



## Developing Pesantren Educator Resources through Optimizing the Learning Organization

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### Abstract

This article aims to describe the application of the Learning Organization in developing the competence of teacher educator resources in pesantren. This research has been conducted at Amanatul Ummah Islamic Boarding School (Madrasah Bertaraf Internasional). The research that has been used is qualitative with a case study approach. The data collection techniques use interviews with informants, namely, the head of the MBI coordinator, teachers, and some students. Observation involves past participant observation, and documentation includes reviewing data related to professional development carried out by teachers. The findings of this study are as follows: strict recruitment of education personnel who are under the pesantren's national insight and affiliated with Aswaja NU, strengthening the pesantren organizational culture through leadership training via administrative activities, and teachers conducting scientific integration, combining the Egyptian Al Azhar curriculum with the national curriculum. Teachers' professional development must be supported by pesantren, which provides more compensation and discipline in carrying out teachers' duties.

**Keywords:** Learning Organization, Teacher Competence, Pesantren, Madrasah Culture.

### Abstrak

*Organization) dalam mengembangkan kompetensi sumber daya pendidik guru di pesantren. Penelitian ini telah dilakukan di Pondok Pesantren Amanatul Ummah (Madrasah bertaraf Internasional). Penelitian yang telah digunakan adalah kualitatif dengan pendekatan studi kasus. Adapun tehnik pengumpulan data menggunakan wawancara mendalam dengan informan yakni, kepala kordinator MBI, guru-guru dan beberapa santri. Observasi menggunakan partisipant observation dan dokumentasi dengan menelaah data-data terkait pengembangan profesional yang telah dilakukan oleh guru. Temuan dari penelitian ini adalah: rekrutmen secara ketat tenaga kependidikan yang sesuai dengan wawasan kebangsaan pesantren dan berafiliasi aswaja NU. Penguatan dalam budaya organisasi pesantren yakni dengan melakukan pelatihan kepemimpinan melalui kegiatan organisasi. Guru melakukan intgrasi keilmuan yakni kombinasi kurikulum al Azhar mesir dan kurikulum nasional. Pengembangan profesional guru tidak lepas dari dukungan pesantren yang memberikan kompensasi yang lebih dan disiplin dalam melaksanakan tugas-tugas guru.*

**Kata Kunci:** Organisasi Pembelajaran, Kompetensi Guru, Pesantren, Budaya Madrasah

## INTRODUCTION

*Pesantren* (Indonesian Islamic Boarding Schools) is a standardized Islamic education that characterizes Indonesia. Nurcholis Majid calls it *indigenous* culture.<sup>1</sup> *Pesantren* has the role of building culture and civilization with classical and unique characteristics and has contributed maximally to Indonesia.<sup>2</sup> It is proven that *pesantren* can produce superior generations from leaders, scholars, entrepreneurs, and other significant figures.<sup>3</sup> The history of *pesantren* shows that they have traditions that are still preserved today. This is shown by the typology of *pesantren* from *salaf* to modern.<sup>4</sup> Likewise, the characteristics of *pesantren* in each region are also different; according to Nawawi, quoted by Suradi<sup>5</sup> *pesantren* have factors such as religious education, maintaining cultural traditions, and traditionalism. A unique feature is *pesantren*, in which many educational institutions still believe that the *Kiai* is the supreme leader.<sup>6</sup> In management science, it is called the authoritarian-paternalistic leadership style.<sup>7</sup>

Given that *Pesantren* is a large educational institution, it should not rely on the single leadership of *Kiai* but rather prioritize teamwork.<sup>8</sup> Because many cases were found when the *kiai* died, the successor of the *pesantren* leadership was not qualified and not ready to lead the *pesantren* like the previous *Kiai* which had a direct impact on the existence and development

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<sup>1</sup> Madjid Nurcholis, *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*, 6th ed. (Jakarta: Paramadina Grup, 2016); Ziemek Manfred, *Pesantren Dalam Perubahan Sosial* (Jakarta: P3M, 1983).

<sup>2</sup> Siti Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, <https://doi.org/10.31538/tijie.v3i1.106>; Yusuf Hanafi et al., "The New Identity of Indonesian Islamic Boarding Schools in the 'New Normal': The Education Leadership Response to COVID-19," *Heliyon* 7, no. 3 (March 1, 2021): e06549, <https://doi.org/10.1016/j.heliyon.2021.e06549>; Claire-Marie Hefner, "Models of Achievement: Muslim Girls and Religious Authority in a Modernist Islamic Boarding School in Indonesia," *Asian Studies Review* 40, no. 4 (October 1, 2016): 564–82, <https://doi.org/10.1080/10357823.2016.1229266>.

<sup>3</sup> Eka Fitria Fidayani and Farikh Marzuki Ammar, "The Use of Azhari Curriculum in Arabic Language Learning at Islamic Boarding School," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (January 9, 2023): 25–45, <https://doi.org/10.31538/nzh.v6i1.2866>; Weli Arjuna Wiwaha, "Pondok Pesantren Sebagai Organisasi Pembelajaran Kepemimpinan," *El-Hikam* 10, no. 2 (2017): 248–75, <http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/3062>.

