic boarding schools in Indonesia have recorded that pesantren are the oldest indigenous educational institutions in Indonesia. Nurcholis Majid argues that pesantren does not only highlight Islamic values, but also the characteristics of the Indonesian culture or culture. The existence of pesantren began to exist in the mid-13th century AD.

According to KH. Abdurrahman Wahid, who leads to pesantren, defines pesantren technically as a place for santri to live, as a place for santri to study Islam.

### **3.2 Leadership in Islamic Perspective**

#### **a. Understanding Leadership in Islamic Perspective**

Leadership theory is a form of generalizing a leader's behavior and the concept of leadership emphasizes the history, causality of leadership, leadership requirements, main characteristics of leaders, duties, and functions of leaders. Leadership is the ability to influence people in different ways to achieve the desired results with different conflicts of interest.

So according to the author of the theory of leadership is a way that is made to influence or influence others to achieve the goals expected by a leader.

Islam has a view that a leader is an important thing in society, nation, and state. So this can be seen from the position of the Prophet Muhammad as a leader of Muslims, in this case, it is also highlighted in the course of history that he has three positions related to leadership, including the first position is as prophetic or apostolic, which means that position as a bearer and presenter of law. God's law was revealed to him. The second position is as a determinant and a violator of the law, which means he must accept the truth if there is a conflict in the law. The third position is as the holder of government control.

#### **b. The Role of Leaders in Growing Islamic Boarding Schools**

Kyai is someone who is considered important in the pesantren. Kyai is the founder of a pesantren because it is his duty that the growth, development, and progress of a pesantren depend on how the Kyai is. In a pesantren organization and institution, that a kyai is a single leader who holds absolute authority, and is always respected by his students.

The task or role of an organizational leader in Islamic boarding schools is that the kyai has several functions, namely as managers, preachers, and teachers who have a central role as the center of policy and change.

According to Ordway Tead in the book ( The art of Administration) says that the leadership method is as follows:

- 1) Order
- 2) Giving reward or punishment
- 3) Set a good example
- 4) Accept suggestions and criticism

- 5) Compactness
- 6) Discipline
- 7) Able to handle conflict.

From the points described above, the author assumes that a leader must be able to place his position as a leader and be able to neutralize the situation and be wise.

### **3.3 Organizational Culture/Behavior and Islamic Boarding School Institutions with an Integrative Model**

#### **a. Understanding the Integrative Model of Organizational Behavior**

An integrative model/combination of organizational behavior can show the results of individual performance in the form of work and commitment derived from individual mechanisms that can be seen in job satisfaction, stress, motivation, trust, justice, ethics, learning, and decision making. Where this is because individual mechanisms are influenced by organizational mechanisms that are formed from organizational culture and design. Then the group mechanism includes leadership style and behavior, power and negotiation, group process and communication, and group characteristics and differences. So the last thing that determines and shapes it is the individual's character which includes abilities, personalities and existing cultural values.

The leadership theory approach Z. which according to Davids and Newtron, that the integrative or mixed model of organizational behavior proposed by William Ouchi, quoted again by Sfrijal, makes a useful example to show that the prescription of behavior for managers must be in line with the organizational environment, in In theory Z, some things are typical or stand out, including:

- 1) Lifetime employment
- 2) Unspecialized career
- 3) Personal responsibility
- 4) Attention to the whole person
- 5) The control system is less formal.

#### **b. Culture/Behavior in Islamic View**

Today, the definition of organizational behavior is quite a lot found from various opinions and literature, which is in line with the many writings and researches on this discipline. In various opinions, organizational behavior in English (organizational behavior) is widely understood as organizational culture or organizational behavior. So in this case the researcher discusses both.

Organizational behavior is the study of what people in an organization do and how that behavior affects the performance of an organization. Therefore, in organizational behavior some people work together, so strictly speaking an organization cannot be separated from the "behavior" of people who carry out activities within the organization to achieve organizational goals. In this case, organizational behavior (which is often abbreviated as OB) is a field of study that studies and examines the impact of individuals, groups, and structures on behavior in organizations to apply knowledge about related matters to improve the effectiveness of an organization.

Organizational culture/behavior essentially refers to the system of values and norms adopted in a particular organization, such as that of the general public. The pesantren's organizational culture can develop through an evolutive process, which begins with the emergence of ideas and thoughts of a kyai, then adopted by the entire community in the Islamic boarding school environment, which in turn forms an organizational culture in Islamic boarding schools that has its own characteristics. In essence, the kyai's thoughts are

based on or racing on the values and norms of Islam that he adheres to. There is also another definition related to Islamic organizational culture as a set of values based on the Qur'an, Sunnah, Ijma, and Qias.

