

BUREAU-CORPORATE PESANTREN AND THE CHALLENGE OF IMPLEMENTATION

(Action Research Base in Pondok Pesantren Nurul Jadid, Paiton and Pondok Pesantren

Darus Sholah, Jember)

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ABSTRACT

This article is a development of the writer's prior research through different themes and point of views. Previously, the author described two boarding schools as an educational institution that implements the concept of modern management in the aspect of managing the institution.

In this article, the author would like to see both of them from the perspective of organizing the bureaucracy and corporation in boarding school bubble. At a glance, in PP Nurul Jadid, Paiton, after the pesantren leadership was given to KH. Abdul Hamid Wahid, there is a new formation that prioritizes the strictness of tasks, competency management, training, and other processes. On the other hand, Pondok Pesantren Darus Sholah, Jember, prioritizes the pattern of cultural corporation, in term of prioritizing service than administrative procedures. Indeed, the administration is still different from the corporate culture in the ideal conception. Therefore, this research expected to produce postulation that Pesantren can decide the model of cultural organization deserved. Surely, the unintended consequence is the challenge from the ground, other custodians, and the other elements used to get pleasure from the previous culture, before these two concepts implemented.

Keyword; *bureaucracy, corporate and pesantren cultures*

Prolog

The Islamic boarding school (Pesantren) researchers are very confident to say that pesantren and social change are inseparable. Pesantren has a unique accommodative, adaptive, and selective culture in refusing while also following. Indeed, Azyumardi Azra mentioned pesantren as an Islamic educational institution that can transform slowly, but surely.¹ Uniquely, they (read: the managers of boarding schools) have considered the ideal format dialectically-progressively. Meaning, when the Pesantren creates a change they would prepare an anticipative tool to overcome the obstacle of the transformation. On the other hand, researchers are also aware about rare transformation of pesantren, but it still happened. Indeed, the transformation was much influenced by the collective attitude of Pesantren board (read: from managerial process) or purely from the idea proposed by scholars outside pesantren. Indeed the vivid transformation was done because of strong commitment of kyai as the leader of the boarding school.

Based on the strong influence of Kyai, the writer assumed two aspects from the strong leadership of Kyai; *first* is the pattern of interaction with social conditions outside the boarding school. *Second* is educational background and the ability to predict the future problems. The pattern of interaction outside

¹ Azyumardi Azra, Introduction in *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997), xxi

the boarding school for example, kyai is actively involved in the local and national politics. In addition, the interaction could be seen from their involvement in the process of social activities, whether through religious organizations or impromptu visit to look the people. The educational background may affect the paradigm of Kyai, though it is not as dominant as the first factor. Mulyadi's research stated that there are some kyai (s) who able to do a transformation and pesantren policy due their formal education also increased, for the example; they pursue the master (S2) or doctoral (S3) degree². The analysis of this study is acceptable, since there are some kyai who began to accept a new idea for the intersection of modern religious knowledge embedded trough traditional process. For the author, KH Sholahudin Wahid Tebuireng, Jombang is the leader of pesantren who much influenced by social interaction instead of academic. Mardiyah stated that Gus Sholah activities in the national politics had shifted PP. Tebuireng, Jombang for the significant transformation³. Meanwhile, those who classified to Kyai Nasib in the idea of M. Shodiq classified as a leader who has strong academic ability, and interacted in the local and national politics.

Regardless from these ideas, the conception of this research is similar with previous research, namely; the writer wants to describe transformational pattern of Boarding School management since the transformation of Kyai paradigm employed the perspective of cultural organization in the educational domain. Hoy, Miskel, Hanson, dan Sergiovani stated the school institutionally is part of bureaucracy theory. Meaning, the school/institution is the perspective of bureaucracy which has certain roles such as a rigid regulation, career level, and clear working procedures.⁴ Further, trough educational institution tends to be “selling educational services” the pattern of cultural corporation transformed as cultural-base management. Rhenald Kasali stated that cultural corporation embedded to the institutional education transformed school flexibility for the managerial, friendly user/customer of education and respecting organization and the civitas academic (lived in diversity)⁵

There are many studies related to the study of pesantren, especially in East Java, against the three bording school, based on data that the authors tracked that, the tendency of previous researchers to focus on the study of pesantren management, and not separate separately, studies that the authors do more on the study which comprehensively and produces the view of three pesantren with different culture style and pesantren education.

In order to organize the postulation that pesantren has two cultural organizations in the discipline of education management. The writer will take the example from two boarding schools that experienced

² Mulyadi, MM “Islamic School, Micro Politics and Types of Kyai’s Policies (Behavioral Research and Shifting of Paradigm of Kyai Pesantren” in the Journal of Al Fikr No 7 Vol 2, 2016 187

³ Mardiyah “Kepemimpinan Kiai dalam Pemeliharaan Budaya Organisasi di Pondok Modern Gontor, Lirboyo Kediri, dan Pesantren Tebuireng Jombang” In the Jurnal Tsaqafah No 1 Vol 8 2012, 84

⁴ These view mentioned in their working paper or as reference of further researcher as the basic theoretical research. For further reading can be seen in Clive Dimmock *et,al, Educational Leadership; Culture and Diversity* (London; Sage Publication, 2005), 21, compared with Wyne K. Hoy & Scott R. Sweetland “Designing Better School; The Meaning and Measure of Enabling School Structure” dalam Jurnal *Educational Administration Quarterly* No 3 Vol 37, 296 2

⁵ Rhenald Kasali, *Change*, (Jakarta: Gramedia Pustaka Utama, 2005), 272

significant change of cultural organization, from traditional to modern, from un-certain type of procedure to the bureaucracy culture, and from bureaucracy to the corporate culture. The first Boarding school is Pondok Pesantren Nurul Jadid, Paiton Probolinggo.⁶ The second is Pondok Pesantren Darus Sholah, Jember⁷. Within the research, this research will be based on the process of Action.

- 6 **The Beginning of Founding Pesantren:** The arrival of KH. Zaini Mun'im, on 10 Muharram 1948 in the village Karanganyar, has no intention to establish Pondok Pesantren. However, he did self-alienation from the greediness of Dutch colonial, and he wanted to continue his journey in Yogyakarta together with his friends.

The Beginning of the Founding of Pesantren. The arrival of KH. Zaini Mun'im on 10 Muharram 1948 in Karanganyar village, initially did not intend to establish Pondok Pesantren. But he isolated himself from Dutch colonial greed and cruelty, and he wanted to continue his journey into the interior of Yogyakarta to join his friends.

Actually, KH Zaini Mun'im ideas in disseminating Islam will be through the Ministry of Religious Affairs (MoRA). However, his intention was failed since he settled in Karanganyar, he received two students who came to him to study the knowledge of religion. These two men are Syaifi'uddin from Gondosuli, Kotaanyar Probolinggo and Saifuddin from Sidodadi, Paiton, Probolinggo.

The arrival of these students considered as a message from God that should be considered. Then, he stayed with his two santri (students). However, in the short time, he was arrested by the Dutch and imprisoned in the LP. Probolinggo, since at Madura, he is also considered as a fugitive by the Dutch. The Dutch considers him as a dangerous man, because he was-according Dutch able to influence and mobilize the people against them (the Dutch colonists)

In the LP. Probolinggo, he forced to tell the location of his friends to the Dutch. However, he denied it although he forced to do so. He strongly holds the principle of "liberty or dead"—. After three months imprisoned, he returned to Karanganyar to take care of his Santri-student.

