

## THE ROLE OF THE MUHAMMADIYAH ORGANIZATION IN SHAPING THE CULTURE OF PESANTREN MUHAMMADIYAH

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### ABSTRAK

Budaya organisasi memiliki peranan dalam dinamika kehidupan antara kiai, ustadz, santri dan pengurus pesantren. Namun, para pengelola pesantren memiliki kesulitan dalam mengembangkan budaya pesantren yang relevan antara nilai-nilai lembaga, pendiri pesantren, individu dalam pesantren, santri dan masyarakat. Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan peran Persyarikatan Muhammadiyah dalam mengembangkan budaya pesantren. Metode penelitian yang digunakan yaitu jenis metode penelitian studi kasus dengan pendekatan penelitian kualitatif. Data dikumpulkan dengan teknik observasi, wawancara, dan dokumentasi. Lokus penelitian dilaksanakan pada Pesantren Muhammadiyah di Yogyakarta. Hasil penelitian menunjukkan peran Persyarikatan Muhammadiyah dalam mengembangkan budaya organisasi melalui kegiatan intrakulikuler, kokulikuler, dan ekstrakulikuler. Kurikulum dan pembelajaran Al-Islam dan Kemuhammadiyah menjadi mata pelajaran wajib yang memberikan pengetahuan tentang nilai-nilai Kemuhammadiyah di Pesantren. Kegiatan kokulikuler terkait kegiatan daur kehidupan santri sehari-hari dilaksanakan dengan pertimbangan tidak bertentangan dengan Putusan Tarjih Muhammadiyah. Adapun kegiatan ekstrakulikuler yaitu Ikatan Pelajar Muhammadiyah dan Hizbul Wathan menjadi kegiatan ekstrakulikuler yang bernuansakan nilai-nilai Kemuhammadiyah. Keselarasan antara nilai-nilai idiologi Muhammadiyah dalam berbagai kegiatan pesantren, turut membentuk budaya pesantren. Upaya membentuk budaya pesantren dengan mengadopsi, mengadaptasi, dan mensosialisasikan idiologi Muhammadiyah berdampak pada internalisasi nilai-nilai pesantren dalam kehidupan warga pesantren.

**Kata kunci** : al-Islam dan kemuhammadiyah, budaya organisasi, budaya pesantren, ideologi muhammadiyah, pesantren muhammadiyah

### ABSTRACT

*Organizational culture has a role in the dynamics of life between kiai, ustadz, santri and pesantren administrators. However, pesantren managers have difficulty in developing a pesantren culture that is relevant between the values of the institution, the founder of the*

*pesantren, individuals in the pesantren, santri and the community. This study aims to analyze and describe the role of the Muhammadiyah Organization in developing pesantren culture. The research method used is a type of multicase study research method with a qualitative research approach. Data was collected by observation, interview, and documentation techniques. The locus of research was carried out at the Pesantren Muhammadiyah in Yogyakarta. The results showed the role of the Muhammadiyah Organization in developing organizational culture through intracurricular, co-curricular, and extracurricular activities. The curriculum and learning of Al-Islam and Kemuhammadiyah become compulsory subjects that provide knowledge about the values of Muhammadiyah in Pesantren. Co-curricular activities related to the daily life activities of students are carried out with consideration not to contradict the Tarjih Muhammadiyah verdict. The extracurricular activities, namely the Muhammadiyah Student Association (IPM) and Hizbul Wathan (HW), are extracurricular activities that nuance the values of Muhammadiyah. The harmony between the ideological values of Muhammadiyah in various pesantren activities shapes pesantren culture. Efforts to shape pesantren culture by adopting, adapting, and socializing the ideology of Muhammadiyah have an impact on internalizing pesantren values in the lives of pesantren members.*

## **INTRODUCTION**

Pesantren culture has a role in mobilizing pesantren members to cooperate, learn, and interact with fellow pesantren members and members outside the pesantren (Perawironegoro, 2024; Schein, 2004). Pesantren culture has an impact on pesantren performance and teacher performance (Awadh & Saad, 2013; Perawironegoro, 2018; Prasetyo & Fadhillah, 2022; Setiawan, Kurniawan, & Komara, 2021). There are obstacles for pesantren managers in shaping pesantren culture which has an impact on the effectiveness of achieving pesantren goals. This obstacle is because the dominant culture of pesantren is formed by individual kiai and pesantren founders with charisma attached to them. The culture of pesantren is attached to the kiai and the founder of the pesantren. It becomes different when pesantren are built as branch pesantren, or pesantren founded by pesantren alumni and pesantren founded by community or organizations. The pesantren culture will follow the main pesantren, but in practice there is a conflict in the formation of pesantren culture in branch pesantren.

