CONCEPTUALIZING PESANTREN SYSTEM IN ORGANIZATIONAL PERSPECTIVE

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Abstract. There have been many researchers studied about Pesantren by Islamic management education approach. A much-studied focus on the factors that contribute to the dynamic of Pesantren life, such as; leadership by Kyai, organizational culture, Pesantren strategy, change management, human resource management, organizational structure, and learning strategy. The study was conducted partially if there were at most two factors between the various factors. However, there is still very little scholars look the driving force for Pesantren system with the comprehensive point. Furthermore, this partial understanding has implications for partial development than the expected development is not optimal. This article will present a concept of Pesantren system in an organizational perspective. For that matter, this article will describe the concept of organizational system and the system in Pesantren, which then elaborated. Ultimately, there are several suggestions for mobilizing Pesantren through a system approach, in the hope that the purpose of Pesantren can be achieved effectively and efficiently. Pesantren system with the comprehensive point. Furthermore, this partial understanding has implications for partial development than the expected development is not optimal. Pesantren strategy, change management, human resource management, organizational structure, and learning strategy

Keywords: Pesantren system; organizational structure; organizational culture; human resource management

A.   INTRODUCTION

Pesantren is the oldest Islamic educational institution in Indonesia. It is because this institution is the first formal educational institute - with all its limitations - for the Muslim community in Indonesia long before the advent of Madrasah, school and Islamic school. Until now, these institutions exist and continue to evolve with the times. Starting from a scholar who teaches religion at home and *surau* or *langgar* in the villages, which is due to the increasing number of the students, they founded the dormitory as a place to stay that was not far from him. The learning model also developed, from the traditional model with the *sorogan* and *bandongan* system, then became a classical model tiered from ula to ulya level - there are also classical models from 7 to 9 -grade models-even from *santri* to *mahasantri*.

The more educational services provided by Pesantren, the more complex the management is facing. It starts from human resource management including santri, teachers, assistants, senior teachers, managing educational and teaching activities, supporting educational and teaching units, profit and non-profit units, curriculum management, and various other things that are not allowed to be managed by Kyai himself. Ziemek reveals the complexity of Pesantren in the classification of Pesantren based on the units in it from type A

till E (Ziemek, 1986). The need for complete educational services and the various problems faced by Pesantren requires a complete understanding in an organizational perspective.

Understanding the complexity of Pesantren affairs is an urgent matter for the board and managers. That understanding will lead to the search for appropriate solutions to the problems faced. Not just to meet a variety of short-term problems, but also aims to achieve long-term goals.

The failure to understand the construction of Pesantren system has a significant impact on the survival of it. As expressed by Dhofier (2011) most Pesantren grew up, developed, and came from reciting institutions, and a large number of Pesantren who eventually declined and left their remains in the form of reciting institutions due to lack of leadership after a famous Kyai passed away without abandoning substitutes possessing the ability, both are in Islamic knowledge and organizational leadership (p. 59).

Soebahar (2013) revealed that in facing challenges both internally and externally, Pesantren makes some innovations. Innovation policy is sporadic done by the individual, without a single theme that binds all the efforts and implemented according to their self-perceptions and aspirations. This is based on the consideration that each Kiai have authority in their boarding schools, so the trend of innovation depends on the competence of Kiai. That is because the boarding school is like a small kingdom, the king is Kiai, a king who has his own authority area do not like to intervene so that his kingdom and territory will receive innovation in accordance with the competence of the king and the needs of community development in his territory (p. 50).

Ideal boarding expectations on the future expressed by Nasir (2005) in which there are various kinds of educational institutions with attention to quality and not shift the specific characteristics of Pesantren, they are still relevant to the needs of society and the times. With these forms it is expected that the student graduate from Pesantren can become *khalifah fi-l-ardh* which has three aspects; truth, goodness, and art or in other words have science, moral are commendable and love art (p. 340).

This paper uses an organizational perspective to understand the problem of Pesantren system in its management. The main objective is that the reader can identify elements of the boarding school system has its advantages and disadvantages. The hope this knowledge can be a guide to identify the problem of Pesantren and achieve their objectives than can maintain their life cycle.

B. MATERIAL AND METHODS
1. Understanding Organization Concept

Daft (2010:11) defines the organization is "... social entities that are goal-directed, are designed as deliberately structured and coordinated activity systems, and are linked to the external environment". Similarly, Robbins (1994:4-5) explained that coordinated means consciously contains the notion of management, social unity means that the unit consists of people or groups who interact with each other. While the relative limitation can be identified or can be changed, but there is a real limit to distinguish between members and non-members. The people who are in it have a bond that continues to participate regularly. In the end, all of that is to achieve a common goal.