Since then, KH. Zaini Mun'im guided his students who come from any places such as Muyan, Abd. Mu'thi, Arifin, Makyar, Baidlawi, dan Jufri. Those who come are from Madura, Situbondo, Malang, Bondowoso dan Probolinggo.

Through the coming of many students, KH. Zaini Mun'im then feeling obligated to teach them. Indeed, he decided to withdraw from his friends in Yogyakarta.

In the peaceful days, KH. Zaini Mun'im was shocked with the letter from Ministry of Religious Affairs (at that time is KH. Wahid Hasyim). He asked to be an advisor of Indonesia pilgrims. Then he accepted the offer. His willingness is beside to complete the tasks also to complete his past willingness to spread Islam in Indonesia through MoRA. This also in accordance with his slogan that; "I will give my life to spread and honor Allah's religion"

When KH. Zaini Mun'im was in Mecca as an advisor accompanying Indonesian pilgrims-. His position in Pesantren temporarily replaced by KH. Sufyan. KH. Sufyan is a santri/ student assigned by KH. Hasan Sepuh (Guardian of PP Zainul Hasan Genggong, Kraksaan) to help KH. Zaini Mun'im. Since then, KH. Zaini Mun'im began to be recognized by the community widely because of his tenacity, courage and fortitude. Besides K.H Mun'im, KH. Sufyan is also recognized by community for often providing assistance to the community, especially the power of his prayers.

At that time, the number of Santri in PP. Nurul Jadid are about 30 student and under the guardianship of KH. Munthaha and KH. Sufyan. Through the charisma of KH. Sufyan, he could easily build several pondok (boarding school) made from bamboo (cankruk) for the residence of the santri. In the arrival of KH. Zaini Mun'im from holy land, several small huts already established. Therefore, he would focus to think about the future of his santri. Since then, KH. Zaini Mun'im together with his student was clearing the forest around and established a huge Pesantren as could be seen today.

The Name of Nurul Jadid: The pesantren established by KH. Zaini Mun'im got a wide recognition from community. it can be seen from plenty of Santri who were coming from various places, including from aboard (Singapore and Malaysia). The name of the Pesantren, now famously as Nurul Jadid, began at the time of KH. Zaini Mun'im was approached by a guest, the son of his teacher (KH Abdi Majid) named KH. Baqir. He hopes to KH. Zaini Mun'im to give the name to the Pesantren which he was founded as "Nurul Jadid" (New Light). However, at that moment, KH. Zaini Mun'im received a letter from Habib Abdullah bin Faqih asking for his Pesantren to be named as "Nurul Hadis".

Habib Abdullah bin Faqih hoped that the name of Pesantren assisted by KH. Zaini Mun'im is similar with his Pesantren, namely PP. Darul Hadits Malang. Habib Abdullah bin Faqih admitted to the knowledge of KH. Zaini Mun'im especially in the field tafsir (Qur'anic interpretation). Therefore, KH. Zaini Mun'im teaches tafsir through writing (bil l- imlak). With two proposed names by KH. Baqir and Habib Abdullah bin Faqih, between "Nurul Jadid" and "Nurul Hadith", then KH. Zaini Mun'im chose the name "Nurul Jadid" as the name of the Pesantren. Obviously, the name is quite meaningful in the dynamics of the times. PP Nurul Jadid has been recognized by various groups of communities. Especially in pesantren concerns to create meaningful human being. While Dr. KH. Idham Cholid (The Chairman of PBNU at that time), when he visited PP. Nurul Jadid, he gives the title to this Pesantren as "Cahaya Modern" or "Modern Light" see <http://nuruljadid.net/sejarah-pesantren>

- 7 A brief history of PP. Darussholah can be described as follow: After returning from Madinah, many activities are waiting for a young Kyai. Directly, he is busy for taking care of pengajian (study) in the villages. One of them is taking care of pengajian in Gang Paneli Talangsari Jember. In his crowded activities of carrying out pengajian, he prepared for his pesantren, Darus Sholah. Dated on 27 Rajab 1987, Gus Yus officially announced his pesantren. His pesantren located in Jl. Moh. Yamin 25, Tegal Besar Jember around 8 hectare. At that time, the location of his pesantren is desolated and not as crowded as today. There is no good transportation and the electricity is also using the diesel. There are only a few santri studying in the pesantren of Gus Yus.

Kiai As'ad Syamsul Arifin, a charismatic kiai from Situbondo, is the figure who laid the first stone of Pesantren Darus Sholah. At that time, the kiai As'ad had become such an elder in Jam'iyah Nahdlatul Ulama. It was Kiai As'ad along with senior of kiai such as KH Achmad Siddiq and KH Ali Maksum, in 1984, became a key figure in determining the direction of Nahdlatul Ulama. At that time, Nahdlatul Ulama was on upheaval situation due internal conflict. Fortunately, kyai As'ad and some other charismatic kiai succeeded for resolving this conflict. Hence, it is appropriate if KH Fawa'id Situbondo asked by Gus Yus to officially announced his pesantren. Indeed, KH Muhammad, Gus Yus, is the senior of Kiai As'ad.

Research (AR). Action Research means participation research, communication and collaboration⁸. Therefore, through these processes, the writer knows clearly about the transformational steps done by these boarding schools. Surely, the writer should admit for passively communicate with the stakeholder. Indeed, the writer want to assess the leader understanding (read: Kyai) in the establishment of the culture to create another postulation of leadership model. Therefore, substantively the writer wants describe *first*, how does the model the model of the establishment of bureaucracy culture and corporation in the Pesantren.. Secondly, how the role of the leader and the leadership approach implemented. *Third* is explaining the significant steps of transformation in the area of boarding schools.

Theoretical Review

School Institution: beyond bureaucracy and corporate culture

As mentioned beforehand, dogma and intentions of management education, including Islamic education derived from the framework of sociological-community framework as mentioned by Max Weber,⁹ Meyer¹⁰ and the other sociologists. According to them, the structural framework will work

On the contrary, when Kiai As'ad has intention to establish Ma'had Aly in 1990, Gus Yus and also Gus Nadzir, were asked to formulate the establishment of the post-pesantren education program. Together with number of senior kiai, he was contributing his idea to the establishment and development of Ma'had Aly in the future. Ma'had Ali is expected by its founders to produce the cadre of ulama in which according to Kiai As'ad, the cadres are increasingly rare. Further, after the establishment of Ma'had Ali, Gus Yus asked to be a teaching staff. Because he is busy in the political activities, he only asked once a month as a guest lecturer.

Gradually, Gus Yus established the "foundation" of his own Boarding school. His students are increasing by year. They are not only coming from Jember, but also outside town. Since he has an intention to modernize his pesantren, Gus Yus finally established formal education such as TK, SD, SMP Plus, SMA Unggulan (Excellent Senior high school), MA /MAK and many others. Otherwise, the tradition of salaf (classical method in Pesantren) in pesantren Darus Sholah was still maintained. It seem that Gus Yus is implementing the principle of :” al muhafadlah alal qadi mi as shalih wal akh d%u bil jadidi aslah” (maintaining the good of the past and taking the innovation in the present). Besides, he is also establishing a huge mosque which is planned as Islamic Centre.