Research on pesantren organizational culture or pesantren culture has been carried out by researchers and observers of pesantren. Perawironegoro stated the pesantren system as a building which among its pillars is the organizational culture of pesantren (Perawironegoro, 2017). Kiai leadership plays a role in maintaining the organizational culture of pesantren, the efforts made by kiai in maintaining pesantren are as follows, namely the existence of a different selection process, the socialization process; and the existence of top management actions (Mardiyah, 2012). Pesantren culture contains compulsion that has an impact on laziness in students (Khusumadewi & Melinda, 2017). Pesantren culture has a relationship with organizational commitment (Pratama, Sunaryo, & Yusnita, 2020).

Various studies that have been carried out have focused on the formation of pesantren culture and pesantren organizational culture formed through kiai leadership (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Alam, 2018). More specifically, transformational leadership (Umiarso & Muhith, 2019), charismatic leadership (Amarullah, Mulyani, & Prayoga, 2020), Collective leadership plays a role in shaping pesantren culture (Hariyadi, Rustono, Pramono, & Yanto, 2018; Mu'azzomi, Sofwan, & Muslim, 2017; Shiddiq, Ulfatin, Imron, Arifin, & Ubaidillah, 2021). Pesantren culture is a means of building the character of students (Maksum, Asy'arie, & Aly, 2020; Musaddad & Fawaidi, 2023; Zuhri & Imamul Mahbubi, 2023). Pesantren culture is formed through the integration of intracurricular, co-curricular, and extracurricular learning (Manshuruddin, Tumiran, & Yunan, 2021). The culture of pesantren is also shaped by the local culture of pesantren located (Burga & Damopolii, 2022; Fauzi, Pelu, & Suhairom, 2023; Muttaqin & Khumaidi, 2023). With the same intention, but with different terms, pesantren culture is formed through various activities they are daily, weekly, monthly, and yearly organized by pesantren (Hariyadi et al., 2018).

The research that has been carried out has novelty on aspects that make up the culture of Muhammadiyah pesantren. Muhammadiyah Pesantren have different characteristics from Islamic boarding schools in general. The difference lies in the establishment of pesantren and management patterns based on or using the formal organizational approach, namely the Muhammadiyah Association. The purpose of this article is to describe and analyse the cultural form of Muhammadiyah Pesantren

and the role of the Muhammadiyah association in shaping the pesantren culture. This article discusses the cultural form of Muhammadiyah pesantren, socialization of Muhammadiyah pesantren culture, and the role of the Muhammadiyah Association in shaping pesantren culture. Knowledge of the formation of an organization-based pesantren culture contributes to the management of pesantren in improving the performance of teachers and pesantren. Pesantren culture provides identity for pesantren, shows collective commitment, and provides an explanation for organizational behavior (Syafaruddin et al, 2019). Pesantren culture is a fundamental aspect in creating organizational effectiveness (Prasetyo dan Anwar, 2021).

## **METHOD**

The research was conducted at Muhammadiyah Pesantren in Yogyakarta, they are Madrasah Muallimin Muhammadiyah Yogyakarta, Madrasah Muallimat Yogyakarta, Muhammadiyah Boarding School Yogyakarta, Muhammadiyah Boarding School Pleret, and Pondok Pesantren Tahfidzul Qur'an Muhammadiyah Ibnu Juraimi. The research method used is qualitative research with a multi-site type of research. Research data were collected by interview, observation, and documentation techniques (Sukardi, 2018). Data analysis techniques use the stages of data collection, data reduction, data display, and conclusion making (Sugiyono, 2017). The informants of this research are mudirs and administrators of pesantren, the selection of informants using *purposive sampling techniques* with the criteria of pesantren administrators, pesantren ustadz, actively involved in pesantren activities.

