

ORGANIZATIONAL AND CULTURAL TRANSFORMATION OF PESANTREN IN CREATING A COMPETITIVE CULTURE

Muhammad Anggung Manumanoso Prasetyo ¹

¹ Institut Agama Islam Negeri Lhokseumawe, Aceh, Indonesia

*Corresponding Address: anggung@iainlhokseumawe.ac.id

Received: 10 Oktober 2021 | Approved: 28 February 2021 | Published: 5 March 2022

Abstract: Pesantren has existed long before Indonesia's independence as an educational institution. Such existence is not independent of the cultural transformations that boarding schools undergo, particularly in management-related areas. The research seeks to identify the model of Pesantren's development in creating competitive advantages through the concept of culture (culture) organization. This paper employs qualitative research methods as well as surveying techniques. Based on complex diagnosis models, the study provides a brief overview of the characteristics of several pesantren in Southeast Aceh. The study's findings revealed that (1) the transformative model implemented by boarding schools in Southeast Aceh represents an integration of the main concepts, namely culture and organizational efficiency; (2) competence of leadership behaviour becomes a fundamental factor of organizational development mechanisms; and (3) professional HR contributions in creating competitive advantages. The development model proposed is a complex and holistic integration of the three concepts, with implications for future criticism. The study results also served as a solid basis for developing learner organizations. The study also provides an overview of how boarding school characteristics create competing advantages.

Keywords: Organizational Culture; Competitive Excellence; Organizational Development; Cultural Transformation.

Abstrak: Pesantren merupakan lembaga pendidikan yang berdiri sebelum Indonesia merdeka. Eksistensi tersebut tidak terlepas dari transformasi kultural yang dilakukan pesantren khususnya pada aspek manajemen. Penelitian ini bertujuan untuk mengetahui model pengembangan pesantren dalam menciptakan keunggulan bersaing melalui konsep kultur (budaya) organisasi. Penelitian ini menggunakan metode kualitatif dengan teknik survei. Penelitian ini memberikan tinjauan singkat tentang karakteristik beberapa pesantren di Aceh Tenggara berdasarkan model diagnosis yang kompleks. Hasil penelitian menunjukkan model transformatif yang diterapkan pesantren di Aceh Tenggara merupakan integrasi dari konsep utama yaitu budaya dan efisiensi organisasi, kompetensi perilaku kepemimpinan menjadi faktor fundamental mekanisme pengembangan organisasi, dan kontribusi SDM profesional dalam menciptakan keunggulan bersaing. Model pengembangan yang ditawarkan merupakan integrasi dari ketiga konsep tersebut bersifat kompleks dan holistik sehingga berimplikasi untuk ditelaah lebih jauh. Hasil penelitian juga menjadi dasar yang kuat bagi pengembangan organisasi pembelajar. Penelitian ini juga memberikan gambaran bagaimana karakteristik pesantren dibentuk untuk menciptakan keunggulan bersaing.

Kata kunci: Budaya Organisasi; Keunggulan Bersaing; Pengembangan Organisasi; Transformasi Kultural.

INTRODUCTION

During its history, Pesantren has proven itself as an excellent and resilient Islamic educational institution in Indonesia (Ali Buto & Hafifuddin, 2020; Raya, 2021; Rohmatulloh, 2018). Statistics for the first quarter of 2021, Islamic boarding schools in Indonesia are 31,385 Pesantren with 4.29 million *santri* (students who study in Pesantren) (Tempo, 2021). Currently, the most significant number of Islamic boarding schools are in West Java, with 8343 units. When referring to the population, the most significant ratio is in Aceh Province, with 1177 units (Ministry of Religion, 2021). It cannot be separated that the *dayah* (pesantren's name in Aceh) is a manifestation of the local wisdom of the Acehnese people, which is full of Islamic culture. The decentralization of education provides opportunities for change for Islamic boarding schools. In the context of management aspects, governance systems, HR competencies, institutional capacity, entrepreneurship, and educational infrastructure need to be developed (Dinas Pendidikan Dayah Aceh, 2019; Kutsiyah, 2020).