<sup>4</sup> Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (July 25, 2021): 139–56, <https://doi.org/10.31538/tijie.v2i2.43>.

<sup>5</sup> Ani Aryati and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>.

<sup>6</sup> Bashori Bashori, "Modernisasi Lembaga Pendidikan Pesantren Perspektif Azyumardi Azra," *Nadwa* 11, no. 2 (November 17, 2017): 269, <https://doi.org/10.21580/nw.2017.11.2.1881>.

<sup>7</sup> Muhammad Turhan Yani et al., "Advancing the Discourse of Muslim Politics in Indonesia: A Study on Political Orientation of Kiai as Religious Elites in Nahdlatul Ulama," *Heliyon* 8, no. 12 (2022): e12218, <https://doi.org/10.1016/j.heliyon.2022.e12218>; Moh Yamin, Hasan Basri, and Andewi Suhartini, "Learning Management in Salaf Islamic Boarding Schools," *At-Tadzkiir: Islamic Education Journal* 2, no. 1 (February 16, 2023): 25–36.

<sup>8</sup> Naufal Ahmad Rijalul Alam, "Strengthening Leadership Culture (The Role of Kyai in Indonesian Pesantren)," *At-Ta'dib* 13, no. 1 (2018): undefined-undefined, <https://doi.org/10.21111/at-tadib.v13i1.1986>; Ahmad Sofan Ansor, "Manajemen Pendidikan Islam Tentang Kepemimpinan Kiai Di Pondok Pesantren Tahfidz Daarul Quran Cipondoh Tangerang," *Edukasi Islami: Jurnal Pendidikan Islam* 3, no. 06 (2017); Arif Khairur Rozaq, Basri Basri, and Indah Indah, "Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (July 25, 2022): 284–94, <https://doi.org/10.31538/ndh.v7i2.2322>.

of the pesantren.<sup>9</sup> So with structured and selective management, pesantren can survive until now and in the future.

The success obtained by Amanatul Ummah Islamic Boarding School is due to implementing a learning organization, collaborating and synergizing with every member of the pesantren.<sup>10</sup> Improving the management of institutional management, and facilities, improving human resources, teacher welfare, the commitment of every pesantren resident, and performing tasks with sincerity and the seriousness of the leader to empower all pesantren residents is a reflection of the task of learning organization.<sup>11</sup> Solid teamwork, financial transparency, full responsibility for the system, and instilling a strong vision and mission of the leadership are one-way Pesantren Amanatul Ummah implements a learning organization to achieve its highest goals. A good learning organization makes the pesantren able to excel and get awards from internal and external.

Based on tracking in various kinds of literature found by researchers about organizational learning (LO) in boarding schools to empower employees, employees and all those in the pesantren, it will be presented as follows: Umar's research Umar Siddiq<sup>12</sup> revealed qualitatively with a literature review that the importance of pesantren using organizational management development with LO. According to Umar's research, for pesantren to face the challenges of the times, pesantren must adopt a leadership model that is developed based on professional management instead of single leadership of the Kiai. In line with Umar, the results of literature research Ghafar<sup>13</sup> show that pesantren must survive and adapt to the era of globalization to continue to develop to create golden generations by continuing to improve their management with learning organization and improving pesantren components such as the credibility and capability of Kiai and ustad/teachers, building a soothing and beautiful *santri* culture and adaptation to develop technology.

The next research is Sofwan Manaf<sup>14</sup> about the importance of learning organization (LO) in Pesantren Darunnajah Jakarta. This research resulted in pesantren leaders and

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<sup>9</sup> Mohammad Muchlis Solichin, "Interrelation Kiai Authorities, Curriculum and Learning Culture in Pesantren Indonesia," *TARBIYA: Journal of Education in Muslim Society* 5, no. 1 (November 22, 2018): 86–100, <https://doi.org/10.15408/tjems.v5i1.7781>.

<sup>10</sup> Mizanul Hasanah, "Rekrutmen Dan Seleksi Tenaga Pendidikan (Guru) Untuk Meningkatkan Kualitas Pendidikan Di SMA Unggulan Berbasis Pesantren Amanatul Ummah Pacet," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 5, no. 1 (June 27, 2020), <https://doi.org/10.24235/tarbawi.v5i1.6310>; Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (July 25, 2021): 139–56, <https://doi.org/10.31538/tijie.v2i2.43>; Muhammad Anas Ma`arif and Ibnu Rusydi, "Implementasi Pendidikan Holistik Di Pondok Pesantren Amanatul Ummah Mojokerto," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 1 (April 27, 2020): 100–117, <https://doi.org/10.32729/edukasi.v18i1.598>.

<sup>11</sup> Muhammad Anas Ma`arif, Muhammad Mujtaba Mitra Zuana, and Akhmad Sirojuddin, "Improving Islamic Self-Motivation for Professional Development (Study in Islamic Boarding Schools)," in *Supporting Modern Teaching in Islamic Schools* (Routledge, 2022).