## **RESULT**

Pesantren Muhammadiyah develop values as an effort to be internalized in students. Madrasah Muallimin Yogyakarta develops creative, active, disciplined, religious, and entrepreneurial values. Madrasah Muallimat Yogyakarta internalizes the values of progressive and superior women, progressive Islam, global perspective, educators, differences, integrity, leadership, simplicity, and responsibility to society. Ibn Juraimi's pesantren with the characteristics of tahfidz

pesantren developed and Qur'anic morals. The values of pesantren become the identity of Pesantren Muhammadiyah to support the achievement of vision, mission, goals.

The socialization of Muhammadiyah Pesantren values is integrated in various intracurricular, co-curricular and extracurricular learning. The intracurricular curriculum as stated by Informants M11, J21, and B31 stated that the Muhammadiyah Pesantren curriculum is guided by the curriculum from the Ministry of Religious Affairs, Ministry of Education and Culture, and curriculum development that supports the objectives of the pesantren. Among the various intracurricular learnings the peculiarities of pesantren that are close to the formation of values contain assumptions about human beings, human relations, common life, conveyed in the learning of Kemuhammadiyah and Dirasah Islamiyah. The Kemuhammadiyah curriculum is derived in Kemuhammadiyah subjects. Kemuhammadiyah subjects are delivered for 1-3 Hours of Lessons per week. These subjects are available in Madrasah Muallimin Yogyakarta, Madrasah Muallimat Yogyakarta, Muhammadiyah Boarding School Yogyakarta, Muhammadiyah Boarding School Pleret, and Pesantren Ibnu Juraimi as written in the pesantren curriculum document.

Internalization of Muhammadiyah pesantren values is carried out through co-curricular learning. Co-curricular learning is given as an effort to support intracurricular learning that has been given in formal learning. Co-curricular learning programmed are; Five daily prayers in congregation, *Tahsin*, *Tadarus* and *Tahfidz*, Sunnah Fasting, *Muhadharah* or Public Speaking, *Muhadatsah* or Conversation, Introduction to Tarjih and Contemporary Fatwas, Mastery of Arabic and English, *Bahtsul Masail*, Leadership, and Scientific Study Group. Co-curricular learning is carried out in the teaching and learning process outside the formal classroom. The musyrif in the dormitory and some senior students are actively and participatory in the implementation of co-curricular activities. Co-curricular activities are daily, which are activities that are carried out routinely daily, such as prayer activities, fasting, daily worship, and language development. In addition to being daily, there are weekly activities, namely activities carried out on certain scheduled days once a week to twice, such as *Muhadharah* or Public Speaking,

scientific study groups, Leadership, Introduction to Tarjih and Contemporary Fatwas, and others.

Extracurricular activities are held at Pesantren Muhammadiyah with the aim of shaping the character of students and providing space for developing students' interests and talents. There are many kinds of extracurricular activities given at Pesantren Muhammadiyah, they are: Hizbul Wathan (Scouting), Tapak Suci, Ikatan Pelajar Muhammadiyah (IPM), Journalism, Entrepreneurship, Graphic Design, Poetry, Dance, Music, Choir, Language Club, Sports Club, Boga, Fashion, Information Technology and Robotics. Extracurricular activities are held in a structured and regularly scheduled manner in each semester and learning year.

Kemuhammadiyah subjects contain the history of Muhammadiyah as a movement, Muhammadiyah ideologies, and Muhammadiyah figures as role models. Kemuhammadiyah learning is developed by the Muhammadiyah Association through the Primary and Secondary Education Council. Dirasah Islamiyah subjects contain Islamic learning, namely the Qur'an, Hadith, Jurisprudence, Akidah, Akhlak, Siroh Nabawiyah. These various subjects have been developed textbooks by the Department of Pesantren Development. In the development of curriculum and textbooks, Tarjih Muhammadiyah rulings are also considered.