As an Islamic boarding school, Pesantren needs to improve the competence of human resources, especially concerning managerial aspects of education, with leadership being the focus of attention. The expansion of educational leadership insight is needed by pesantren leaders (read: *Buya*) because leadership is essential for pesantren's stability, prone to conflict (Prasetyo, 2020). This managerial knowledge is an anticipatory attitude towards unpredictable dynamics of change, such as the incessant demands of educational policies on aspects of equal opportunity, quality, and efficiency of relevance (Marwazi, 2020; Sholeh, 2021).

This complexity considers at least two factors that need to be considered in understanding the current development of pesantren. Firstly, the process of the existence of pesantren through the function of pesantren as an educational institution. Secondly, organizationally, pesantren must develop themselves due to social change in facing new challenges in the modern world (Zakaria, 2010; Zarkasyi, 2020). Therefore, pesantren can adapt to very different forms of social society and various individual activities. The life of the pesantren itself has characteristics that become its identity which can be said to be unique but can still survive in the face of modernization (Azra & Afrianty, 2005).

The logical consequence of the modernization of pesantren is the disorientation from quality to quantity (Bica & Firica, 2010). Problems arise when the increase in the quantity of pesantren is not accompanied by quality output. OECD results in the same thing that the current crisis in education revolves around a management crisis (OECD, 2021). One of the management cases that has become a complicated problem concerns the effectiveness of the pesantren organization. The situation is very

relevant to the study of research in organizational conflict to increase the effectiveness of pesantren in a border area.

Some of the reasons for the development of Islamic boarding schools are the uncertainty of the future and the need for change should be seen as opportunities to create more value effectively in a dynamic environment. Furthermore, the need for change is seen as pressure that creates tension or dangerous turmoil; there is a tendency for teachers and Islamic boarding schools to prefer a stable situation, and their behaviour tends to choose within the comfort zone. The essence of every change is to expand comfort (King & Therrien, 2020; Menter & Assunção Flores, 2021). If pesantren wants to continue to exist, the pesantren must continue to adapt with changing situations;

As the highest policymakers, leaders need to have competent managerial competence in managing the pesantren positively to realize competitive pesantren. The development of Islamic boarding schools in education is expected to reduce the gap between pesantren and public schools and improve the quality of education sustainably. Through the research results, the implications are expected to provide additional knowledge for the government and pesantren education practitioners, especially in the development of educational organizations. The concept of an effective pesantren will have a social impact that pesantren is an ideal educational institution.

METHOD

The profile and characteristics of the pesantren organization as a development model are pesantren with a modern system located in the Southeast Aceh Regency. This research is a qualitative type with a descriptive type of research. The data collection method was conducted through interviews, observations, and documentation. Collecting data was carried out during education and training of pesantren management, attended by the pesantren leader, the head of caregiving, and the teacher of the pesantren. The main instrument in research is the researcher himself (Alwasilah, 2002). Specifically, the proportion of data describes a review of characteristics based on a complex diagnostic model in Darul Amin, Darul Iman, and Darul Azhar Islamic boarding schools. Using Miles Huberman's data triangulation technique in Rahardjo (2010), data were analyzed. Data triangulation is an attempt to check the correctness of data or information obtained by researchers from various perspectives by reducing as much as possible the bias that occurs during data collection and analysis (Cresswell, 2012; Freebody, 2003).

RESULT AND DISCUSSION

Organizational Development Goals

Most management experts reveal that organizational development (OD) aims to change. Organizational development is an approach and technique of organizational change. It contains processes and technology to prepare the design, direction, and implementation of organizational change in a planned manner.

The form of pesantren adaptation to change is to carry out a series of organizational development efforts. The organizational development model is currently very varied according to the availability of human resources and the community's needs. Because it is oriented to quality service, each person who chooses change should refer to the planned organizational change model from systems, people, organizations, and culture. Further, in line with Robbins (2010), detailing the objectives of organizational development as follows:

1. increase the openness of communication horizontally, vertically, and diagonally;
2. increase support and instil trust in both internal and external communities of the organization;
3. creation of an environment that assigns role authority with authority based on knowledge and skills;
4. increase the level of enthusiasm and personal satisfaction in the organization; find synergistic solutions to institutional problems;
5. increase the level of self and group responsibility in planning and implementation.

The main objective of organizational development is the improvement of the planning function. Increasing organizational productivity and effectiveness has implications for the organization's ability to make quality decisions by changing the structure, culture, tasks, technology, and human resources. The primary approach to this is to develop resources to maximize people's involvement in effective decision-making in the organization.