<sup>12</sup> Umar Sidiq, "Organisasi Pembelajaran Pada Pondok Pesantren Dalam Di Era Global," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 12, no. 1 (2014): 121–38, <https://doi.org/10.21154/cendekia.v12i1.371>.

<sup>13</sup> Muhammad Ghafar, "Pesantren Of Learning Organization: Analisis Transformasi Pengembangan Pondok Pesantren Di Indonesia," *Proceedings of Annual Conference for Muslim Scholars*, no. Seri 2 (May 14, 2017): 777–84, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/80>.

<sup>14</sup> Manaf Shofwan, "Organisasi Pembelajaran di Pondok Pesantren Darunnajah Ulujami Jakarta" (Disertasi, Yogyakarta, UIN Sunan Kalijaga, 2013).

managers understanding their respective roles in developing pesantren. the need for revision of traditional organizations that are less relevant (development organization). Human resource development of all employees in forming a conducive academic climate and superior pesantren culture is carried out with a variety of training and study assignments to higher levels. Utilizing technology wisely for the development of present and future pesantren.<sup>15</sup>

From the results of several previous studies, this research has different characteristics, namely the HR development strategy using a learning organization, which means that the LO component will be analyzed with HR development theory. HR development consists of planning, implementation, and evaluation. Previous research is the key to conducting this research, especially the results of research (Shofwan, 2013) which narrates the LO applied in pesantren.

## RESEARCH METHOD

This research used qualitative research with a case study approach. Qualitative research prioritizes emic and long processes rather than prioritizing results<sup>1617</sup>. Qualitative prioritizes a long process in the field and is expected to produce accurate data. Qualitative research uses narrative expressions rather than numbers like quantitative research.

This research chose a location in the International Standardized Madrasah of Amanatul Ummah Mojokerto Islamic Boarding School where this pesantren implements the development of pesantren human resources by creating a complete and superior quality system. This quality system is more similar to the model offered by Marquart, namely the organizational learning model. Pesantren Amanatul Ummah consists of several educational institutions from junior high school, MTs, high school, and Madrasah Aliyah. What will be examined is one of the institutions, namely MBI (*International Standardized Madrasah*) Amanatul Ummah Mojokerto.

The informants in this study were the head of the Amanatul Ummah Mojokerto boarding school, the institutional coordinator at MBI (International Standardized Madrasa) Amanatul Ummah Mojokerto, several employees, teachers, and *ustadz and santri*. Specifically, researchers will not question all of them because not all of them understand education management. Researchers will be guided by the coordinator of the MBI institution who understands pesantren management in depth and will interview according to the direction of the first and subsequent informants to the limit of saturation. Qualitative research with a case study approach suitable data analysis techniques follow Miles Huberman<sup>18</sup>, namely: 1. Data

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<sup>15</sup> Choirul Mahfud et al., "Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah," *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (June 5, 2023): 115–42, <https://doi.org/10.18326/ijims.v13i1.115-142>; Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (January 1, 2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>.

<sup>16</sup> Arikunto Suharsimi, *Metode Penelitian Pendidikan dan Pengembangan*, 5th ed. (Jakarta: Kencana, 2016).

<sup>17</sup> Moloeng Lexy J, *Metodologi penelitian Kualitatif*, 29th ed. (Bandung: Rosdakarya, 2011).

<sup>18</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

reduction: researchers will reduce every interview, documentation, and all data obtained such as relevant data only with the theme of this research. 2. Data presentation: the data that has been obtained is presented in a straightforward and relevant narrative form 3. Conclusion drawing and verification.

## FINDING AND DISCUSSION

### Findings

#### Implementation of Learning Organization in Developing Human Resources

At this time, besides being a place to deepen religious knowledge, pesantren graduates also meet the demands of society. Pesantren is an organizational learning that uses the learning process in its systematic process to make improvements. Team-based organizational learning is not the main model in academic organizations, but the principles of organizational learning are visible in many processes designed by institutions to make improvements. Pesantren has several systematic processes to make improvements. Seeing the attention given to each improvement effort, it can be seen that pesantren today are pesantren that have an organizational learning model. The purpose of the Learning organization as a way of sharing knowledge that is carried out continuously so that it becomes an institutionalized activity, based on interviews with the coordinator of the Amanatul Ummah International Standard Madrasah, describes the following.

“Organizational education that combines the understanding of the organizer, where educating is not just about making smart and good because that is not enough, but in the context of pesantren, namely *‘The best of human beings are the most useful’* where people who are the driving force are not the ones who are moved. To obey the rules is good, but making good rules to be obeyed is much better. That's why the organization is more important than the language of importance itself. That's why every morning roll call. We always say that *corridas*, good is not enough but making people good and mobilizing others is cool. That's why this organization is mandatory at MBI Amanatul Ummah to ensure that children have good managerial skills.”