The definition shows the components of an organization consisting of social unity, goal orientation, having a structured design, coordinated with the system, and connecting with the external environment. These five things are substantive in an organization.

Robbins (1994) revealed two perspectives in understanding the organization they are a system perspective and life cycle perspective. The system is a collection of interconnected and interdependent parts arranged in such a way as to produce a unity. The characteristic of this perspective is that the parts are interconnected within the system. Each system is characterized by two different forces, namely differentiation, and integration. The life cycle refers to a pattern of changes that can be forecast. The life-cycle perspective is used to show

how the product moves through four stages; birth or formation, growth, maturity, and decline (Robbins, 1994).

With this brief explanation, it can be understood that an organization other than a formation or a human creation can be understood through two approaches: a systems approach and a life cycle approach. A good understanding of these two approaches will make it easier for readers to understand the dynamics of the Pesantren as an organization.

C.   RESULT AND DISCUSSION
1. Pesantrean as Organization

Then the question is whether Pesantren is an organization? It is not an easy thing to determine a Pesantren categorized as an organization. It needs deep reflection from the stakeholders to call itself an organization. However, it is not impossible, when making Pesantren as an organization will make it easier for stakeholders to identify the needs of the Pesantren in achieving its objectives.

It becomes important to understand the boarding school as an organization because this understanding will lead to measures necessary for the boarding school to grow and develop. What the Pesantren does include; 1) Pesantren managers will bring their citizens to manage their resources to achieve common goals; 2) with clear objectives, will produce an output that is good, effective, and efficient services; 3) the managers will facilitate the innovations required for board members of the Pesantren; 4) use and renew facilities and infrastructure to achieve the objectives of Pesantren; 5) adapt and influence the changing environment; 6) create value for the owners of Pesantren, the board, the students and their parents; and 7) accommodate ongoing challenges comprising ethnic and racial differences, and to motivate and coordinate employees.

A Pesantren can be categorized as an organization when he has a mutually agreed objective. Pesantren is a collection of several people who agree to achieve the goal, there is a system of coordination between units or sections, and there is a connection with the external environment.

Complexity Pesantren elements consisting of mosques, dormitories, schools, and the study of *Kitab Kuning*, necessitates a new approach in improving Pesantren to achieve his goal. Formalization, departmentalization, the hierarchy of authority, centralization, and decentralization, became a necessity for the Pesantren managers to get an optimal performance. In addition, other factors contributed to it are organizational culture and Human Resource Management. Both have an impact on the effectiveness of units and sections that ultimately have implications for organizational effectiveness in achieving common goals.

2.   Pesantren system

Before explaining the Pesantren system it is helpful to look at the components of the organizational system revealed by Robbins and Judge (2007:501). That to go beyond the ambiguity level of employees, and clarify work, reporting, cooperation and coordination, organizational structures shape attitudes, facilitate and motivate those for high performance other than it, strong organizational culture influences the effectiveness of the organization;

> "*in a strong culture, the organization's core values are both intensely held and widely shared. The more members who accept the core values and the greater their commitment to those values is, the stronger the culture is. Consistent with this definition, a strong culture will have a great influence on the behavior of its members because the high degree of shared and intensity creates an internal climate of high behavioral control.*"*A strong organizational culture increases behavioral consistency. In this sense, we should recognize that a strong culture can act as a substitute for formalization.*(Robbins and Judge, 2007:514-515)

Robbins and Judge (2007:542) also revealed the theory of the linkage given by human resource management to the organizational effectiveness. Human resources policies and practices such as employee selection, training, and performance management influence an

organization's effectiveness. The theory reveals three elements in the organizational system that consists of the organizational structure, organizational culture, and human resource practice.

These three elements contribute to the achievement of organizational goals. Some other expert organizations such as Daft, Gibson et.al, Steers, also revealed that three of these elements, but there are other elements that also give effect to the performance of the organization they are the environment, technology, and strategic choice. Of course, not all elements can be studied comprehensively in the Pesantren system. However, from some experts, there are similarities in the three elements. They are organizational structure, organizational culture, and human resource management.