Islamic boarding school culture is an actualization of values obtained through learning, habituation, nurturing, and coaching programs that are full days (24 hours). The culture of the Islamic boarding school is a characteristic that makes the boarding school different from the others. A strong organizational culture certainly supports the goals of the Islamic boarding school, and on the contrary, if the Islamic boarding school culture is weak and negative, it will certainly be able to inhibit and conflict with the goals of the Islamic boarding school.

An organization is seen as a social system to achieve common goals through joint efforts or groups. that moves and strives to achieve a goal to be able to survive, adapt and control change.

An organizational culture that is formed in an Islamic educational institution (Islamic boarding school) in its essence takes a long time and not infrequently descends in the process of its formation. However, in essence, the organizational culture formed in Islamic boarding schools is the result of the cumulative experience of each element from a founder and also from the community since the institution was established until now and continues to exist that is timeless.

### **c. Definition of Institution**

Rules or institutions are alternatives in the policy space and the status of one set of rules can be replaced by another. Institutions are also a decision rule for an institution that contains several decision-making.

Institutions are institutions or institutions that are institutionalized by law, custom, or custom, such as a place where an association or organization activity is held.

Educational institutions must position themselves as service institutions or in other words become service industries that have an understanding that institutions that provide services are in accordance with what customers want.

### **d. Forms of Culture/Behavior of Organizations and Institutions in Islamic Boarding Schools**

#### **1) Deliberation Behavior**

Deliberation is a joint discussion of a problem. A deliberation is a form of embodiment of democracy in Indonesia. Deliberation is also a way of solving problems recommended by Pancasila as stated in the 1945 Constitution. Deliberation is very important because often the considerations we make have weaknesses and we don't see those weaknesses so that with the presence of other people participating in weighing and looking for solutions, Weaknesses can be recognized.

The habit of deliberation is behavior that can be used as an example to solve problems so that in this case a pattern is formed. In this deliberation, behavior is found in QS. Ali-Imran: 159.

#### **2) Trustworthy Behavior**

Trustworthy behavior is commendable behavior, while treasonous behavior is despicable behavior. Amanah is honest or can be trusted, according to etymology, trust is something that is entrusted, according to terminology, trust is to keep the goods deposited and return them in their original form. Meanwhile, according to religious law, that trust is everything that must be accountable and related to other people around him. Amana is also one of the noble qualities possessed by the Prophet SAW. So necessary

and important is the behavior of the trust, to the point that if we lose the nature of the trust, it is the same as losing faith in Allah SWT. The behavior of this trust is found in QS. An-Nisa: 58.

### 3) Dormitory Separation Behavior

The culture or behavior of the separation of dormitories/buildings for santriawan and female students is adjusted to the prevailing Islamic teachings. In this case, it is regulated in accordance with the existing regulations/regulations in the Islamic boarding school, for example, the boarding school, in this case, is adjusted through separation according to the year of entry, and in various fields of the program, and does not take sides with the diversity of social and ethnic status.

The behavior of gender relations in the pesantren environment crystallizes in the policy of separating the realms of male and female students. The separation of dormitories is generally carried out by the majority of pesantren. However, the separation of the worlds of men and women is what is very much alive in the soul and spirit of the pesantren. The separation of dormitories is carried out only about differences in the sexes of men and women. In the male and female dormitories, one or several caregivers and supervisors are assigned daily.

### 4) Discipline Behavior

Discipline/discipline is the attitude of someone who shows obedience or obedience to existing rules and regulations and is carried out with pleasure and self-awareness.

Discipline character will encourage someone to produce something on time. For example, time discipline is important that needs to be considered for a teacher, discipline in entering and leaving class, participating in worship activities, attending school in an orderly and timely manner, and taking adequate breaks on time according to the schedule that has been set. Collect assignments on time. This disciplinary behavior is stated in QS. Al-Jumu'ah: 9.

According to Ngalim Purwanto, organizational culture has five roles, including the following:

- 1) Culture provides a sense of identity and pride for employees, which creates a clear organizational difference between the organization and others.
- 2) Culture facilitates the formation of commitment and thinking that is broader than one's interests.
- 3) Establishing standards of organizational behavior in building superior customers,
- 4) Culture creates patterns of adaptation
- 5) Build a comprehensive organizational control system.

### 4. Work Ethics in Islamic Perspective

A work ethic in this Islamic perspective is based on the Qur'an and its Hadith, which is an orientation of a Muslim in carrying out his work. In this work ethic, Islam has the view that work is a means of improving life both economically, socially, and psychologically based on its faith in the creator. Islam also emphasizes four concepts in Islamic work ethics, namely business, competition, transparency, and individual responsibility behavior. In this case, the work ethic in the Islamic perspective has a strategic role in the organization because it creates positive results for its performance through value, commitment, satisfaction, and profit. So Islam views work as an obligatory activity that can show the qualities that a person wants.