In this case, organizational learning can be described as a set of organizational behaviors that demonstrate a commitment to learning and continuous improvement. Researchers observed the learning organization process carried out by this International Standard Madrasah (MBI) as a form of strength where all components of the cottage took part in the process. Thus, the statement above, explains that every element of Madrasah such as the academic community, teachers, security guards, and others in the boarding school has the same voting rights in determining who is eligible to lead an organization in the boarding school. So that democracy can be seen from the program created by the pesantren.

This activity is an effort made by the madrasah to implement the objectives of the designation for students who become leaders, collectors, and professionals. In another interview, the International Standard Madrasah Coordinator also revealed that.

“International Standard Madrasah (MBI Amanatul Ummah Mojokerto) also has a *santri* organization named WISNU (Wahana Inspirasi Santri Nurul Ummah) and the election of President Wisnu every year is held. And this organizational learning is done in grade 11,

not in grade 12 and grade 10 is a member of the board. While the 12th grade is focused on the exams that will be faced. There are 5 organizations in MBI, namely WISNU, Ambalan Scouts, Language development institutions, discipline, and the last is journalism. Why there is no student council, well in this case it is replaced with WISNU which is due to the integration between pesantren and school.”

From the data exposure above, it can be seen that the election of President Vishnu was an initial effort made by the pesantren to teach Learning Organization to students in MBI Amanatul Ummah. This Santri organization was deliberately created by the pesantren as a medium for learning, education, and training of Santri to forge a leadership spirit. From various organizational activities, students will indirectly learn the meaning of democracy and politics so that later they will be ready when they have to enter the community. So it can be seen that Learning Organization is a process of forming a person in determining the quality of the ability to lead himself and others.

The International Standard Madrasah also has several organizations such as WisSNU (Wahasa Inspirasi Santri Nurul Ummah), Ambalan Nurul Ummah (Scout), Havara (Jurnaistik), Lapensa (Language Development), and BKS (Santri Discipline Brigade). All of these organizations also form a Learning Organization for all students at MBI Amanatul Ummah.

The *santri* organization at MBI Amanatul Ummah teaches how Learning Organizations in developing quality human resources and is also supported by the pronunciation of the 7 Keys to get success together during the morning meeting (*apel*) and the ceremony aims to realize these values easily into the subconscious of the students with the hope that all students can be able to memorize, animated, and with the hope that all students will be able to implement it. *"The goal is to internalize the values that are the goals of pesantren and madrasahs such as the values of piety and cleanliness with the pronunciation can enter or be embedded into their subconscious and be able to soul it."*

Based on the documents and interviews above it shows that the delivery of the speech aims to strengthen the internalization of values. To succeed in the agenda, the student affairs coordinate with the teacher with the teacher by determining several selected themes from the 7 Key values to get success so that the speech delivered by the teacher as a coaching ceremony is more focused, systematic, and not all alone. In addition, it is also still sought to provide a repeated understanding of the vision, mission, and objectives of the madrasa for the allocation of all students and elements of the boarding school.

In the process of increasing the capacity of all elements of the pesantren, the pesantren coordinator, in this case as the leader of the madrasah, is very selective in recruiting education or education personnel who will be an essential part of the learning process regarding this matter, the Madrasah coordinator provides the following explanation.

“We recruit or select teachers, educators, or education personnel according to needs. As often stated, our school is a service segment (by request); for example, the curriculum in MBI is more than the Merdeka curriculum, such as about 1) more than three teachers teach the language here because it is following *maharo* because of the needs of children at the end of learning to complete toefl and toafl. 2) It is not just about explaining how to help

children understand basic materials in high school but also being able to help children complete the selection exam questions at the University. A lot of schools are unable to deliver their children to pass the University, so they take additional classes (private courses) elsewhere. But in MBI, they will undoubtedly get extra services and guidance "*daurob*", meaning that there is no need for outside guidance. In this case, we recruit teachers who are willing to work more than just existing teachers."

From the explanation above, in meeting the needs of Educator Resource Development in the pesantren, the madrasah will carry out a selective recruitment process because educators and education personnel will work more than just teachers or other education personnel. The education system there uses a different education system, for example, in the curriculum. The curriculum adopted at MBI Amanatul Ummah is a collaboration of the national, international, and al-azhar curricula (Cairo, Egypt).

In general, it is not only MBI Amanatul Ummah that applies the Muadalah curriculum but also all institutions under the auspices of the Amanatul Ummah Islamic Boarding School Foundation, but the implementation of the *muadalah* curriculum has long been carried out since the establishment of the Amanatul Ummah Islamic Boarding School Foundation which was promoted directly by the founder and caregiver of the pesantren, Prof. Dr. Asep Saifuddin Chalim, MA. By doing an MoU with al-Azhar Egypt:

"The curriculum at MBI applies an integration system between national and *muadalah* following the al-Azhar Cairo curriculum. All institutions under the Amanatul Ummah Foundation at the Aliyah level use *muadalah*. Kiai Asep Saifuddin Chalim has established cooperation, pressing or MoU with al-Azhar Cairo since establishing Amanatul Ummah, and every five years, Kiai renews the contract. Later, when graduating from MBI AU, the children will get a diploma recognized by al-Azhar Masir."