In the perspective of Pesantren, the existing system generally includes three elements; organizational structure, organizational culture, and human resource management. These elements have been expressed by Mastuhu and Abdullah Syukri Zarkasyi in his writings. In this paper, I would like to elaborate these elements into one unit of the Pesantren system. So, the effort to identify, understand, and improve the performance of Pesantren can use variables and indicators of these elements in Pesantren.

a. Organizational Structure in Pesantren

Daft (2007:190) revealed that the organizational structure is the framework in which the organization defines how tasks are divided, resources are deployed, and departments are coordinated. Gibson et.al (2009:378) reveals that the organizational structure is the pattern of jobs and groups of jobs in an organization, an important cause of individual and group behavior. Robbins and Coulter (2012:265) define the organizational structure as the formal arrangement of jobs within an organization.

From the various definitions, it is clear that the organizational structure consists of several elements, namely formalization, departmentalization, the hierarchy of authority, centralization and decentralization. The elements are absolute in the organizational structure so that it is not just an image that shows the composition of authority and control of the units and sections, but also explains the tasks that become the authority of individuals and units.

Mastuhu (1994:79) revealed that there is a change in the dynamics of organizational structure in Pesantren in facing the challenges of the times. The changes include 1) the status of boarding schools; 2) working relationships between units; 3) integrating group-1 and group-2 in work; and 4) awareness of the important target orientation, planning, and use of technology in achieving goals.

For example, in Pesantren Tebuireng job description or formalization among workers units also tend to change towards a more detailed and specific division of labor, using new technology, banks, and computers that have begun to be used as a tool for work. While in Pesantren Paciran the division of labor or job description of each unit looks more clear and official, as an appropriate division of labor by formal school units in general. The recitation schedule of the books as an extra-curricular study also appears to apply regularly. However, as reported in the description of the organizational structure, each unit is directly dependent on the direct supervisor. Also in Gontor, strong leadership position and authority, the relationship between members and the heads of both, and the division of tasks between work units clear. Discipline and solidarity also felt very strong coloring the life of PP Gontor. Their solidarity network is not only limited to the families within the Pesantren, but also reaches the Pesantren in the regions, and abroad (Mastuhu, 1994).

In Pesantren there are dynamics of division of tasks, the grouping of individuals in the filling of certain units, the obligation to report, coordination, and control function from superiors. The first is a structure that is simple with a family approach, into a divisional structure with an institutional approach. This approach requires an institution in which a clear formalization, departmentalization, empowerment, and flexible rules or procedures.

Mastuhu (1994:76-78) reveals the general characteristics of organizational structure in Pesantren, they are; a) organization structure in Pesantren has two side, first side is to keep the absolute truth, and the second side to maintain relative truth; b) supremacy of first side

over second side; c) the first side is guarded by the main Kiai assisted by other Kiai and *Ustadz* was chosen by the scientific standards as the main Kiai, while the second side manned by young Kiai, religious teacher, and santri; d) the main Kiai is a spiritual leader and a key figure of Pesantren, a relationship with him based on awareness of the blessings, sincerity, and worship; e) the division of labor between units tends to be less sharp and there are many similarities; f) the working force in Pesantren is generally still a straight line upward, meaning that each work unit depends on the direct superior.

These opinions indicate that Pesantren managed by organizational structure approach in which to organize the whole members of Pesantren is not centered on private Kyai by himself, but his power is distributed to the managers of units lead by young Kyai, *Asatidz*, and the old santri. Than organizational structure in Pesantren as disclosed Mastuhu consists of six characters, namely: 1) Distribution of organizational structure based on the type of underlying value; 2) supremacy first side over the second side (authority); 3) Specializing tasks; 4) The impersonal orientation is based on blessings, sincerity, and worship; 5) Division of labor; and 6) Interacting powers.

Six characters of organizational structure in Pesantren which is expressed by Mastuhu is a character that distinguishes between the organizational structure in the formal organization, educational organization, and Pesantren organization. The characters reflect the existence of organizational structure in the Pesantren.

b. Organizational Culture in Pesantren

Robbins, Robbins, and Judge revealed that organizational culture refers to a shared understanding system that accepted the whole members of an organization (Robbins, 1994, 479; Robbins and Judge, 2007:511). Kotter and Hesket as quoted by Usman (2011:158) defines organizational culture as the totality of behavior, art, beliefs, institutions, and all other products of human work and thought that characterize a society or transmitted communities together. While Daft (2010:76) defines "Culture is a pattern of shared values and assumptions about how things are done within the organization. This pattern is learned by members as the cope with external and internal problems and taught to new members as the correct way to perceive, think, and feel."

Schein (1989:12) define organizational culture is a pattern of shared basic assumptions that the group learned as it solved its problem of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relations to these problems.