Hizbul Wathan extracurricular, Muhammadiyah Student Association (IPM), and Tapak Suci are compulsory extracurriculars at Muhammadiyah Pesantren. The three extracurriculars are autonomous organizations of the Muhammadiyah Association. Autonomous organization or abbreviated as Ortom is an organization or body formed by the Muhammadiyah Association which, with guidance and supervision, is given the right and obligation to manage its own household, build certain Muhammadiyah Association citizens and in certain fields also in order to achieve the aims and objectives of the Muhammadiyah Association. Ortom has an institutional structure from the Central level to the branch level.

The co-curricular activities of pesantren in the aspect of daily worship are guided by fatwas and rulings of Tarjih Muhammadiyah. Majelis Tarjih Muhammadiyah is a Muhammadiyah ijtihad institution that is given the authority to take legal conclusions on various affairs faced by the community, more

specifically the citizens of the association. The daily practice of worship in Muhammadiyah Pesantren that are consistent with the fatwas and rulings of Tarjih Muhammadiyah is a provision of knowledge, experience, and skills in carrying out Muhammadiyah ideology.

The Primary and Secondary Education Council (Majelis Dikdasmen), Departement of Pesantren Development, Muhammadiyah Student Association, Hizbul Wathan Muhammadiyah, Holy Site of Muhammadiyah, and the Tarjih and Tajdid Council are instruments of the Muhammadiyah Association that contribute to the formation of Muhammadiyah pesantren culture. This role is shown in two main forms, namely the role of internalization of ideology in the curriculum, learning and extracurricular activities, and organizational roles that are tiered from the branch level to the central level. Muhammadiyah Islamic boarding schools also pay attention and consider various developments in the company and autonomous organizations of the company.

## **DISCUSSION**

Muhammadiyah pesantren culture is the values, norms, beliefs that are believed together by pesantren members as a way of thinking, acting, and moving in integrating fellow pesantren residents, and adapting to circles outside the pesantren. Each Muhammadiyah Pesantren has different values according to the characteristics of each pesantren. Muhammadiyah Pesantren are given the freedom to determine the core values internalized in the students. Internalization of Muhammadiyah Pesantren values is socialized in the pesantren curriculum which contains intracurricular, co-curricular, and extracurricular learning. In the pesantren curriculum, there is a role for the Muhammadiyah Association in shaping the culture of the Muhammadiyah Pesantren.

The culture of Muhammadiyah pesantren has an impact on the behavior of pesantren members. Member behavior is oriented towards the implementation of work that has an impact on the achievement of individual performance and pesantren performance. Such findings have similarities with the conception of the pesantren organizational system which has an impact on improving individual performance and pesantren performance (Perawironegoro, 2018, 2019). Prasetyo

and Anwar said that pesantren culture is a fundamental principle in shaping organizational effectiveness (Prasetyo & Anwar, 2021). Rahmawati et al stated that the values of Kemuhammadiyah are internalized in the organizational culture of pesantren (Rahmawati, Kharisma, Hanafi, Sambudi, & Perawironegoro, 2023).

Pesantren culture or often termed as pesantren organizational culture is very identical to the characteristics of pesantren leaders. Kiai leadership style and pesantren organizational culture are two things that influence each other (Aisyah et al., 2022). Kiai leadership style can form a strong organizational culture to achieve the effectiveness of pesantren (Umiarso & Muhith, 2019). Mardiyah said the role of kiai leadership in maintaining the organizational culture of pesantren, this role is shown by the selection process for pesantren residents, the socialization process, and the actions of top management (Mardiyah, 2012) (Mardiyah, 2012). Charismatic leadership helps build the organizational culture of pesantren (Amarullah et al., 2020; Hariyadi et al., 2018). Transformational leadership has a relationship to the organizational culture of pesantren (Pratama et al., 2020; Umiarso & Muhith, 2019). Kiai acts as a leader, policy maker, and main actor to be a symbol and strength in building values that shape and maintain pesantren culture (Alam, 2018). In addition to the kiai person, there is a collective leadership of the kiai that plays a role in shaping the culture of pesantren (Mu'azzomi et al., 2017; Shiddiq et al., 2021).