Organizational Development Process, Stages, and Models

The organizational development process is carried out in stages by strengthening several aspects of organizational behaviour. Organizational behaviour includes individuals, groups, and organizations. Teachers should be proud of individual behaviour because they are part of the organizational structure. On the other hand, individuals feel worried because their honorary status does not guarantee an employee appointment. This condition becomes a dilemma problem that affects work behaviour in educational institutions.

The development of educational organizations is assessed from 3 critical studies: (a) human resource development, which includes regeneration; (b) the economic development of pesantren includes business units and the construction of infrastructure facilities. Conservative community mindset is also a barrier for leaders to innovate and develop. Organizational development efforts are generally directed at increasing organizational effectiveness and member satisfaction. Coaching includes setting goals, developing members' interpersonal relationships, analyzing roles to clarify each member's roles and responsibilities, and analyzing group processes. Another team-building activity is to analyze ongoing critical processes within the team to identify how work is done and how these processes are improved for more effective group performance.

In addition, the organization's effectiveness in this study is the compatibility between the results achieved (achievements or absorbed outputs) as the pesantren has set the program through the empowerment of each internal and external component.

The manifestation of struggle values in Pesantren is a result of the integration pattern of Islamic-based education. Individuals who have spent an extended period in Pesantren are decent human beings (willing to cooperate and be fair). On the other hand, the following indicators can be stated: (1) Teachers and employees are generally responsible and self-controllable in their work; (2) position status serves as a secondary motivator; and (3) money is not the primary motivator for the majority of teachers and employees accustomed to moving by calling.

Currently, Southeast Aceh has 42 Pesantren, seven receiving the A accreditation. In Aceh province, the Dayah accreditation system, or pesantren, was established in 2019 under the auspices of the Dayah Accreditation Board (BADA). BADA's mission is to ensure the continued quality of education services provided by pesantren administrators.

The dayah accreditation system is a product of the Aceh government's commitment to the development of Pesantren. It is not the case in other provinces, where pesantren are given authority over the education system. Furthermore, other provinces lack a Pesantren Office, limiting the government's role in pesantren development.

On a micro level, pesantren in Southeast Aceh develop their organizations in response to community demands. Three prominent Pesantren in Southeast Aceh were surveyed. The first is the Darul Amin pesantren, famous for its economic independence, and the second is the Adiwiyata pesantren. Additionally, the Khairu Ummah pesantren is dedicated to implementing the concept of a modern Islamic pesantren, emphasizing the development of Islamic language and scholarship.

Darul Iman Islamic Pesantren, Southeast Aceh's oldest Islamic pesantren, has evolved from traditional to modern. Within two years, the Darul Iman Islamic pesantren was crowned overall champion in scientific competitions and student creativity among Pesantren in Southeast Aceh. This success is inextricably linked to the numerous organizational development initiatives undertaken, including establishing institutional networks and direct method-based learning.

Several prominent pesantren are inextricably linked to similar obstacles and challenges, namely conflicts of interest. The pesantren management anticipates the challenges by employing various development strategies: leadership and academic regeneration. Pesantren leaders who understand their pesantren's values effectively determine their future direction.

An overview of the history and theory of organizational development discusses the various phases, the role of practitioners, aspects of power and politics, and the human resource context. The book also addresses the organizational design, cultural change, managing transformational change, and developing effective leadership.

Not only a theory, but boarding schools also apply the knowledge learned in everyday life, supervised by caregivers, the *aside* (teachers in pesantren) council, and all elements of education. In 24-hour life, students are educated to be disciplined, independent, creative, to practice religious teachings and general knowledge. So character education is formed naturally in Islamic boarding schools because of habituation, assignment, maturity, and provision for life when returning to society. Pesantren teaches not only Islamic education but also nationalism. The discussion about nationalism is relevant because the pesantren students come from various regions. This diversity is a social education effort to map national ties' dynamic and fluctuating portrait.

In simple terms, Islamic boarding schools contain an emotional-based bond that includes: ideology, history, and religion. In addition, Islamic boarding schools teach practical idealism in character education and independence. This conceptualization is a form of effort in synergizing the emotional and functional dimensions.