Perhaps, it is also true when Kiai As'ad's said to Gus Yus, when three of them: Kiai As'ad, Gus Nadzir and KH Hasan Bash on 10 Ramadhan in 1990, were summoned by the charismatic kiai from Situbondo. ”Raje pondukke sampean (your pesantren will be big)”, said kiai As'ad while clapping Gus Yus chest who was next to him. Probably, the prediction of this Kyai really came true. Step by step, Darus Sholah is getting well organized. His students are also increasingly spreading. The last information shows the number of student, boys and girls have reached 750 students. Meanwhile, there are about 500 students outside the pesantren. This is a remarkable achievement. In the beginning, this new pesantren is advanced and big

Today, Darus Sholah has been reached for twenty years. An age in which Gus Yus says, on the 17th hous, is ”quite mature”. A Kiai who is also former Chairman of the National Awakening Fraction of MPR RI in the period 1999 2004 hopes, his pesantren will become “independent”. “Independent” in this sense means everything that runs in pesantren is because of the system. Indeed, many people were worried about who will replace Gus Yus, in the future. Since the influence of this young kiai is very significant, and the anxiety has been answered. After Gus Yus passed away, Darus Sholah activities are running as usual. This is because Gus Yus has laid the foundations of professional management. Everything goes as usual in accordance with the system, and indeed Darus Sholah has been transformed as a pesantren that is in great demand by the community, as evidenced by the growing number of students in this school, even Darus Sholah has less buildings (school and dormitory) to accommodate santri who was increasing significantly

Otherwise, there are many unfinished obsession. First is Gus Yus dream to establish a Higher Education based on vocation in pesantren. Such as Nears Academy, Akademi Perawat, Medical School and so on so forth. Secondly is building a radio broadcast as a communication media of community. This reminds us that he is active as a radio broadcaster when he was young. His dream for Islamic Centre has reached 75 percent. This is a collective task carried out by Gus Nadzir as successor/ custodian of Darus Sholah, or the other systemic element of Darus Sholah such as teacher, ustadz and many others. (Source: Gus Yus Dari Pesantren Ke Senayan, Halaman 22 - 27). See also <http://darussholahjember.blogspot.co.id/2011/05/sejarah-berdirinya-pp-darus-sholah.html>

⁸ Action Research (AR) is a research model that prioritizing participation, communication, and collaboration. AR can be described as a process that opens communication space to reflect and learn from the process of developing knowledge practices, then pursue practical solutions to help them manage their daily lives and develop organizational functions. Lihat: Mukhlisah MM. “Gender dalam pendekatan Action Research” in the journal of *Kependidikan Islam* No 2 Vol. 2 2014, 222

⁹ Max Weber's idea about bureaucracy is almost cited in organizational theory. Weber provides the perspective that an organization will work well if; *first*, the organization has a hierarchical structure. *Second* is prioritizing the division of tasks / mechanism work-division or working group. *Third*, it is controlled by binding regulation. *Fourth* is an impersonal relationship (rational-determination). *Fifth* is orientation /clear career path. See Paul L Adler & Bryan Borys “Two Types of Bureaucracy; enabling and coercive” in the *Administrative Science Quarterly*; Mar 1996; 61

properly, if the group has some important value; for the example, a clear work orientation, gained carrier, and obeying to the obligated norm.¹¹ The initiator of grand theory of educational management, Thomas Greenfield and Peter Ribbins, explained that philosophical base of science management education has much to do with how organization and administration defined into wide scale. Quoting Griffith, both of them stated:

“...The paradigm of the past that saw organizations as goal-dominated, administrative behavior as rational and member motivation as ordered, though imperfectly, around bureaucratic rules and legitimate power. This paradigm, he said; “is neither useful nor appropriate because it is no longer fruitful in generating powerful concepts and hypotheses; it does not allow us to describe either modern organizations or the people in them and, as a result, it is not helpful to administrate”.¹²

From the quotation above, Greenfield and Ribbins explained that since the beginning of the discipline of educational administration encouraged, there is a long discourse about how ideal organization established. The first idea is a good and well organization that capable to create organized administrative correctly and motivate the members to do their job properly. Further, the administration conceived a good cultural management in the bureaucratic atmosphere or otherwise. Similarly, E Mark Hanson stated; “This orientation conceives of the organization as a complex social system (or groups). Within this context, the management problem differs considerably from the one conceived of by classical theorist. The school as a complex organization made up of interacting social group...”¹³ . Further, Hanson stated the school complexity as a social interaction-system because of several aspects; *first*, the existence of professional powers that connected teacher. *Secondly* is separated authority from one centered power. *Third* is the existence of interfacing sphere among three important elements in the educational institution contested their own power, namely; teachers need, administrators, and leadership authorities in the school bubble.¹⁴

Therefore, in order to eradicate the complexity aspects, they offer several solution process; for example, ‘professional-bureaucratic institution’ and enabling school structure. Hanson mentioned a concept about ‘professional bureaucratic interface’, in which purposed to divide where the position, space, and zoning tasks from each element in the school environment (*sphere*). He divided based on the table as follow:

¹⁰ John W. Meyer “World Society, Institutional Theories, and The Actor” in the *The Annual Review of Sociology* is online at soc.annualreviews.org Vol 36, 2010, 20

¹¹ Ibid 19

¹² Thomas Greenfield & Peter Ribbin, *Greenfield on Educational Administration* (London; Routledge, 2005) 239

¹³ E. Mark Hanson, “School Governance and the Professional/Bureaucratic Interface: A Case Study of Educational Decision-Making.” The Paper presented at the Annual Meeting of the American Educational Research Association, 1976, 19-36 or can be seen in the book of E Mark Hanson, *Educational Administration and Organizational Behavior* (Massachussetts; A Simon and Schuster Company, cet, IV 1996), 37

¹⁴ Ibid 19

Table 1
Interacting Spheres Models

Administrative Zone	Contested Zone	Teacher zone
Quasi-Rational environment	Negotiated order	Flexible environment
School-wide decision	Conflict resolution	Class room decisions
Relative autonomy		Pockets of autonomy
Authority	Sub-coalition	Power
Sub-coalition		Sub-coalition

Based on themes-tables above, Hanson would like to say that zoning organizational activities in schools is urgent to delegate different authorities according to their professional expertise. Administrative zone consists of four aspects (read; quasi- rational environment, school wide decision, authority, and sub coalition) meaning, their role is creating educational decision based on the rational consideration and impersonal (read; objective), has an authority to manage and create sub-coalition in the administrator group. On the other hand, teachers have also two different types; environmental flexibility, and responsibility towards classroom learning, given authority, and even they have the power to change the condition deserved. While the contestation zone mentioned by Hanson as “sphere” where collaboration, communication, and negotiation conducted to develop common visions. Meaning, beside these zones have roles, functions and different tasks, they could encounter in the contestation sphere.¹⁵