The findings of this study show that the culture of Muhammadiyah Pesantren is different from the findings of previous research. Where the culture of Muhammadiyah Pesantren is shaped by the institutional role in this case the Muhammadiyah Association through the presence of associations, assemblies, boards, and organizations. The Association through the elements of assistant leaders and autonomous organizations internalizes the ideology of Muhammadiyah in various programmed activities. Pesantren as a Muhammadiyah Business Charity is a means as a center for cadre and transfer of Muhammadiyah ideology. So that the goal of the association to create a true Islamic society can be achieved effectively and sustainably.

The pattern of formation of Muhammadiyah pesantren culture is different from the findings of Prasetyo and Anwar who put forward three approaches to



pesantren organizational culture, namely leadership mechanisms, management revitalisation, change commitment, and building organisational culture (Prasetyo & Anwar, 2021)(Prasetyo dan Anwar, 2021). In contrast to the findings of Prasetyo and Fadihlah, which develop four dimensions of organizational culture construction that contribute to the performance of pesantren, namely; 1) establishing organizational behavior standards, (2) increasing the stability of organization's social system, (3) revitalizing school management, and (4) developing human resources (Prasetyo & Fadhillah, 2022).

The culture of Muhammadiyah pesantren is formed through intracurricular, co-curricular and extracurricular activities. Hariyadi et al suggested that the organizational culture of pesantren is formed through a process that is repeated in daily, weekly, and yearly activities (Hariyadi et al., 2018). The strategy of implementing character is through integration into intracurriculum learning activities, the formation of pesantren culture/ culture, and extracurricular activities. The methods carried out are direction, transparency, assignment, training, habituation, discipline, appreciation and punishment (Manshuruddin et al., 2021).

The existence of the Muhammadiyah pesantren organizational culture has benefits for the development of pesantren. Syafaruddin et al mengemukakan functions of organizational culture are: 1) showing the identity 2) showing clear role limits, 3) showing collective commitment, 4) building social system stability, 5) building a healthy and reasonable mind and 6) clarifying standards of behaviour (Syafaruddin, Karima, Fachruddin, Dedik, & Nasution, 2019). Pesantren culture reinforces right behavior towards fellow students (Musaddad & Fawaidi, 2023). A strong organizational culture provides a solid foundation for the development of self-sufficient students, creates a harmonious environment that supports the growth of individuals who are strong, have noble character, and are ready to face various challenges in life. A strong organizational culture has a positive impact on developing the independence of students, forming empathetic characters, and preparing them to become agents of positive change in society (Arpinal, Jamrizal, & Musli, 2023).

## CONCLUSION

Muhammadiyah pesantren have shared values, norms, and beliefs that become a code of behavior towards fellow pesantren members and towards members outside the pesantren called the Muhammadiyah pesantren culture. Internalization of Muhammadiyah pesantren values is carried out through various intracurricular, co-curricular, and extracurricular activities. In intracurricular activities towards the learning of *Dirasah Islamiyah* and *Al-Islam Kemuhammadiyah* which provide knowledge of assumptions about reality and truth, space and time, human nature, relationships among humans, and the purpose of life. These assumptions are also introduced in co-curricular and extracurricular activities. The design of the insertion of Muhammadiyah ideology in various pesantren curricula is introduced and taught through the policies of the Muhammadiyah Association Leaders and assistant leadership elements such as the Department of Pesantren Development, Primary and Secondary Education Council, Tarjih and Tajdid Council, and the Autonomous Organization. There is a role for the Muhammadiyah association in shaping the culture of Muhammadiyah pesantren. The results of the study answer the factors that shape the culture of pesantren apart from kiai leadership, local culture, *Kitab Kuning* traditions, daily activities, namely the role of the organization or the Muhammadiyah Association. The company's structural policy on the internalization of Muhammadiyah ideology plays a role in shaping the culture of Muhammadiyah pesantren.

This research has limitations on the culture of Muhammadiyah pesantren as one of the factors that have an impact on the effectiveness of pesantren. There are other things that have an impact on the effectiveness of pesantren to conduct research on Muhammadiyah Pesantren.

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