Workers who are religious make their religion as guidance and guidance in their work so that they are free from what is called "the goal of justifying all means", for him religion is a requirement that is not separated at all from the work they are engaged in.

Morality or work ethic needs to be rebuilt so that the performance of workers is better and can provide welfare for themselves and others.

### **3.4 Spiritual Intelligence in Islamic Perspective**

Ary Ginanjar explained that spiritual intelligence is expertise to express the spiritual meaning of worship in thoughts, steps, ethics, and affairs, and to activate intellectual, emotional, and spiritual intelligence extensively, with a role model only because of God. In his opinion, spiritual intelligence requires its application through habituation, training, and repeated learning in life with Ihsan, the six pillars of faith, and the five pillars of Islam so that humans can achieve spiritual experience and attain spiritual abilities.

The concept of spirituality in Islam involves individual and organizational aspects through work as a form of worship, as in Islam, that work is considered an important element of success in life, and work is considered part of a religious and spiritual journey for an individual. Individuals can connect their spirituality with the meaning of personal life and organizational context, organizational spirituality can influence work attitudes, while individual spirituality can support the interaction between organizational spirituality and work attitudes.

### **3.5 Organizational Commitment in Islamic Boarding Schools**

Organizational commitment is a strong desire to remain a member of the organization, where an organization member tries to work according to the wishes and beliefs of the organization. In other cases, organizational commitment is part of the employee's loyalty to the organization and the ongoing process, where organizational members show training for the organization and the achievement of organizational goals.

In an organization, a commitment is important and must be owned by each member or individual. Because if members do not commit, then the expected goals in an organization will be difficult to realize. This commitment indicates satisfaction in their work. Someone who commits will have an impact on performance and quality of work. Likewise, for those in Islamic boarding schools as an organization and teachers as members of the organization, commitment is the basic thing for teachers to work in Islamic boarding schools. The organizational climate tends to lead to the type of commitment.

An organizational commitment can be carved through several criteria, including:

- a. Want to work forever
- b. Have a sense of pride in the institution
- c. Participate in the problems that occur in the institution
- d. Feels that there is no better job than his current institution
- e. Feel a loss if you stop working at your current institution
- f. Feels like you don't have good ethics when you move to another job
- g. Feeling wise and working in the current institution.

## **IV. Conclusion**

So, it can be concluded from research through a literature study approach through various media related to "Organizational and institutional behavior in Islamic boarding schools with an integrative model". That is organizational behavior in Islamic boarding schools based on the opinion of Colquitt, Lapine Weson, quoted by Siswoyo H & Halim P, that an integrative model of organizational behavior was developed to improve three main goals including 1) organizational behavior; 2) individual performance; 3) Organizational commitment.

It should be noted that the pattern of behavior in Islamic boarding schools is essentially influenced by the effectiveness of the leadership of a kyai. So this is illustrated in the kyai's efforts to always apply the forms of Islamic boarding school organizational behavior, work ethics, spiritual intelligence, and a strong organizational commitment in Islamic boarding schools. In this case, a kyai has and uses the privileges or advantages of his nature in influencing the thoughts, feelings, and behavior of others, so that if in a mood or heart he admires and glorifies the leader, members of the organization are willing to comply with the will/ordered by a leader. kyai. In this case, a kyai is considered very special because there are authoritative and admirable personality traits for anyone.