Similarly with Hanson, Hoy & Sweetland considered the dynamic in the process of organization structural formation may offer a solution for the strict bureaucracy which is theoretically proposed by the effectiveness of organization based on the bureaucracy culture. According to Hoy & Sweetland, schools look slightly different from the composition of public administration. The dynamics developed in the school domain tend to rely on the conflicts between two professional groups. One group consists of school head master (principal) and the members. In the other hand, teachers have an ethical profession organized by an association or organization protecting their profession. Hence, the model of coercive structure, such as public bureaucracy, is mismatched professionally with the school management. Likewise Hanson, he also proposed the model of enabling structure or persuasive structure which is featured through communication approach, collaboration and negotiation instead of creating rigid rules, and creating a system of reward and punishment, leveling carrier/profession, and so on so forth.¹⁶

Although all of them have proposed a new paradigm in the administration and education management discipline, but theoretically they have similar framework. Namely, it is institutionalization and organization of their employees. In the other hand, there is also an idea of micro-cosmic in seeing an organization. Owens for the example, he lays organizational theory in education as a diverse individual behavior, as he said as “diverse and vast behaviors in school” that can be organized, and managed based

¹⁵ Ibid 5

¹⁶ Wyne K. Hoy & Scott R. Sweetland “Designing Better School; The Meaning and Measure of Enabling School Structure”, 5

on individual behavior assessment. Based on the contingency theory, he stated that the school should organize a human sub-system, structure sub-system, technology subsystem and tasks sub-system. All of these required dimensions should be completed in order to create well-running organization based on the appropriate hierarchy-system. Again, Owen added that human-subsystem (man) is the main determiner for the organization¹⁷.

The writer also cannot deny a fact that a school has various different organizations in the public administration or corporation. However, according to the writer, the research above is quite formative and coercing the school to implement the required steps of organization generally. Therefore, the writer noted about shifted paradigm of education management studies; from bureaucratic system to corporation and from structural power to the actor. Those who propose the transformation from bureaucracy culture to corporative culture are academically practiced by practitioner and CEO of Corporation. Indeed, leadership transformation is done by scholars who already aware the main successful factor of managerial lays on the authority (absolute power) of a person who could influence-transform the other. For this shifting transformation, the writer would explain further.

The idea that corporate culture is appropriately implemented in the school is an argumentation based on the negative perspective of bureaucracy culture. As mentioned beforehand, the negative aspect of bureaucracy is a strict procedure, monotonous activities and lacks of accountability and indeed, bureaucracy employed Human Resource as a mechanic group instead of organic community¹⁸. Differently, corporation culture according to Layman W. Potrter & Lawrence E. McKibbin could cover up the weaknesses of bureaucracy values system. One of them is through reorienting the empowerment of resources in the educational institution. Education deals not only teacher, and administrator, but also a whole processes in the school domain. For the example, a school may expand the network to the other educational institution. Therefore, corporate culture is not about the flexibility of institution managerial process, but also a creativity and innovation to defend school identity.¹⁹

Rhenald Kasali in his book entitled “*change*” mentioned about obvious differences between bureaucracy and corporate system from the way the stakeholder treats the costumer (*costumer/user in educational process*). The “Logos” of bureaucracy is ‘When difficult is possible, why should be easy? Indeed, the ‘logos’ of corporate culture is ‘customer satisfaction is our priority’. He imagined, when the school/ higher institution (public school) could implement the logos of corporate culture in the school areas, the school would have an excellent feature then other bureaucratic school (public school)²⁰. Correspondingly, HAR Tilaar, in his ideological analysis, educational management implemented in

¹⁷ Robert W Owens, *Organizational Behavior in Education* (Massachussets; A Simon and Schuster Company, 1987).

¹⁸ R Gray, D Owen, & C Adams “Accounting & Accountability; Changes and Challenges in corporate social and environmental reporting” accessed online on eprints.gla.ac.uk. at 21 Juni 2017

¹⁹ Lyman W Porter & Lawrence E McKibbin “Management Education and Development; Drift or Thrust into 21st Century” accessed online on eprints.gla.ac.uk. at 21 Juni 2017

²⁰ Rhenald Kasali, *Change*, 270

Indonesia aimed to provide educational institution that has accountability system, transparency and friendly costumer. A good educational management will produce a good product. Educational reformation management moved toward maximum services will be main consideration in this global age. Indeed, Tilaar warning educational institution to avoid the aspect of business orientation (business oriented)²¹. Indeed, this may threat the distribution quality of Indonesian education.

Through detailed explanation, the interpretation meaning of corporate culture in the educational institution is as mentioned by Buchari Alma. He stated that “when we look at educational institution from the perspective of corporate, the educational institution would produce education services sellable to the consumer. The main consumers are students, college students, and other consumers ...”²² Therefore, he added that the satisfaction given by consumer to the institutional education should be managed properly. One of them is maintaining and optimizing quality services, therefore the consumer will not disappointed with the process given. Beside, external education bubble also needs further analysis “financial management, selective human resources, marketing management, quality assurance, competitive advantage, creativity, innovation” and segmentation of user education (student or college student).²³

Aan Komariah quoted the perspective of Arizona Education Department explained several corporation values that may be implemented in the institutional education as follow: *First* is collegiality. *Second* is experiments. *Third* is high expectation, *Fourth*, Belief and self-confidence, *Fifth*, Tangible support. *Sixth* is gaining basic knowledge needed. *Seventh* is appreciation and recognition. *Eight* is empathy, celebration and humor. *Ninth* is keeping an important aspect. *Tenth* is tradition (distinguished identity).²⁴ *Eleventh* is honesty and open communication. From all of these, Aan Komariah underlined an important point from corporate system in the education bubble which is laid in the shared values and process, innovation and creativity of all elements in the education atmosphere. A significant element is self-confidence and honest to the given responsibility.²⁵

According to writer, the easiest way to understand the distinction between these systems are how the administrator in the public school (or an office in the general services in the government administration) with the private excellent school (or finance corporation and others services) treat the costumer. the easier way is also through front liner behavior, everyone is aware about the attitude of front liners (security guards / protocol, institutions of government) toward the guests who want to meet

²¹ HAR Tilaar, *Pendidikan dan Kekuasaan* (Jakarta; Rinneka Cipta, 2003), 84

²² Buchori Alma and Ratih Hurriyati, *Manajemen Corporate dan Strategi Pemasaran Jasa Pendidikan Fokus Pada Mutu dan Layanan Prima*, (Bandung; Alfabeta, 2009), 13

²³ *Ibid* 16

²⁴ Aan Komariah “Kepemimpinan Visioner dan Corporate Culture” dalam Buchori Alma, dan Ratih Hurriyati, *Manajemen Corporate dan Strategi Pemasaran Jasa Pendidikan Fokus Pada Mutu dan Layanan Prima*, 262

²⁵ *Ibid* 263

their leaders. At the company, the security guards look humble, polite, and willing to help all the needs friendly. This phenomenon is different from government bureaucracy. Customers are having difficulties to find their own way and to solve the problems. Indeed, the problems should be solved through less elegant way, due complicated procedures.

The further question is about the ideal method implemented in educational institutions, especially in Indonesia. Surely, the writer admits that both of systems have their own advantages and disadvantages. This condition compounded with the education system in Indonesia which is politically unclear. The advantages of bureaucratic system in educational institutions are needed to organize the disciplines of the behavior of teachers and institutional administrators. In addition, bureaucratic culture has an advantage to develop administrative accountability to all related group in the educational institutions. However, the bureaucratic system will produce teachers / administrators who prioritize procedures instead of optimal service to the user. Similarly, corporate systems in educational institutions have advantages such as prioritizing innovation, creation, and

optimal service that will increase public confidence toward educational institutions. However, the weakness of this system, as predicted by scholars of education management, this culture will block the education access for those who need financial help.