Various definitions indicate the existence of an organizational culture that exists in every organization. The culture has two sides, the visible sides, and invisible sides. The appeared by people refers to as artifacts are visible things. While not visible in the form of values, philosophy, and a variety of basic assumptions that move the citizens to perceive, think, and feel. Those things are not enough to simply exist, but need to be socialized (shared), learned and taught by the members, managers, and leaders as a way of adapting to external things and integrate internally.

Dhofier (2011:79) states that dormitory, mosques, santri, the teachings of classical Islamic scriptures and Kyai are the basic elements of Pesantren tradition. This means that a teaching institution that has grown to have these five elements named by Pesantren. Here it is intended that the Pesantren tradition is socialized through these five elements, supplemented by a teaching system; *sorogan*, *bandongan*, and discussion class.

Mastuhu (1994:58) mentioned that the philosophy and values that underlie education in Pesantren can basically be grouped into two groups, they are 1) The value of religion that has absolute truth, in this case *fikih-sufistic*, and oriented to life in here after, and 2) the value of religion that has the truth relative, empirical and pragmatic to solve the problems of everyday life. Thus it can be understood that the Kiai are the guardians of the values of the first side, while the santri and teachers in Pesantren maintain the values of the second side. Two

value models are implemented with a holistic approach, the Pesantren leader considers that the teaching and learning activities are integrated into the totality of daily life activities.

In the dissertation submitted by Mardiyah "The Leadership of Kiai in Maintaining the Organizational Culture", that to keep organizational culture in Pesantren the Kiai do through the efforts, they are; a) the selection process; b) the process of socialization; and c) the actions of top management (Mardiyah, 2010). While Syukri Zarkasyi mentions that Pondok Gontor is revive built on the heritage and noble traditions of Pesantren which are integrated with modern educational systems and methods in the sense that the idealism, the soul, and the philosophy of life and the dormitory system still refers to the world of Pesantren, but the implementation is done effectively and efficiently which is the specificity of the modern education system, armed with values, philosophy, orientation on which the formulation of vision, and objectives. Presented that in socializing values and philosophy are done through various methods, they are; a) exemplary (*uswatun hasanah*); b) creation of the environment; c) direction; d) assignment; e) teaching; and f) habituation (Syukri Zarkasyi, 2005).

Pesantren culture is a pattern of shared and actualization of values, philosophies, strategies, and objectives of education in Pesantren, thus becoming the standard in dealings between students, students with teachers, students with Kiai and Pesantren members. Pesantren culture becomes stronger with the intensity of Pesantren leaders in delivering the core values embraced by the student of boarding schools and became a central figure in the implementation. As for conveying the culture or strengthening of Pesantren culture is done through the process of sharing that is exemplary and the creation of the environment, learned by habituation and assignments and taught with direction and teaching.

The philosophy, value, and purpose are a common thing of every Pesantren that became the foundation or base for the citizens of boarding to act and react to them. Its existence has been through a long process along with the age of the Pesantren, the longer the age of the Pesantren, the more tested philosophy, values, and objectives are formulated. Thus it becomes a consistent pattern of behavior, as well as being a powerful means of control and can act as a substitute for formalization.

c. Human Resource Management in Pesantren

Here is the concept of human resource management delivered by experts. Dessler (2015:4) defines human resource management as a process to acquire, train, assess, and compensate employees, and to manage their work relationships, their health and safety, and matters of justice.

Hanggraeni (2012:4) cites the opinions of Wether and Davis who define human resource management as activities that try to facilitate the people within the organization to contribute to the achievement of the organization's strategic plan. In summary, human resource management deals with how an organization designs a formal system that ensures the effective and efficient utilization of human resources to support the achievement of organizational strategic objectives and plans.

Bernardin and Russel (1993:12) classify Human Resource Management (HRM) activities in six scopes; 1) organizational design; 2) staffing; 3) reward system, benefits, and compliance; 4) performance management; 5) employee and organizational development; and 6) communication and public relations. Mondy (2008:5) revealed that Human Resource Management is the utilization of a number of individuals to achieve organizational goals.

From the opinion above, human resource management can be concluded that human resource management is a model of human resource management actions undertaken by managers in order to safeguard the survival of the organization. In the perspective of human resource management on education is managerial actions taken to empower educators to be able to work together in achieving the objectives of the institution. Such actions include human resource planning, recruitment and selection, training and development, performance evaluation, and compensation.