Implementing the integration curriculum is difficult because both have different systems. MBI Amanatul Ummah adjusts the two curricula because it does not apply both the national and al-Azhar Cairo, Egypt curriculum. Thus, MBI Amanatul Ummah graduates will get two diplomas, the National Diploma, and the Egyptian Muadalah al-Azhar Diploma, and get Toefl. As explained by the Deputy Muadalah coordinator below.

"The integration of the two curricula is not fully implemented, namely, not 100% following al-Azhar and not 100% following the National, such as the application of the *Ula Wusta 'Ulya merbala* system cannot be applied as proclaimed by the Ministry of religion. For subject matter, there is still *nabwu, sarraf, usul al-fiqh* for grade XI students. MBI graduates get National and *Muadalah* certificates, and then children get TOEFL because they test in the middle of semester 1 class XII."

Here is a picture of the Santri learning process with the Integrated Curriculum.

**Figure 1.** Integrated learning at MBI Amanatul Ummah Mojokerto East Java



Therefore, based on the *muadalah* work program document, there are 3 special programs for processing students. These programs are: *Muadalah* Curriculum Program, consisting of: 1) *Marbala* system: *Ula Wusta, and Ulya*. 2) The activity of providing special material on the methodology of writing pegon Arabic to new students. 3) Making a book of compulsory memorization of MBI students. 4) implementing Arabic-based *muadalah* exams in answering UTS and UAS Indonesian questions, 5) Class XII even semester is given UAMBN material, *fiqh waqi'iyah* and its practice, *aswaja*, and *risalat al-Mabid*. 6) Memorization of *juz Ammah*, *Dalil al-Najah*, *Istighasah*, *duha* prayer, practice of funeral prayer, etc. For class XII. 7) Grouping of classes XI and XII Middle Eastern preparation is given a separate class at *muadalah* time.

Among the activities that are pretty important from the *muadalah* program above at number 7 is the grouping of classes XI and XII Middle Eastern preparation given a separate class during *muadalah* hours, because the group is the beginning of the process for special students as explained by the deputy *muadalah* coordinator below:

“Fasl al-Khas is a class prepared for children who want to continue their studies in the Middle East with coaching starting from grade XI. The guidance of Asatiz, who specifically graduated from the Middle East, special lessons for them. First, a selection is made, such as *nahwu sarf*, for example, with the standard of achieving a score above 70. After that, only the XI class coaching is carried out at the end of the new XII class is registered, and Alhamdulillah, all of this passes 100%.”

Based on the interview above, it can be seen that the grouping aims to focus more on learning and the material being taught. Thus, the *muadalah* division conducts selection before getting coaching and entering *fasl al-khas*. *Fasl al-Khas* is a particular class that responds to and prepares students who want to continue their studies at foreign universities in the Middle East region with special *ustadz*. By adding learning time, these educators have studied in the Middle East, with unique material and special hours. To find out further study, the *madrasah*

conducted socialization with all students to be audited and grouped. Socialization starts in class XI for more intensive coaching and class coaching in class XII.

The deputy coordinator of muadalah said intensive coaching is carried out after completing the UNAS. The intensification is related to the number of subjects and the addition of time, such as the Arabic language added to 2 hours, nahwu lessons added to 4 hours, and sarf lessons to 3 hours while the rest are given 2 hours. Likewise, the teachers and supervisors of Fasl al-Khas are also tightened and must meet several requirements, such as discipline, knowledge, Middle Eastern alumni, and others.

From the explanation above, it can be seen that the learning organization model in developing human resources in pesantren can be done by selective recruitment of human resources, forming an innovative pesantren learning culture. With this description in terms of the concept of Learning Organization, all components of the pesantren become an organization that continuously learns and improves its capacity. The following are the research results of organizational learning to improve educators' human resources, namely with three things in the following table.

**Table 1.** Learning organization at MBI Amanatul Ummah Mojokerto

<b>LO Process at MBI Amanatul Ummah</b>	<b>Activities that have been carried out by Madrasahs and Pesantren</b>
1. Recruitment of Teacher and Staff Participants	-Conducting strict recruitment following the Pesantren ideology, namely Ahalussunnah wal jamaah. -Conducting yellow book reading tests for <i>Dinah muadalah</i> teachers. -Feeling Pancasila and having national insight
2. Improving the Organizational Culture of Pesantren and Madrasah	-Improve <i>pesantren</i> culture by creating positive learning activities such as Scouts, competition teams, book reading teams, and further study teams to the Middle East. -Teacher discipline is the main key to setting an example for students
3. Optimization of Learning in Pesantren	-Discipline and punctuality in learning - learning using the higher-order thinking method -Santri is developed according to his potential (focus on the intended university graduates)