Further, Buchari Alma said “everyone does not need to be worried to the term of 'business orientation' in educational institutions”. However, the fact shows that the excellent schools (private/public) have no easy access for students with financial need. In addition, the reality of profession incentives of teacher, lecturers, and employees in the educational environment are inadequate compared with the remuneration and reward in the company or banking. The salaries of teachers, lecturers, and employees in educational institutions are unable to be compared with the front liners employees of State-Owned Enterprises (BUMN). Therefore, imagining the existence of corporate systems in the education environment should be carefully calculated and considered. The process cannot be done only through implement or duplicate the processes outside education domain. Indeed, Indonesia regulation keeps mentioning educational institutions as non-profit institutions provided to all elements of society; either through government assistance, or working independently in the management. The conclusion is; these two concepts have advantage and disadvantage, indeed both of them are occupying different sphere and areas.

Managing Change and Types of Pesantren Leadership

As previously mentioned, the shifted paradigm of education management is the prominent factor to determine the effectiveness of organization. Two proposed models above are based on the system, culture and regulation to organize the group or an individual person in the education domain. In this section, one group may think the effectiveness and efficiency of organization influenced by one leadership figure. Dembowski, Kenneth Leithwood, Warren Bannis, and Tony Bush are some researchers

who proposed that idea. Dembowski states that the administration, organizational theory, institutionalization, management, collected and ruled individual behavior, and emergence of cultural organizations, are shifted orientation in the field study of education management. Finally, according to Dembowski, the culture of managerial-ism and administration of education depends on one leadership. The reason behind is simple; the existence of a leader may give a direct example, clear roles and direction for the member about what should they do. Indeed, the leader is certainly different from the norms, cultures, and even structures which is interpreted differently by members. Leaders can give a clear role and direction to all the members.²⁶

Kenneth Leithwood has a similar view; his analysis shows that the influence of leadership in educational institutions is as strong as the formation of culture and structure. He stated:

“While evidence about leadership effects on student learning can be confusing to interpret, much of the existing research actually underestimates its effects. The total (direct and indirect) effects of leadership on student learning account for about a quarter of total school effects. This evidence supports the present widespread interest in improving leadership as a key to the successful implementation of large-scale reform. Especially, when we think of leaders in formal administrative roles, the greater the challenge the greater the impact of their actions on learning. While the evidence shows small but significant effects of leadership actions on student learning across the spectrum of schools, existing research also shows that demonstrated effects of successful leadership are considerably greater in schools that are in more difficult circumstances. Indeed, there are virtually no documented instances of troubled schools being turned around without intervention by a powerful leader. Many other factors may contribute to such turnarounds, but leadership is the catalyst.”²⁷

The citation above means, there are still unsure peoples if leadership in schools could affect the key elements of school, including the learning process of students. Most of them assumed the successful processes of learning are determined by the teacher, fun learning processes and the effectiveness of learning process. However, people do not recognize that the effectiveness of learning, student discipline, and teacher commitment are strongly influenced by strong leadership that can manage and coordinate various interests. Without a strong leader, the factors contributing student achievement will be less optimal. Leithwood also explained that leadership process could affect the designed curriculum, delivered lesson, ethics and teacher rhetoric, and indeed the leader also could manage the interaction patterns among students. In these assumptions, leadership role becomes the prominent factor that can influence the learning process.²⁸

²⁶ As quoted in Caldwell B & S Spinks. *Leading the Self-Managing School*. (London: The Falmer Press. 1992),7

²⁷ Kenneth A. Leithwood, *What We Know About Successful School Leadership* (UK; National College for School Leadership, 2003), 5

²⁸ Ibid 6

Different from previous research, Warren Bennis concerns on the influence of leadership in the general aspects. He analyzes the leadership process theoretically and practically by illustrating someone possessed characteristic and followed by his members. Practically, Bennis illustrated general features for an effective leadership in all responsible areas. For example, a leader should firstly understand his concepts and lifestyle, defining the implemented culture and structure, understanding the basics principle of leadership, operating the leadership instinctively, and has a good vision.²⁹ Brent J. Goertzen defines the shifting of structural understanding toward a leadership model that has influenced by how much a person can manage an organization effectively.

Since the knowledge level based on the individual, the result of leadership analysis are varied then. Some of them are transformational, transactional, moral, and the leaders who rely on the service and shared values on the issues of other persons or the members.³⁰

Finally, the supporter's ideas that leadership is more important than managerial framework are expressed by Tony Bush. Bush, in his two books, locates leadership in front of management and administration processes. Bush said that "Leadership Is Influencing Others" (well meaning affecting others). Indeed, management and administration process are maintaining the effectiveness and efficiency of the organization. Therefore, according to Bush, leadership and managerial processes must be located as one "Bargaining Position". Leadership is important to influence someone for the vision, mission, and program - activities of the organization. Indeed, managerial system is significant in order to implement the vision, mission, and the program. Bush stated:

"...‘effective’ schools lead to the discussion of several dilemmas in school leadership. One of these relates to management, which is linked to systems and ‘paper’, and leadership, which is perceived to be about the development of people...links leadership to values or purpose while management relates to implementation or technical issues. Leadership and management need to be given equal prominence if schools and colleges are to operate effectively and achieve their objectives. While a clear vision may be essential to establish the nature and direction of change, it is equally important to ensure that innovations are implemented efficiently and that the school's residual functions are carried out effectively while certain elements are undergoing change"³¹

Based on the views above, it is clear that there is changing point of view in the field of educational management, from the structuralism and functionalism toward a micro scale called leadership. The experts of educational management reveal that leadership is not an instant process. Leadership is a process whose readable paths and strategic patterns and could be interpreted and

²⁹ Warren Bennis, *On Become a Leader* (Pheladelphia; Perceus Books Group, 2009), 1

³⁰ Brent J Goertzen "Contemporary Theories of Leadership" (Copyright by Jones & Barlett Learning, tt), accessed from <http://leadershipnow.com>. 83 (pdf version)

³¹ Tony Bush, *Leadership and Management Development*, (London; SAGE Publ, 2005), 4

conceived as a conceptual coding, then generalized through new patterns. Leadership is equivalent with management; it is an art of influencing others through the power of individual characteristics. Therefore, leadership experts share the models of leadership in various ways. There are various term of leadership in education, for example; transformational, transactional, instructional, convergent, and situational, and so on so forth, in which the standardization of leadership is beyond the existed standard (post-standardization of leadership).