Referring to the philosophy of "be an intellectual ulama (Muslim theologians), not an intellectual who knows religion". The delivery of lessons in Islamic boarding schools is not just the delivery of information without inspiration but the cultivation of a character that balances religiosity and intellect. This representation leads to a new education policy that focuses on the quality of complete education. Islamic boarding school education currently leads to forming an education system based on science and technology and character-building or instilling a solid foundation - faith and piety -.

In understanding organizational culture in detail, knowledge of the internal elements is required. Elements of organizational culture include organizational environment, value system, heroism, ceremonies, and cultural networks. Below are discussed the internal elements of the organizational culture (Prasetyo & Anwar, 2021; Wilson, 2018). Besides, several elements contained in the culture of service and profit organizations are basic assumptions, beliefs held, founding leaders of foundations or groups of creators, guidelines to overcome problems, share for value, inheritance (learning process), and adjustment (adaptation) (McShane & Glinow, 2018; Schneider & Barbera, 2014).

Islamic Boarding School Cultural Transformation Model

As one of the regencies in the region bordering North Sumatra, Southeast Aceh has lots of local wisdom. Local wisdom means customs and social rules, is closely associated with the legacy of Islamic values, as Aceh is known as the Land of the Veranda of Mecca. Thus, Islamic boarding schools in Southeast Aceh are highly appreciated and even formally facilitated by establishing a government agency in the field of *dayah* known as the *Dayah* Education Office.

The discussion of organizational culture is a cultural transformation. Cultural transformation must be carried out because of organizational goals that are increasing and challenging organizational goals in the future, focusing more on customers and results. There are five steps needed to carry out cultural transformation in Islamic boarding schools:

1. First, observing some environmental trends that will have the most significant impact on pesantren in Southeast Aceh in the future, especially the effect of globalization on the technological aspect. So, in this case, pesantren are required to facilitate themselves with technology-based infrastructure and consider the implications of this trend;
2. Second, the management of the pesantren reviews the mission and refines it in the form of a mutual agreement that is contained in written and unwritten norms and rules;
3. Third, leave the old hierarchy and create a flexible management structure and system. Pesantren in Aceh Southeast regency with a conservative management pattern do not have a clear structure and hierarchy. As a result, policies are centralized, and other parts are just formalities. Here there will be sectoral dependence and shackle the potential of teachers. To release the teacher's energy or hidden potential, the leadership performs a delegative function for regeneration purposes. It takes greatness of soul to give trust to teachers. In essence, regeneration patterns challenge assumptions, policies, and procedures and only maintain those that reflect the desired future;

4. Fourth, pesantren in Aceh Southeast regency that operates 24 hours are prone to conflict, so communication is crucial and constructive in resolving conflicts. Leaders communicate several compelling messages that mobilize people around mission, goals, and values;
5. Fifth, fulfilling these aspects is related to cultivating values because the essence is to build a solid and systematic pesantren culture. The fulfilment of this culture is the realization of the responsibility of leadership to the organization at every level;

Transformation changes are needed to keep institutions competitive. The involvement of the human element in planning and deciding changes needs to be done because they will feel participation and commit to the implementation of change decisions. This case depends on the leadership's interpersonal communication competence in embracing their subordinates to respond positively to every socialized program.

Cultural transformation becomes the basis for the implementation of the system. Organizational development is influenced by several fundamental factors: leadership behaviour, organizational culture, and quality management. The alternative conceptual pattern of model development offered is a significant finding as a development system to achieve an ideal and competitive form of pesantren organization.

Organisational Community Behavior Development

Organizational behaviour includes group and individual behaviour technically related to leadership patterns. Leaders as policymakers are required to achieve managerial competency standards. The leadership behaviour competence referred to in this study is a pattern or conceptual model based on the essence of visionary leadership behaviour capable of predicting and implementing it effectively with the value of excellence by continuously developing processes and results.

The policy made refers to the program of organizational development activities. The teacher's performance has been determined by the vision and mission of the pesantren, and the values that become role models are the five souls of the pesantren: sincerity, simplicity, independence, cooperation, so if these values are used as the essential capital to be combined (collaborated) with strategic factors in research. The situation optimally managed will undoubtedly contribute positively to the development of teacher performance.