## References

- Abdilah, Fida' & Yusak Burhanudin. (2021). *Akidah Akhlak Madrasah Ibtidaiyah Class 1V*. Jakarta: Rosdakarya Youth.
- Amen, Muhammad. Etc. (2020). *SBMPTN Question Bank (Joint Selection to Enter State Universities) SOSHUM*. Surakarta: Gent Smart.
- Arif, S. (2019). Influence of Leadership, Organizational Culture, Work Motivation, and Job Satisfaction of Performance Principles of Senior High School in Medan City. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 239-254
- Arrozi, Fattahiah. (2022). "Organizational Behavior and Leadership Effectiveness of Kyai in Islamic Boarding Schools in Anticipating Learning Loss During a Pandemic", *TSAQOFAH: Journal of Islamic Education*, Vol. 6, No. 1, (February).
- Ary G Agustiana. (2005). *Secrets of Success in Building Emotional and Spiritual Intelligence ESQ: Emotional Spiritual Based on 6 Pillars of Faith and 5 Pillars of Islam*, (Jakarta: Arga), 47.
- Butar, Marisi. Etc. (2021). *Organizational Behavior Theory*. Medan: Our Writing Foundation,
- Erika. (2022). *The Role of Educational Institution Resources on the Quality of Nursing Academic Graduates*. West Sumara: CV. Azka Pustaka.
- Fatah, Rohadi Abdul. Etc. (2008). *Reconstruction of Future Islamic Boarding Schools*. Jakarta: PT. Listafariska Putra.
- Fauzi, Faruq Tri. (2013). "Management of Islamic Boarding School Educational Organizations", *EDUKASI: Journal of Islamic Education (E-Journal)*, Vol 1, No. 1, (June), 76.
- Goodin, Robert E. (2021). *Old Questions And New Answers About Institutions: The Handbook of Political Economy*. Bandung: Nusamedia.
- Hariandi, Ahmad. Etc., (2019). *Islamic Boarding School Culture Study Teacher Job Satisfaction*. Central Java: Lakeisha.
- Hariandi, Ahmad. Etc., (2019). *Islamic Boarding School Culture Study Teacher Job Satisfaction*. Central Java: Lakeisha.
- Heryono, Siswoyo & Halim Purnomo, *Organizational Commitment in Islamic Boarding Schools: Implementation of an Integrative Model of Organizational Behavior*. Jakarta: PT Luximia Metro Media, 2021.
- Kartono, Kartini . *Leaders And Leadership* , Cet. 1. Jakarta: PT. King Grafindo, 2020 .
- Komariah, Aan & Chepi Triatna, *Visionary Ledership: Towards Effective Schools*. Bandung: Earth Literacy, 2006.
- Lut, Tohir. *Between Stomach & Work Ethic in Islamic Perspective* . Jakarta: Gema Insan Press, 2001.



- Mashud, Abdu Rohman. Islamic Boarding School Intellectuals for Religious and Tradition Events. Yogyakarta: LKIS, 2004.
- Millah, Nur Ita A'ini Qudwatul & Nove Kurniati Sari. "Bureaucracy and Behavior of Organizational Culture in Islamic Boarding Schools", IIQ (Al-Qur'an Science): Journal of Islamic Education, Vol.2, No.01, (2019), 55.
- Moediarta, Rani R. National Harmony Citizenship Education. Tangerang: Quadra, 2007.
- Mohsin. Let's Love Orphans. Jakarta: Gema Insani Press, 2003.
- Mukhtar, Risinta & Muhammad Anggi Manumanso Prasetyo. Effective Islamic Boarding School Integrative Theory Model of Leadership, Communication, Organizational Conflict. Yogyakarta: Deppublish, 2020.
- Musbikin, Imam. (2021). Discipline Character Education. Bandung: Nusa Media,.
- Mustaqim, M. & Hikamatul M, (2015), "Multiculturalism-Based Islamic Education" Journal: Addin, Vol. 7, No, 1, 122.
- Niati, D. R., Siregar, Z. M. E., & Prayoga, Y. (2021). The Effect of Training on Work Performance and Career Development: The Role of Motivation as Intervening Variable. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 4(2), 2385–2393. <https://doi.org/10.33258/birci.v4i2.1940>
- Nurrohiem, Human. (2016). Don't Give Up When Everything Feels Hard. Yogyakarta: Laksana,.
- P, Agus. (2020). Management Transformation of Al-Quran Memorizing Islamic Boarding School , Cet 1. Serang: IKAPI Member.
- Qomar, Muzamil. Islamic Education Management. Jakarta: Erlangga, 2002.
- Rosyada, Amrina. Etc., Student Critical Reasoning (FTIK Student Association). Central Java: Academia Publication, 2021.
- Rumaedi. Reflections of Santri From Jihad to Criticism of Religious Discourse. Jakarta: Erlangga Publisher, 2009.
- Rusdiana & Nasihudin. Readiness of Higher Education Institutional Accreditation Management (Study at PTKIS West Java and Banten Region). Bandung: Research and Publishing Center of UIN Sunan Gunung Jati, 2019.
- S, Wendy. Leadership Theory, cet. 1. Malang : Press Media Expert, 2021 .
- Safrijal. Teacher Job Satisfaction Model (Empirical Study in Langsa City State Elementary School). Medan: CV. Pusedikra Mitra Jaya, 2021.
- Saihu, Made. (2020). School-Based Management, Madrasah and Islamic Boarding Schools. Tangerang: Yaspin An-Namiyah.
- Sudarti, Ken. (2019). Value Co-Creation & Sharing Economy: Islamic Values Approach. Central Java: Lakeisha.
- Torang, Syamsir. (2012). Research Methods Organizational Structure and Behavior. Bandung: CV Pustaka.
- Triana, Capi. (2015). Organizational Behavior in Education . Bandung: Rosdakarya Youth.
- Umam, Khaerul. (2010). Organizational Behavior, Cet-1. Bandung: Faithful Library.
- Urwanto, Ngalm. (2008). Corporate Culture. Yogyakarta: Learning Library.