From the conception above, the author concludes that boarding school management prioritized leadership aspects before managerial aspects (leading, managing, and structuring a culture of institutional members). A A. Karimullah assumed that the changes and developments in Pesantren are very dependent on the figure of kyai (leader). When the leader is innovative-open, the boarding school will be more integrative-holistic then. In contrary, when the leader is conservative-exclusive, the progress in the boarding school will be slower than before³². Likewise AA. Karimullah, Mardiyah identified cultural changes in Tebuireng Pesantren due the leadership of KH. Shalahudin Wahid, Mardiyah categorized the leadership of Gus Shalah, a nickname of KH. Shalahudin Wahid, is leadership pattern of cultural-broker. She affirmed:

“...The leadership typology of Kiai Salahuddin is the broker because he prioritized service oriented (service-oriented person) to ustadz (religion teacher), teachers, parents, alumni and community organizations that close to the school in order to establish mutual beneficial partnerships and help educational goals to improve quality learning of students/Santri (Student of Islamic Boarding School). KH.Salahuddin recognized by community as the leader of pesantren who always be humble but is strongly fighting for the vision of pesantren and his obsession. He is an inclusive figure who is ready to be criticized for common good and beneficial for all communities and especially pesantren. He prioritizes the services to the pupil’s interests (*pupil service-oriented*). Therefore, many parties sympathize and support the programs that are considered as beneficial for the students/santri”³³

Moh. Shodiq, as mentioned beforehand, also stated that there are two categories of kyai in the context of Pesantren development and transformation; *First* is Kyai Nasab (descendant of Kyai), the attributions model of kyai Nasab are in spite of having an understanding and highly educated, but he does not have the freedom to change and transform his Pesantren.³⁴ The reason behind is that Kyai Nasab was chosen because of lineage and kinship. Within this condition, a kyai has an obligation to continue the cultural values established. For example is the phenomenon in the salafiyah (traditional) boarding

³² M. Karim Amrullah ‘*Perubahan Model Penyelenggaraan Pendidikan Pesantren*’ (Dissertation—Universitas Malang 2011

³³ Mardiyah, *Kepemimpinan Kiai dalam Memelihara Budaya Organisasi*, (Malang, Aditya Media Publishing : 2012), 341344

³⁴ Muhammad Shodiq, “Kepemimpinan Kiai Nasib dalam Meningkatkan Mutu Pesantren, Studipada Pesantren Al-Hikam Malang, Pesantren Luhur Al-Husna Surabaya, dan Pesantren Mahasiswa An-Nur Surabaya” (Dissertation --Universitas Negeri Malang, 2011), xx

school. The leader existence is more likely as executive administrator from the ideas of Pesantren founders. The kyai cannot decide an innovative policies; adapting the contemporary problems in the boarding school.

The *Second* is Kyai Nasib (a kyai based on the innovation). Different from Kyai- Nasab, Kyai Nasib means a degree of leadership (*kegiaian*) gained not because of descendant or inheritance from his predecessors. He established his own boarding school as well as he leads and creates an image of Pesantren deserved. He also creates his own educational system, and so on so forth. In his leadership, Kyai Nasib is not limited by the normative value. He became the decision maker and ruling the standards of the rules. The consequence is the change-transformation of pesantren of Kyai Nasib, is more innovative, inclusive, and prioritizing dialectical policy. Surely, because the process is highly individual, the policies come from knowledge, experience, and self-dialogue.

Therefore, defining the managerial process in boarding school can be seen from the leader interaction and his structural functions. Indeed, only through seeing the dynamics and changes, that transformation can be interpreted comprehensively. Based on the structural function also, bureaucratic and corporate culture in pesantren can be easily identified. Further is through seeing Kyai's way in continuing (Sustaining) and maintaining the values either through regulation or formation of binding culture as an identity of the boarding school. To analyze these process, the author will describe two boarding schools in East Java, namely; Pondok Pesantren Nurul Jadid, Paiton Probolinggo and Pondok Pesantren Darus Sholah, Jember.

Display and Analysis Data

In this section, the writer will describe several aspects relating to the bureaucratization and corporatization as well as describing the process of maintaining both as two organizations rooted in the boarding schools. Beforehand, the writer also wanted to limit the intended meaning of bureaucratization was not as complex as Max Webber definition of bureaucratic culture, but how the regulation of administrators was explained by a new leadership model in the Boarding School. Similarly is corporatization, since this research is on process of consolidating of corporate culture in these institutions, it is possible to see the gaps-challenges that can transform the previous pattern into the other models. Therefore, the authors will not directly mention that these two institutions have been carrying out the corporate culture ideally. After explaining the descriptive data, the writer will analyze through three stages of analysis; such as analyzing the issues faced, the conclusive process of implementation of leadership and management models, the last is the way of preserving the established values.

KH. Abdul Hamid Wahid explained to the writer that his expectation to change managerial model as initiated by PP Nurul Jadid, Paiton which is also running the business like usual. The managerial of Pesantren, since it was established to the present day, has utilized advance technology. However, it does not add any value to the existing image of PP. Nurul Jadid, Paiton. On the other hand, formal educational institutions in Pesantren are competing to “advancing educational services based on

optimal services” for the purpose that the institution will exceed the expectations of the boarding school. Therefore, if formal educational institutions have started for managerial innovations, boarding school should do it so. KH. Abdul Hamid told to the writer:

“It is true that Pesantren is managed traditionally. Starting from the admission, orientation and staying in Pesantren. Indeed, Pesantren just accept the management by allowing the students to go to school or continuing their activities in the formal educational institutions. Recently, Pesantren has started to be the center of a formal educational institution. Therefore, Pesantren should be managed modernly. By this way, students can understand immediately that both Pesantren and other educational institution have its own culture. Therefore, starting from the admission to institutional process of boarding schools, it has contribution toward student understanding of their activities in the educational institution. ...”³⁵

The subject of “mindset change” is not only Santri, but also the teachers who were almost ignoring the existence of Pesantren. Teachers used to teach in the formal educational institution and have sufficient income will be managed for having contribution to the Pesantren. K.H Abdul Hamid said to the writer *“Thus, in the future there will be no teachers who perceive as teachers of formal education institutions only but they are integrated with the boarding school system. Similarly, those who have dedicated themselves in Pesantren, will be provided a career path and they can dedicate also in the formal education institutions”*.

Observationally, the writer also sees how the head office of Pesantren, which used previously as Office of Kepesantrenan (Boarding school) Bureau changed as the Office of the Pesantren Secretariat whose function was to connect, coordinate and supervise various institutions in the pesantren, namely; Bureau of Education, Bureau of Kepesantrenan, BP2M, and other autonomous institutions such as BK2O and Supplies.

Related to the strategy of KH Abdul Hamid Wahid in transforming traditional culture into a bureaucratic culture in PP. Nurul Jadid, Paiton, the writer summarizes it as follows:

1. Conducting coordination meetings at the institutional level on the idea of transformation that will be implemented in the PP. Nurul Jadid, Paiton³⁶
2. Optimizing the role of boarding school as a “holding regulator” toward educational institutions under the auspices of boarding school;³⁷
3. Training for all stakeholders of the institution or pesantren about the administration and modern management;³⁸

³⁵ Personal interview carried out between the writer and head of secretariat of PP. Nurul Jadid Paiton, KH. Abdul Hamid Wahid, on 11 Augustus 2017

³⁶ The writer involved to see the dynamic of meeting dated 20 February 2017

³⁷ The writer asked to give an explanation about the models of good regulation and workshop on 05 March 2017

³⁸ The writer also involved to discuss administrative design and ideal pesantren management in the planning and development institution. The ceremony carried out on 07 April 2017 through discussing among officer of pesantren in Aula of MTS Nurul Jadid, Paiton

4. Inviting stakeholders comparative study with advanced and progressive Islamic educational institutions³⁹
5. Training the 'security guards' as “front-liners” in serving guests and disciplining the students or teachers the boarding school areas.⁴⁰
6. Training the santri (student) or pesantren functionaries about good protocol and regulation.⁴¹
7. Embedding discipline attitude through exemplary (*teladan*) and persistent in every meeting he leads.
8. Teaching discipline attitude to anyone, including internal family (*ndalem*), related to the agreed rules.