Qomar (2007:131) said that in the management of education personnel includes seven components, they are; 1) personnel planning; 2) procurement of employees; 3) coaching and

developing employees; 4) promotion and mutation; 5) dismissal of employees, 6) compensation; and 7) employee appraisal. These seven components are carried out in an orderly, sequential, and continuous manner so that must go through the stages that have been determined. This opinion can be understood as an ideal process of human resource management in Islamic educational institutions. It means that the process is planned and implemented as a standard guide in managing human resources.

In the Pesantren concept, Wahid (1974:46) reveals that those who belong to Pesantren are kyai who become guider and councilor, teachers, and santri. The three models of persons are gathered with the Kyai as the absolute leader in all things, but on the other hand, the task is sometimes represented to the senior teacher. In some Pesantren managed by organizational approach has been done division of labor.

Mastuhu reveals four models of human resources in Pesantren they are; Kyai which maintain religious values, ustadz is the religious teacher or the students scholars who are entrusted to teach religion to the students and supervised by Kiai, santri, and administrators of schools that some residents Pesantren as not Kiai, not ustadz, and not santri, but their existence and role is needed to participate in boarding and promoting Pesantren along with other elements. (Mastuhu, 1994) Of the four models, the highest official status of behavior is Kiai, the second rank is ustadz, third is santri, fourth is the administrator who is sometimes ranked second but sometimes fifth, and fifth; others who helped. The interaction relationship between them is open and democratic.

Model of interactions that occur in Pesantren is unique. That interaction between community-based boarding schools values as expressed by Mastuhu are Theocentric, voluntary and serve, simplicity, collectivity, organize joint activities, freedom guided, independent, Pesantren is a place to seek knowledge and dedicated, practicing religion, sincerity, the blessing from God, blessing from Kiai, and so forth. With that, the practice of human resource management at the Pesantren is not a purely human resource management as mentioned at the beginning. The usual actions in Pesantren are human resource planning, human resource selection, human resource training and development, employee appraisal and compensation.

With formalization for every unit within the Pesantren environment, the practice of human resource selection was carried out by Pesantren boarder. Mardiyah revealed the selection activities in three Pesantren PM Gontor, PP Lirboyo, and PP Tebuireng. In the selection process conducted by the three boarding schools is aimed not only to know the level of knowledge, ability, and skills but more to know the background of individual values and personality of prospective students and ustadz. The selection process conducted by PM Gontor and PP Lirboyo can be said to have a closed selection process system (close of selection system) for selection candidate to be *ustadz* and Pesantren board. While the Pesantren Tebuireng using the process for teacher selection with an open system (open of selection system) for students are equally applying an open system with different levels of obedience (Mardiyah, 2012).

Wahid (2011:196) revealed that in Pesantren Tebuireng Jombang there are recruitment and selection activities for teachers and heads of schools and Madrasah. He said that test for prospective school leaders is a new one. The purpose of this test is to obtain a leader who can implement the targets set in the vision-mission and objectives of the Pesantren. This test is used to see how far the leadership from every candidate to be principal in accordance with the professional competency.

The practice of human resource selection for units in Pesantren, generally using internal recruitment method - for the case of Pesantren Tebuireng is an open model. The senior teacher was the committee to select the student to became teacher or boarder in Pesantren. Santri who have an achievement, dedication, loyalty and full adherence to Pesantren and Kyai will be nominated as a candidate. Then, they will be submitted to Kyai to be blessed is the servant of Pesantren.

Anwar (2011:128) said in his study about educational reform at Pesantren Lirboyo convey using human resource management actions such as recruitment from the graduate student of Pesantren, strict selection through various test process and academic qualification, emotional intelligence, and morals. After they are selected by their respective teachers then their names are submitted to the small committee to be re-selected and choose the best.

The selection process is done simultaneously with the process of education and teaching during they stay at Pesantren. Selection is not only related to academic factors but also related to non-academic factors such as involvement in organizations by santri, sports club, scouting, language club, committees, and non-academic tasks outside of teaching and learning. These experiences become a factor in the placement of board and teachers in their duties other than teaching.

Along with the development of Pesantren as revealed Ziemek, then the need for human resource development becomes necessary. Some history of Pesantren supposedly declined due to the inability to create or form cadres who have capabilities as the founders of Pesantren. Zarkasyi (1997:39) realized, than said "The Pesantren which is famous or advanced at one time it will be retreated one day after another and sometimes disappears, leaving only the history, because the founder (Kyai) of the Pesantren passed away, because there is no preparation that has been available from the beginning to continue the business, the Pesantren life cycle only as the life of Kyai only" to anticipate this condition, the leaders of Pesantren sent cadres to seeking and learning the knowledge and experience at other collage or university in domestic or abroad. While for the internal Pesantren, they are given the training related to the mastery of learning materials as well as the development of task units.