## Discussion

### The Millennial Generation Has a Significant Influence on Islamic Boarding School Organizational Culture

According to Kauffman, the organization model is a narrative explanation to construct procedures or stages in achieving a particular goal.<sup>19</sup> The stages or steps are used to measure the achievement of goals through failure or success. Meanwhile, Law and Kelton, state that the definition of a model is a representation of a system (consisting of several components related to each other) that is considered to represent the natural system.<sup>20</sup> Meanwhile, Yunus Abidin and Joyce<sup>21</sup> differentiate the definition of the model in the realm of learning, namely that the model is the steps of a way consisting of strategies, approaches, methods, and techniques in education. The learning model has several types: jigsaw, problem-based learning, scientific thick pair share, and others.<sup>22</sup>

The organizational model of Learning on Human Resource Development in International Standard Madrasahs includes. Recruiting or selecting educational educators, according to needs. Amanatul Ummah International Standardized Madrasah leads to the service segment (by request). For example, the Curriculum at MBI, which uses three curriculum innovations, requires educator human resources such as (1) More than three teachers teach language learning according to *maharo* because of the needs of children at the end of learning to complete TOEFL and travel. (2) This is not just about explaining how to help children understand basic materials in high school but also about being able to help children complete the selection exam questions at the university.<sup>23</sup>

Organizational Learning Culture: Learning Organization (LO) practices are applied in the context of democracy as in this country, like a miniature country. There is a President, Vice President, Ministers, and their ranks, called the president because it uses an election system where the academic community also participates in voting and voicing their votes in the Presidential Election.<sup>24</sup> International Standard Madrasah has several organizations such as

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<sup>19</sup> James Kauffman, "Conceptual Models and the Future of Special Education," *Education and Treatment of Children* 30 (November 1, 2007): 241–58, <https://doi.org/10.1353/etc.2007.0024>.

<sup>20</sup> Averill M Law and W. David Kelton, *Simulation Modeling and Analysis* (New Delhi; New York: Tata McGraw-Hill, 2005).

<sup>21</sup> Yunus Abidin, *Desain Sistem Pembelajaran Dalam Konteks Kurikulum 2013*, Cetakan kesatu (Bandung: Refika Aditama, 2014); Bruce Joyce, Marsha Weil, and Emily Calhoun, *Models of Teaching*, 8th edition (Boston: PHI Learning Private Limited, 2009).

<sup>22</sup> Dr. Jeanine M. M Dell'Olio and Dr. Tony Donk, *Models of Teaching: Connecting Student Learning with Standards*. (Thousand Oaks: SAGE Publications, 2007), <http://public.eblib.com/choice/publicfullrecord.aspx?p=996882>; Kauffman, "Conceptual Models and the Future of Special Education"; Mujibul Hasan Siddiqui, *Models of Education* (New Delhi, India: A P H Publishing Corporation, 2009).

<sup>23</sup> M. Himami Baydarus, "Recruitment System for Student Ma'had Aly Darussalam Blokagung Tegalsari Banyuwangi Academic Year 2018/2019," *Asian Journal of Engineering, Social and Health* 1, no. 3 (December 15, 2022): 185–91; Mohzana Mohzana et al., "Madrasah Principal's Strategy in Improving Student Recruitment Results at State Aliyah Madrasah," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (July 17, 2023): 389–400, <https://doi.org/10.31538/tijie.v4i3.425>; Erica Price, Steven J. Robbins, and Kathleen Valverde, "Increasing Diversity in the Genetic Counseling Profession: Development of Recruitment Tools for African American Undergraduate Students," *Journal of Genetic Counseling* 29, no. 2 (April 1, 2020): 224–33, <https://doi.org/10.1002/jgc4.1280>.

<sup>24</sup> Clint-Michael Reneau, "Cultivating a Culture of Care Through Both/and Leadership," *Journal of College and Character* 22, no. 1 (February 1, 2021): 81–86, <https://doi.org/10.1080/2194587X.2020.1860777>.

WisSNU (Wahasa Inspirasi Santri Nurul Ummah), Ambalan Nurul Ummah (Scout), Havara (Jurnaistik), Lapensa (Language Development), and BKS (Santri Discipline Brigade). All of these organizations also form a Learning Organization for all students at MBI Amanatul Ummah.

**Learning Program:** The intended learning program leads to the curriculum applied at MBI Amanatul Ummah. The curriculum adopted at MBI Amanatul Ummah is a collaboration of the national curriculum, international curriculum, and al-azhar curriculum (Cairo Egypt), or called the *Muadalah* curriculum. Among the activities that are quite important in the *muadalah* program, the grouping of classes XI and XII of Middle Eastern preparation is given a separate class during *muadalah* hours, because the grouping is the beginning of the process for special students, the study grouping is called *Fasl al-Khas*.