The generation and cultural creation are students who are educated as a result of education who become actors who really understand the generation they live in and then improve it according to the times, while still basing it on the old culture. Even though they are required to adapt to the needs of the industrial world, pesantren still adhere to the old tradition. For example, they maintain the

pesantren's cultural heritage by learning the Kitab Kuning (Islamic knowledge is usually printed out with yellow paper, which is called Kitab Kuning or yellow book). The most important tradition is loyalty and obedience to the leader, Kyai. On that basis, even though the leader does not have a qualified managerial capacity, the subordinates remain obedient and loyal to the leader.

In developing professional human resources (HR), pesantren manager through the program launched tries to answer the demands of organization needs and teachers' individual needs. Various needs must be considered because they often cause conflict, including seniority, rank, and work status. Therefore, it is necessary to have an alternative pattern of integrated teacher development.

Prasetyo presented his research findings on strategic factors that influence the development of Islamic boarding schools. Organizational development includes aspects of teacher performance. Performance development is carried out through various scientific activity programs such as workshops, book reviews, seminars, training, discussion group forums, or limited discussions. According to the strategic environment, alternative patterns of teacher performance development are expected to meet the demands of contextual needs - present - and future. Teacher performance can be improved through a series of training.

Development strategies that pesantren can carry out include increasing the capacity of human resources: 1) skills training, 2) retraining (relatively simple training), it is training that seeks to provide the skills needed to deal with changing job demands, and 3) cross-functional training involves training teachers to perform work activities in areas other than the assigned work. Team Training; is the cooperation of a group of individuals to complete work for a common goal in a work team, and creativity training; (creativity training) is based on the assumption that creativity can be learned. Workers can issue ideas as freely as possible based on a rational assessment, cost, and feasibility.

Human resource development can be carried out with a workforce information system. It is a systematic procedure for collecting, storing, retaining, withdrawing and validating the data needed by the organization to obtain the required information or options that are more related to new human resource planning activities.

Every organization has systems to collect and maintain data that describes human resources, transforms data into information, and reports that information to users called a workforce management system (human resource information system). This system provides information as a basis for decision-making. This system combines HRM as a discipline that primarily applies information technology to HRM activities, such as planning and compiling data processing systems in standardized steps and summarising in organizational/enterprise resource planning (ERP).

Through research results, practically, the development of Islamic boarding schools still relies on the HR aspect. Efforts to develop human resources in the pesantren environment through the regeneration program or cadre of development staff refer to the following criteria:

1. Pesantren has a solution role. Through the output of education, Islamic boarding schools play a role in reading changes and looking for solutions to the social problems of society, both in the moral and spiritual dimensions;
2. Islamic boarding school human resources have a rational view and have tactical competence in solving real problems faced by the community. Islamic boarding schools, through their entrepreneurship activities, become a micro bargaining power as a support for the community's economic level;
3. The attitude of the pesantren's independence is reflected in the aspects of education and social activities;

Through the model of fostering santri and community members who have the above abilities, intellectual movements will emerge and touch the main problems of the nation, creating human development, in other words, improving the quality of human resources.

According to the internal analysis, pesantren development requires several supporting factors, including the availability of human resources, teachers and students, and budget to fund the development program. The learning environment also serves as a medium for implementing a hospitable pesantren culture. Infrastructure support is required for development programs. In this case, large pesantren have an inherent advantage over pesantren accredited C and D in terms of infrastructure readiness. Pesantren has successfully obtained assistance for infrastructure development through a partnership network.

Development Strategy

Theoretically, organizational culture is synonymous with values. The accumulation of these beliefs in line with the organizational culture is manifested in the philosophy, ideology, assumptions, beliefs, and attitudes and norms of the organization members in viewing various realities, especially relating to internal and external problems of the organization.

As part of organizational behavior, organizational culture shapes individual behavior where every member is part of the organization, which psychologically and emotionally towards the organization will blend and fuse with other components. The stronger the psychological and emotional bonds between members of the organization, the stronger the commitment, sense of identity, holding standards of behavior, and the stability of the organization's social system.