Mastuhu (1994:135) revealed that to develop teachers' career, mostly young teachers attending college organized by the Pesantren, or attending college surround. They hope to get additional knowledge and also to increase their prestige as a teacher.

Wahid revealed that in order to improve the quality of education, Pesantren conducted training on teachers held by Islamic Education Consortium (KPI) and lecturers from Surabaya State University (UNESA). Furthermore, it was submitted that the improvement of educator qualification was done through education and training by inviting resource persons to strengthen the capacity of ustadz and boarders in Pesantren. Which aims to; a) meet the needs of teachers for the development of education; b) provide knowledge and understanding of the borders the importance of mastering the Psychology of child development; c) mentoring students maximally; d) the strengthening of the teachers to teach the classical books; e) strengthening them on personal hygiene and environment; f) strengthening theme in public speaking; and g) Strengthening them on the mastery of Arabic and English language (Wahid, 2012). Along with the development of society, curriculum development, and knowledge, the training activities become commonly planed and act in Pesantren.

Next is about compensation. Mastuhu mentions that the crisis faced by Ustadz lies in the attraction between 3 interests; to serve, to earn a living, and to develop his career. For the first time, they saw the teaching work at the Pesantren as a worship of God carried out sincerely and only expected the pleasure from God. But then, with increasingly sharp competition and increasing economic needs, they are demanded by the circumstances to earn a living (money) to support their families and address other needs. They also have to calculate or appreciate the time spent teaching in Pesantren with money. They can no longer work solely to serve Pesantren, but they have to work because of the need to give food for their family. Their average honorarium is PP Guluk (Rp 30.000), PP Sukorejo (Rp 400,000), PP Blok Agung (Rp 48.000), and PP Paciran (Rp 48,000). As for ustadz PP Gontor, still not counted with money, but obtained housing facilities, and opportunities to join the business; sell food and serve the needs of students, working on the land owned by Pesantren foundation, and other facilities provide for their family, so that teachers can perform their duties without being bothered by thoughts of money. (Mastuhu, 1994).

From these various phrases, the compensation practice has been in the Pesantren. The compensation is given as a mutual symbiosis between the assigned task and the performance

performed by teachers. In this case the performance in providing education and teaching to students and devotion to the Pesantren. In providing compensation also has a variety, namely in the form of honorarium. Nor is it calculated with money, but obtains housing facilities, and opportunities for trade; selling food and serving the needs of santri, working on the land of Pesantren foundations, and other facilities provided through his family so that the ustadz can carry out their duties without being bothered by the thought of money.

As for the assessment of teacher performance, in general, schools have performance ratings on the teaching aspect. It is a performance assessment related to the teaching process standard such as planning and preparation, teaching process, and evaluation. While in the aspect of institutional development or business unit, the measurement of its success is standardized on the development of the institution collectively, not starting from one individual. Keep in mind, that while the performance assessment related to the process of teaching, performance assessment does not necessarily have implications for the compensation received by teachers. That is because an awareness of the value of that boarding school is a place to seek knowledge and do good deeds.

From the presentation, it seems to be understood that Pesantren as an educational institution run HR management activities, such as; human resource planning, selection, training and development, and assessment of teaching performance and compensation.

D. CONCLUSION

In conclusion, Pesantren system in achieving the effectiveness of the purpose of Pesantren includes three main elements they are organizational structure, organizational culture, and Human Resource Management. The organizational structure consists of 1) Division of organizational structure based on the underlying value type; 2) Side-1 supremacy over the Side-2 (hierarchy of authority); 3) Specializing tasks; 4) The impersonal orientation is based on blessings, sincerity, and worship; 5) Division of labor; and 6) Interacting authority. Organizational culture consists of the existence of values, philosophy, an orientation which form the basis of the formulation of vision, mission, and objectives which then socialized through a) exemplary; b) the creation of the environment; c) direction; d) assignment; e) teaching; and f) habituation. Than human resource management consists of activities; 1) the planning of human resources; 2) selection; 3) training and development; 4) assessment of learning performance; and 5) compensation.

When Pesantren leaders and managers do these three elements with each indicator simultaneously, it will improve the performance of Pesantren as an organization. So that the purpose of Pesantren can be achieved effectively and avoid the decline of Pesantren.

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