The most interesting aspect related the challenges of the transformation process by KH. Abdul Hamid Wahid in the pesantren transformation is the resistance of the teachers, administrators, and servants (*pengabd*) who have been privileged before at the boarding school Nurul Jadid, Paiton. For the example, previously teachers were not limited by any rules except for the responsibility of teaching in educational institutions. However, recently ID card is given to the teacher to distinguish between the teacher and guests. If only they forget to carry the card, the teacher is required to park his/her vehicle in the guest parking slot. This caused a friction among the teachers who are used not to do so. However, the trained discipline officers do not tolerate the mistake of teacher / officer member of the boarding school.⁴²

What already done in PP. Nurul Jadid, Paiton, is slightly different from Darus Sholah. The pesantren of Darus Salah has already familiar with the culture of modern management. Gus Yus (KH Yusuf Muhammad), the founder and the first custodian, established the pesantren in 1985. That is an era where many pesantrens have grown rapidly, behind the restricted power of New Order. Indeed, formal educational institutions based on modern management have also established; namely, SMP plus (Junior High School plus) and MAK (Madrasah Aliyah Kejuruan/ Vocational High School), this educational institutions are excellent because of distinctive feature of education. Gus Nadzir Muhammad, the current custodian, stated that administrative culture in Darus Sholah boarding school has been implemented since the establishment of pesantren. This is due the leadership of Gus Yus who already understand the management of educational institution. As mentioned, Gus Yus is also a legislative members or as a politician. Therefore, the statement that pesantren has been modernly managed is obvious.

Further, Gus Nadzir stated that he keeps continuing and optimizing the services to the parent of student who registered their children in educational institutions. According to Nadzir, the development model of is similar with the other educational institutions; oriented to excellent service. Meaning, the

³⁹ See Web nuruljadid.net pendisiplinan

⁴⁰ See Web nuruljadid.net Studi Banding

⁴¹ See web nuruljadid.net.

⁴² Interview and observation with kyai di darussholah

user or student custodian-parent will not be disappointed with boarding school services. Pondok Pesantren Darus Sholah has a value that the student parent or custodians are the main source of power for the development of educational institutions. Indeed, the functionaries of Boarding School prioritize custodian satisfaction. Observationally, although slightly subjective, the writer also served to conduct this research process; starting from friendly reception, delivered to necessary sites, and accepted by the leader to conduct interviews, all have done politely likewise in the company. Indeed, they refuse the 'envelope' (well meaning incentive) that the writer wanted to give, since they feel that it is the duties and obligations managed by educational institutions,

Abdurrahman Wahid very precisely describes the roots of pesantren scholarship to form a genre of its own. The strength of the Sufi fiqh genre, so he termed, at the beginning of the entry of Islam for example, on the one hand and genre of "pure fiqh" in the next chapter on the other side coloring pesantren scholarship until now can be traced at the beginning of the entry of Islam to the archipelago, even long before. There are at least two waves of scholarship that form the tradition and genre of Islamic scholarship in pesantren. The first wave occurred along with the entry of Islam into the archipelago in the 13th century AD. In this first wave, Islamic scholarship is present in the form of Sufism. Of course tasawuf diungunya not separated from the signs of shari'ah. The entry of Islam into the archipelago at that time has brought the form as developed in Persia and Indian subcontinent who is nuanced sufistik. Thus, we find that Sufism became the dominant scholarly orientation of the pesantren at that time. The books that combine Sufism and Jurisprudence become the main subject matter. Call it for example *Ihya Ulumuddin* and *Bidayatul Hidayah* by Al-Ghazali.

Thus, the tradition of pesantren scholarship inherits these two predominant tendencies. On the one hand, the nuances of fiqh sufistik so obvious, and on the other hand the deepening of the science of fiqh remains a priority. Do not be surprised if we visit the pesantren, the dominance of fiqh books, in addition to tasawuf books coloring the library window. Of course, we do not deny a number of auxiliary books, such as Arabic, Nahwu, Sharraf, and Balaghah which also fill the library cabinets.

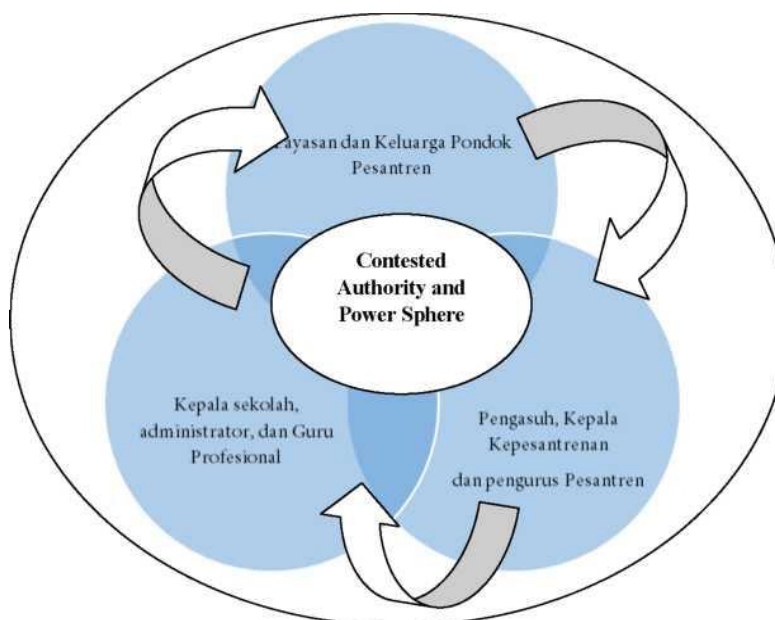
Further, based on the data above, the author will do generalization and postulation of findings, based on the proposed theories. As previously mentioned, here are the proposed compositions:

1. Defining Interacting Spheres of PP Nurul Jadid, Probolinggo and PP Darus Sholah, Jember

If Hanson and the expert in education management simplify the contested sphere in educational institutions is the leadership, the administrator's role and professional teachers who obeyed the ethical code, the management of boarding schools has a complex composition. Delegation of authority given by kyai is equal to the attached power of identity itself. Similarly, teacher professionalism was not fully attached as a different identity. There are values and cultures of pesantren that unchangeable, such as how a student should behave toward his teacher, and how the teachers should behave toward kyai as one who have transferred their religious knowledge. Therefore, the author illustrates the composition of

spheres in the boarding school as follow:

Frame 1.1 Interacting Sphere of Pesantren Educational Systems:



Based on the table above, it can be recognized that leadership and administrators management in boarding schools is not a hierarchical, delegated, or “rigidness of rules” structure as the bureaucracy was commonly organized. Indeed, the interaction pattern in Pesantren is more complex than “the coupled-system of bureaucracy” proposed by education management generally. Pesantren bureaucratization as already done in PP. Nurul Jadid Paiton and PP. Darus Sholah Jember began through completing the conception of Kyai (leaders) in the boarding school. Continued implementing commitments will affect the educational institution. Without good example and full authority given toward charismatic identity of Kyai in leadership, shifting cultural values in the boarding school will never be happen. Indeed that is a specific finding in PP. Nurul Jadid Paiton. Before KH. Abdul Hamid Wahid who recently is as the executor leader, KH. Zaini Mun'im always failed to set a regulation that binds all elements of pesantren. That is understandable since some pesantren managers are old student/santri (read; seniors) who have no power to set a regulation over the kyai who as the owner of boarding school.