The organizational learning model, according to Peter Senge<sup>25</sup> 1. Formal model, 2. Collegian model, 3. Political model, 4. Subjective model 5. Ambiguity model, 6. Cultural model. Here is the picture offered by Senge: LO learning organization theory, according to Peter Senge, consists of five components that are interrelated with each other like a system that reinforces each other, namely: 1) personal mastery, 2) mental model, 3) building shared vision, 4) team learning 5) system thinking.

Based on the results of research through observations and interviews with the components of the International Standard Madrasah, it can be said that the learning organization model on the development of educator resources has a different model from other boarding schools. This is proven by researchers using Peter M Senge's theory starting with 1) personal mastery (personal expertise) 2) mental model: mental model 3) building shared vision: building a shared vision and mission 4) team learning: team learning and 5) system thinking: systemic thinking. The application of Peter M Senge's theory in the learning organization model at MBI boarding school is as follows:

**Personal Mastery:** Personal Mastery can be seen from the leadership of the Amanatul Ummah boarding school in this case in the International Standard Madrasah which has visionary thinking to develop human resources through education and training programs. **Mental Model:** The Mental Model in the International Standard Madrasah is built through good human relations between each component to improve the performance of educators and education personnel not only through good communication but also through a variety of activities that can undergo closeness between educators.<sup>26</sup> **Building Shared Vision:** Building Shared Vision in International Standard Madrasah is built by always communicating or socializing the vision, communicating the values contained in the madrasah vision to all educators, teaching staff, and students as well as the community or all layers of madrasah

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<sup>25</sup> Peter M Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization: First Edition* (New York: Random House, 2010); U. Suharsaputra and N.F. Atif, *Administrasi Pendidikan*, 2nd ed. (Bandung: PT Refika Aditama, 2013), <https://books.google.co.id/books?id=IMSvoAEACAAJ>; Umiarso, *Kepemimpinan Transformasional Profetik: Kajian Paradigmatik Ontos Integralistik Di Lembaga Pendidikan Islam*, Edisi pertama (Rawamangung, Jakarta: Prenadamedia Group, Divisi Kencana, 2018).

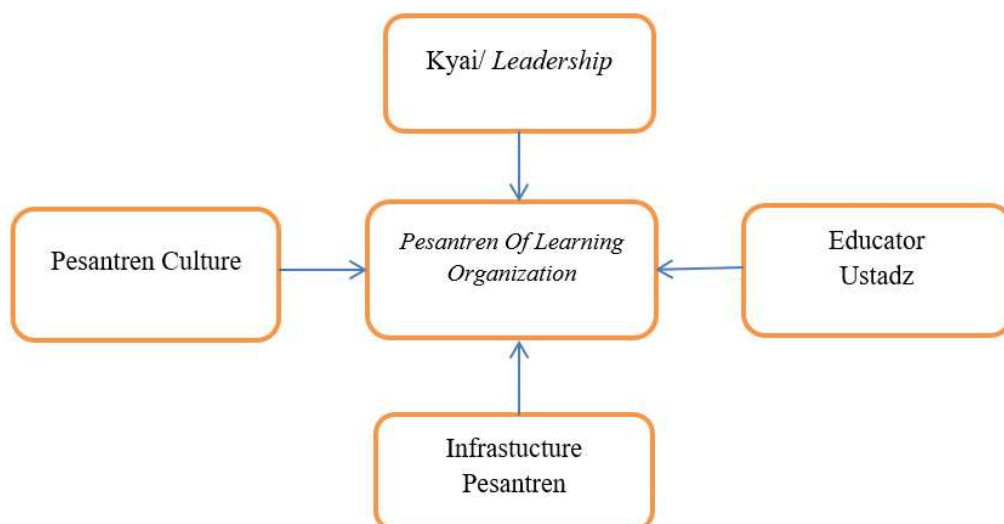
<sup>26</sup> Kirsten L. Anderson et al., "Executive Function Mediates the Relationship between Conscious Discipline Fidelity and Kindergarten Readiness," *Journal of Applied Developmental Psychology* 79 (March 1, 2022): 101393, <https://doi.org/10.1016/j.appdev.2022.101393>.

components to get the same understanding and feeling of belonging to increase involvement among all components.

**Team Learning:** Team Learning in International Standardized Madrasah, the leadership of the boarding school always synergizes with all components of the madrasah about the vision of the madrasah and tries to realize the vision with one thought through the work program and also the MBI flagship program which will be evaluated every week and year, so that it is known how the results of work during the week and a year that has not been achieved will be achieved in the next week and year. **System Thinking:** System Thinking in International Standardized Madrasahs, cottage leaders formulate a vision together by involving all stakeholders to see the opportunities and challenges that exist in the community.<sup>27</sup>

As described in figure 2 below:

**Figure 2.** Model Pesantren ff Learning Organization



Sources: Ghafar 2017 (*Proceedings*)

The characteristics of a learning organization are<sup>28</sup> 1) developing an innovative, creative, and conducive organizational culture, 2) being adaptive to the surrounding environment,<sup>29</sup> 3) making changes and always adapting 4) developing a shared vision

<sup>27</sup> Umniyatul Azizah et al., “Pemahaman Guru Terhadap Standar Isi Sekolah Lanjutan Tingkat Pertama Kota Bandung,” *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (August 3, 2021): 191–206; Hamid Fahmy Zarkasyi, “Imam Zarkasyi’s Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor),” *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 30, 2020): 161, <https://doi.org/10.21043/qijis.v8i1.5760>.