The pesantren culture is formed according to the age of the pesantren. Naturally, it is formed from the routine of life in the pesantren. Pesantren culture is a combination of structure and culture. The two cannot be separated; the structure organizes tasks, obligations, and authorities systemically, while culture is a sacred atmosphere and tradition inherited from generation to generation and has been integrated into the lifeblood of the pesantren. Organizational culture is the glue between the members of the organization. Humans tend to group with the same values, norms, customs, beliefs, and other assumptions. These similarities bring different individuals to cooperate in achieving organizational goals. If togetherness is lost, the impact is the disintegration or even destruction of the organization.

Referring to research findings on the development model used by Pesantren in Southeast Aceh, this article discusses three institutional facets: curriculum revitalization, collaboration development, and community development. The first is the institutional structure's development. In this regard, Pesantren restructures their leadership, with principals of both junior and senior high schools reporting to the pesantren. This format is ideal because formal education in Pesantren is integrated into the pesantren program, as are students in schools who are pesantren residents. Pesantren in Southeast Aceh are private institutions to implement policies autonomously by their needs.

Second, breathe new life into the curriculum. The findings of research on several Pesantren with A status, including Darul Qur'an and Darul Tahfidz, indicate that they use the tahfidz curriculum to address community needs. Meanwhile, Darul Amin, Darul Iman, and Darul Azhar continue to exist with a curriculum that combines traditional and modern education. Meanwhile, Nurul Islam, despite having received formal education for the service, maintains a traditional curriculum - kutubut turats.

Thirdly, a partnership network of Pesantren is being developed. The government's focus on the development of Pesantren has increased in the last three years. Through UPTD Dayah, the government has organized support programs to improve Pesantren, such as student creativity competitions between Pesantren and various programs to help students develop their hard and soft skills.



Figure 1. Competitive Pesantren Development Model

The role of organizational culture in developing pesantren is manifested through some functions. First, organizational culture plays a role in setting standards or boundaries, meaning that culture creates apparent differences between one organization and another. Second, it brings a sense of identity to the organization's members. Third, facilitate the emergence of commitment to something broader than one's self-interest. Fourth, improve the stability of the organization's social system.

The organizational development strategy provides its benefits for the pesantren. The assessment is based on several indicators of development aspects: (1) The program supports achieving competency standards/essential competencies and graduates competency standards (SKL) following the education system law. (2) Pesantren program can increase the efficiency of operational funds through savings and reduction of various resources and energy. (3) The program creates an environment of togetherness in the pesantren community and conditions for a more comfortable and conducive learning process. (4) The pesantren organization development focuses on improving infrastructure. The strategy is to make schools learn the values of good and correct environmental maintenance and management for pesantren residents and the surrounding community. (5) Islamic boarding schools can increase efforts to protect and manage services through education and training activities, cooperation between business units and the community, and control of alumni by collaborating with other pesantren with the same vision. In the next step, the strategy shows that any support or secondary activity can support the operation by creating competitiveness (Prasetyo et al., 2020) (Sidiq, 2013).

Competitive advantage describes how an organization can choose and implement a generic strategy to achieve and maintain a competitive advantage. Competitive advantage includes financing and differentiation and the company's scope of activities. The essential tool for diagnosing competitive advantage and finding ways to improve it is the value chain, which divides the organization into the various activities it carries out in designing, innovating educational activities, marketing programs, and achieving the indicated educational outputs. The scope of the organization's activities, then called the competitive scope, can play a substantial role in competitive advantage through its influence on the value chain.

One of the advantages of pesantren is that it is an institution established by and for the community. As a social institution, the pesantren community does not merely maintain a manifest purpose and function, a function that reflects the usefulness of the formation of an institution. However, the social reality developing today is a moral and character necessity. Regarding religious values, slowly but surely, pesantren education is an ideal combination for character building.

The study results show that pesantren development is effective if the best teachers fill pesantren, not based on academic achievement but attitudes and actions. Pesantren will be able to compete by creating a healthy competitive culture, meaning that pesantren in Southeast Aceh are not required to recruit more students but to work together to improve teachers' quality.

The cultural transformation is the awareness to synergize in improving the management system that relies on human resources. In this case, the Darul Amin Islamic Boarding School becomes the locomotive that forms teacher candidates by implementing the converted system. It has been proven that they have succeeded in producing ready-to-use output as a teaching-learning activity by teachers spread across several Islamic boarding schools in Southeast Aceh in the last three years. There is also Darul Qur'an which is famous as a Tahfidz Islamic boarding school whose current output of graduates is starting to take part in the area of origin of the santri.