Thus, based on the analysis above, it can be concluded that the first step to change the pesantren culture from a traditional perspective to bureaucratization and the corporation (quality-oriented and service-oriented) is through initiating identification process of power interactions or existing authorities within the pesantren. If the process of PP. Nurul Jadid, Paiton will be duplicated-imitated, the contestation may be done through giving the authority of management of pesantren into one person. Further is restructuring all element of boarding school and disciplining activities of interaction in the Pesantren. Different from PP. Darus Sholah, Jember which has one leadership authority, and therefore

the interaction pattern is simpler. The agent of change is only through the commitment of kyai /custodian and organizing the rules that bind all groups in the Pesantren.

2. Leading and managing the changes PP Nurul Jadid, Probolinggo and PP Darus Sholah, Jember

Further, the next step is ensuring that these changes are supported by good personal and organizational visionary. The ability to ensure that the change is an inevitability condition through intensification and incentives for those who are able to demonstrate their best performance and clear action plans (for action plans the writer will describe it in the next discussion). As the writer has mentioned previously that KH. Abdul Hamid Wahid and Gus Nazhir are “lone leader and player” to create changes in the boarding school. Therefore, it is clear that the procedure of change of two pondok pesantrens are started from 'inviting' stakeholders to recognize that these two leaders have ideal vision and mission for the boarding school. Inviting stakeholders to understand that the pesantrens are moving forward good management model. Indeed, these two kyai conduct intensive meetings to all communities intensively related to pesantren vision.

In the process of leading and managing these changes, it is obvious that the challenge-resistance would come from those who already feel comfortable in the occupied position. In this section also, leadership skills and models are needed. Indeed, the writer sees these two leaders are doing post-standard leadership which is very flexible in their role. KH. A. Hamid Wahid, when he has to coordinate with the leader of boarding school Institution, he showed that he is a servant who receives the implemented task. However, when chaired a meeting with the lecturers and assistants\ rector, he showed his position as a visionary leader. Indeed, it is also dissimilar when he led the meeting with functionaries of pesantren who valued dedication aspect than professionalism. Thus, the transformation of dedication values is prioritized to strengthen the disciplinary principle toward the pesantren functionary. When he met with officials from outside the pesantren, he also showed different attitude. KH. Abd. Hamid Wahid' experience as former Member of the House of Representatives (DPR RI) used to build the working class of pesantren.

Similarly is KH. Nadzir in managing his institution. His leadership style is situational and informal including when he accepts the guests but when he was dealing with policy makers in formal education institutions and other situations, he did formally. This flexible and fluctuating attitude, in fact, has advantages and disadvantages. The advantages are the vision and ideals can be easily delivered and understood through a simple language. On the other hand, the disadvantages are without well coordination, will be plenty of miscommunication in the elements of boarding school. Therefore, these two figures are delivering the understanding comprehensively and also giving good example through communication. They directly organized, scheduled, and controlled the entire process of implementation of common agreement. This condition is quite rare in boarding schools, especially in pesantren in which

plenty of activities are conducted outside the boarding school. Both of these leaders have devoted their lives to the boarding school

From this process, it can be concluded that to produce a good change, a good leadership is also needed to implement the rules toward the significant transformation. 'Leading' means bringing an understanding to the people that the change process is important. While 'managing' means actualization of management and actualization on the aspects of action, and evaluation of the implemented process. Here, there was a lesson learned that the leader (man) is the determiner of community behavior. These two figures will be Kyai Pesantren (the leader of the pesantren) with the identity of the sarong (informal); when he faced with other institutional leader. Then is formal when he leads the formal institutions in the PP. Nurul Jadid, Paiton

3. Transforming and sustaining the stances PP Nurul Jadid, Probolinggo and PP Darus Sholah, Jember

In this section, the author admitted for gaining less data PP. Darus Sholah

Jember, indeed the writer has more information about PP. Nurul Jadid, Paiton in maintainin bureaucracy and corporation (bureau-corporate culture) as the choice of pesantren management system. Therefore, the author will explain -based on action research- about how PP. Nurul Jadid, Paiton performs sustainsibille value personally (individual leadership of KH Abdul Hamid Wahid). *First*, KH. Abdul Hamid Wahid started institutional transformation since the institution already established to form 'staffing line and front-team' in order to maintain the initiated values. Staffing line consists of family of custodian and core administrators in the PP. Nurul Jadid, Paiton who have believed to carry the mandate if one day KH. Hamid Wahid leaved the the leadership.

Second, rebranding the pesantren based on information and public data. Although slightly uncommon in the PP. Nurul Jadid, Paiton, KH. Abdul Hamid Wahid took the risk to publish all the activities in PP. Nurul Jadid. Nowadays, PP. Nurul Jadid, Paiton has almost a social media channel and an official website updated by professional officers. Further, Pesantren also have a call center that is provided for complaints of poor service for alumni, student parent, and public in general. *Third*, KH. Abdul Hamid Wahid also initiated limited networking with several alumni in pesantren through media (telegram, whatsapp, and others). The alumni, on a daily basis and at any time can discuss about PP. Nurul Jadid, Paiton, as an effort to improve and develop a boarding school in the future. *Fourth*, surely it is the regulations of common agreement that binds all communities in the boarding school, starting from the teacher, family custodian and santri-student.

Seeing the process of transformation and maintained sustainability above, it would be difficult to see the good culture is changed by a particular group. Today, the asset and the evelopment of PP. Nurul Jadid, Paiton is visible and like a public company whose assets and investments are donated by groups. On the other hand, the alumni's attachment to the pesantren-as also pesantren researcher -will be continually preserved, such as the attachment of a teacher to his students. Meaning, KH. Abdul Hamid

Wahid realized that to bind the behavior of internal people, the control of people outside the pesantren is also required. Thus, the people in the internal pesantren will not change the good values easily.

Epilog

The concept of bureau-corporate pesantren is equivalent with the idea of professional-bureacracy offered by researcher of education management. The bureau- corporate concept is slightly different because of the idea of combining or transmitting two different cultures. While professional-bureacracy tends to see the behavioral aspect and professionalism of ethical code (*man vis a vis culture*). While the reason for the implementation of bureau-corporate concept in the pesantren management is toward the spirit of professionalism in boarding schools. Indeed, *pesantren* has different values and cultures, compared to other formal institutions. The professionalism of work in Pesantren is more likely by building the leadership culture. Previous researchers have already mentioned about the capability of kyai (pesantren leaders) who could change teacher behavior. Unfortunately, the influence is also lost when the leader changed or substituted by other.

Therefore, through bureau-corporate culture, the values of a kyai's leadership can be embedded based on cultural values, and it will be difficult to be changed since it is embedded and locked through systemic approach (bureaucratic) and innovative corporation. If only these two cultures changed, the pesantren will lose the identity. Indeed, that is the postulation from two boarding schools that as the object of this research; PP. Nurul Jadid, Paiton and PP. Darus Sholah Jember, in different theoretical framework

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