<sup>28</sup> Suharsaputra and Atif, *Adminitrasi Pendidikan*, 45.

<sup>29</sup> Hariyono et al., “School Culture-Based Internalization of Nationalism and Religious Characters in Islamic Elementary School,” *MUDARRISA: Jurnal Kajian Pendidikan Islam* 15, no. 2 (December 21, 2023): 135–57, <https://doi.org/10.18326/mudarrisa.v15i2.384>.

awareness of all elements<sup>30</sup>, 5) developing collectively and also personally and continuously 6) empowering all stakeholders of the institution to improve their work capabilities 7) using learning results to achieve better results.

In the development program, there are 3 points realized at MBI Amanatul Ummah Pacet Mojokerto, such as only in conducting professional development, namely in the following ways: (1) There is a process of evaluation, revitalization and internalization in the organization, in this case MGMP (Musyawarah Guru Mata Pelajaran) as a forum for professional activities for teachers of the same subject at the high school level either at the school level or district/city level. (2) Bringing in the best mentors to add information, not to educate teachers but to provide information; (3) Conducting self-development for teachers who want to continue their studies to a higher level, such as S2 or S3.

Organizational learning or Learning Organization is a forum for building community components in the Amanatul Ummah Islamic boarding school, namely groups of people who have diverse potential and can carry out intelligent cooperation to carry out the process of various visions, missions, and knowledge to be synergized and transformed into a learning organization model. Efforts to respond to the role of pesantren leaders in encouraging the concept of Learning Organization so that they can have the best competitiveness.<sup>31</sup>

## CONCLUSION

The Learning Organization Model on Human Resource Development at the International Standard Madrasah Pacet Mojokerto has several stages: 1) Recruiting or selecting educators and education personnel according to needs. Amanatul Ummah International Standardized Madrasah leads to the service segment (by request); for example, the Curriculum at MBI, which uses three curriculum innovations, requires Educator Human Resources. 2) Organizational learning culture and learning organization (LO) practices are applied in the context of democracy, as in this country, which is like a miniature country. A president, vice president, ministers, and their ranks are called the president because it uses an election system in which the academic community also participates in voting and voicing their votes in the WisSNU Presidential Election. 3) Learning program. The intended learning program leads to the curriculum applied at MBI Amanatul Ummah. The curriculum adopted at MBI Amanatul

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<sup>30</sup> Ahmad Mukhtar B et al., "The Role of Quality Human Resources in Developing Missions of Future Universities in Indonesian Higher Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (February 14, 2023): 49–59, <https://doi.org/10.31538/munaddhomah.v4i1.342>; Khoiruddin Khoiruddin, Salminawati, and Usiono Usiono, "Kepribadian Pendidik Muslim Dalam Perspektif Filsafat Pendidikan Islam," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (February 21, 2023): 71–80, <https://doi.org/10.31538/munaddhomah.v4i1.333>.

<sup>31</sup> Sutrisno Sutrisno et al., "The Influence of The Head of Madrasah and Infrastructure Facilities on The Quality of Education Through Teacher Competence," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (June 13, 2023): 274–88, <https://doi.org/10.31538/tijie.v4i2.423>; Wisanut Banmairuroy, Taweesak Kritjaroen, and Winai Homsombat, "The Effect of Knowledge-Oriented Leadership and Human Resource Development on Sustainable Competitive Advantage through Organizational Innovation's Component Factors: Evidence from Thailand's New S-Curve Industries," *Asia Pacific Management Review* 27, no. 3 (September 1, 2022): 200–209, <https://doi.org/10.1016/j.apmr.2021.09.001>.

Ummah is a collaboration of the national, international, and al-Azhar (Cairo, Egypt) or the Muadalah curriculum.

Human Resources in International Standard Madrasah, namely: (1) Development Program, is the evaluation, revitalization, and internalization process in organizations such as MGMP (Subject Teacher Consultation). As well as bringing in the best mentors to optimize learning and develop the potential of educators to continue education to a higher level. (2) Program Evaluation. The program evaluation process at MBI Amanatul Ummah involves checking and observing how teachers teach, ensuring positive relationships between learners and teachers, and monitoring teacher discipline. A dedicated team is tasked with recording this information to determine whether adjustments to teaching hours are necessary and whether meetings are needed to address any issues. In addition, the evaluation includes the obligation of teachers to follow pesantren rules, especially in attending "*daurab*" activities that have time flexibility according to learners' needs. Leaders consistently remind teachers of the institution's vision and mission, emphasizing the importance of treating learners as their children to prevent deterioration in their lives. The overall evaluation is the foundation for improving the quality of education at MBI Amanatul Ummah.

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