The education world needs to experience changes as fast as science and business; having and obtaining excellent quality teachers with the characteristics of mastering technological and entrepreneurial competencies is increasingly crucial. Competency development in pesantren is carried out by providing facilities, infrastructure, and training to teachers. In terms of entrepreneurship, it is essential for pesantren teachers to create institutional independence and is also a long-term investment for the development of pesantren.

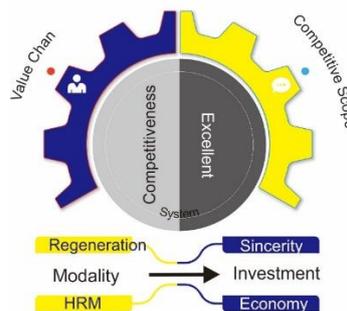


Figure 2. Pesantren Competitiveness Strategy

In order to keep the competitiveness, pesantren are required to be financially independent. It means that the pesantren has a business unit as a modality that adds to the pesantren's income. The primary key to differences in the competitiveness of the implementation of the educational process in educational institutions is the quantity and quality of formal education, along with differences related to the availability of human resources. Competitive Islamic boarding schools also have long-term investment capital. An investment in human resources is a teacher regeneration program, while material investment is a creative and innovative business unit. There are differences in the equality of opportunities in the conceptual corresponding to the analysis of investment decisions in terms of differences in the supply of financing from support status and family financial resources, limiting

opportunities on the supply side. There are differences in investment demands education. Therefore, the expectations are different between monetary and non-monetary, ability differences for learning and further education, and differences between individual students' families in the strategic program horizon of pesantren.

Effective development shows the expected level of performance in carrying out the learning process by showing quality learning outcomes to students, in line with research by Mukhtar et al. (2020), Kutsiyah (2020), and Mardiyah (2012). Providing effective education is the cumulative product of all the services provided by educational institutions and the influence of a conducive atmosphere, climate, and culture created in Islamic boarding schools. Its concept as a pesantren that creates competent teachers has successfully organized an apprentice teacher program spread to several schools in the local district. These indications show that the program is running successfully, with an increasing percentage.

CONCLUSION

The results of the research show (1) that the transformative model applied is an integration of the main concepts, organizational culture, and efficiency; (2) leadership behavior competence is a fundamental factor in organizational development mechanisms; and (3) the contribution of professional HR in creating competitive advantage. The development model offered integrates the three concepts, which are complex and holistic, which provides a solid basis for analysis. This study also provides an overview of how the characteristics of Islamic boarding schools are formed to create a competitive advantage.

REFERENCES

- Ali Buto, Z., & Hafifuddin, H. (2020). Dayah Santri ini Aceh: Early History and Recently Development. *Journal of Contemporary Islam and Muslim Societies*, 4(1), 132. <https://doi.org/10.30821/jcims.v4i1.8090>
- Alwasilah, A. C. (2002). *Pokoknya Kualitatif: Dasar-Dasar Merancang dan Melakukan Penelitian Kualitatif*. Pustaka Jaya.
- Azra, A., & Afrianty, D. (2005). Pesantren and Madrasa: Modernization of Indonesian Muslim Society. *Workshop on Madrasa, Modernity and Islamic Education, Boston University, CURA*.
- Bica, E., & Firica, C. (2010). The Influence of Transformasional Leader Upon Organizational Culture,. *Journal of Applied Sciences*, 5(2), 47–62.

- Cresswell, J. W. (2012). *Educational Research, Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Pearson Merrill Prentice Hall.
- Dinas Pendidikan Dayah Aceh. (2019). *Rencana Kerja Dinas Dayah 2019*.
- Freebody, P. (2003). *Qualitative Research in Education: Interaction and Practice*. Sage.
- Kementrian Agama. (2021). *Statistik Data Pondok Pesantren*. Pangkalan Data Pondok Pesantren.
- King, A. H., & Therrien, K. (2020). Professional Development in Organizational Behavior Management. *Journal of Organizational Behavior Management*, 40(3–4), 153–169. <https://doi.org/10.1080/01608061.2020.1752882>
- Kutsiyah, F. (2020). Social Capital and Its Transformations in Sidogiri Islamic Boarding School. *KARSA: Journal of Social and Islamic Culture*, 28(1), 57–94. <https://doi.org/10.19105/karsa.v28i1.3058>
- Mardiyah, M. (2012). Kepemimpinan Kiai dalam Memelihara Budaya Organisasi di Pondok Modern Gontor, Lirboyo Kediri, dan Pesantren Tebuireng Jombang. *Tsaqafah*, 8(1), 67–104.
- Marwazi, M. (2020). Pesantren Managerial Competence. *4th Asian Education Symposium (AES 2019)*, 283–287.
- McShane, S. L., & Glinow, M. A. Von. (2018). *Organizational Behaviour: Emerging Knowledge Global Reality*. McGraw-Hill Education.
- Menter, I., & Assunção Flores, M. (2021). Teacher Education, Teacher Professionalism and Research: International Trends, Future Directions. *European Journal of Teacher Education*, 44(1), 1–4. <https://doi.org/10.1080/02619768.2020.1850550>
- Mukhtar, M., Risnita, R., & Prasetyo, M. A. M. (2020). The Influence of Transformational Leadership, Interpersonal Communication, and Organizational Conflict on Organizational Effectiveness. *International Journal of Educational Review*, 2(1), 1–17. <https://doi.org/10.33369/ijer.v2i1.10371>
- OECD. (2021). *Education at a Glance 2021*. OECD. <https://doi.org/10.1787/b35a14e5-en>
- Prasetyo, M. A. M. (2020). *Pengaruh Kepemimpinan Transformasional, Komunikasi Interpersonal, dan Konflik Organisasi terhadap Efektivitas Organisasi Pada Pesantren di Provinsi Aceh (Survei Pada Pesantren Al-Mujaddid, Sholahuddin Al Munawwarah, dan Dayah Perbatasan Darul Amin)*. Disertasi Pascasarjana UIN Sultan Thaha Saifuddin Jambi.
- Prasetyo, M. A. M., & Anwar, K. (2021). Assessing Organizational Culture: An Important Step for

- Enhancing the Implementation of Junior High School-Based Pesantren. *AL-ISHLAH: Jurnal Pendidikan*, 13(1), 646–659. <https://doi.org/10.35445/alishlah.v13i1.461>
- Prasetyo, M. A. M., Bashori, B., & Masriani, M. (2020). Model Capacity Building Pada Pesantren Perbatasan Binaan Dinas Pendidikan Dayah Provinsi Aceh. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 14(1), 71–96. <https://doi.org/10.18326/infs13.v14i1.71-96>
- Raya, M. K. F. (2021). Dayah and Meunasah in Aceh: Reform in Local Context. *Jurnal Tatsqif*, 19(1), 21–40. <https://doi.org/10.20414/jtq.v19i1.3504>
- Robbins, S. P. (2010). *Organizational Behavior: Concepts, Controversies, and Applications*. Prentice Hall International.
- Rohmatulloh, D. M. (2018). Peta Dinamika Dakwah dalam Mobilitas Muslim Indonesia di Abad ke-20. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 1(01), 86–96. <https://doi.org/10.5281/ZENODO.3545043>
- Schneider, B., & Barbera, K. M. (2014). *The Oxford Handbook of Organizational Climate and Culture*. Oxford University Press.
- Sholeh, F. (2021). Analisis Kebijakan Publik Terhadap Formalisasi Pondok Pesantren di Indonesia. *Qolamuna: Jurnal Studi Islam*, 7(1), 99–112.
- Sidiq, U. (2013). Pengembangan Standarisasi Pondok Pesantren Umar Sidiq. *NADWA / Jurnal Pendidikan Islam*, 7(1), 71–88.
- Tempo. (2021). Airlangga Bidik Potensi Ekonomi Syariah 31 Ribu Pesantren. *Tempo Co.Id*.
- Wilson, F. M. (2018). *Organizational Behaviour and Work: a Critical Introduction*. Oxford university press.
- Zakaria, G. A. N. (2010). Pondok Pesantren : Changes and Its Future. *Journal of Islamic and Arabic Education*, 2(2), 45–52.
- Zarkasyi, H. F. (2020). Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor). *QIJIS (Qudus International Journal of Islamic Studies)*, 8(1), 161–200.