Local Wisdom of Pesantren as Core Value in Building an Islamic Education Organizational Culture in Indonesia

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ARTICLE INFO	ABSTRACT
	This research aims to investigate and interpret the pesantren's local wisdom, which contains a set of value systems. It is used as social capital in building the organizational culture of Islamic education. Therefore, this study employed a qualitative approach. The data collection techniques were interviews and observation to gain an in-depth understanding. This study found that there was some construction of pesantren local wisdom values: a) the local wisdom of the pesantren is a representation of universal values originating from the al-Qur'an and al-Hadith, the habitualization of these values is used as the basis for various management of pesantren education, b) internalization of the values of local wisdom is believed to be able to generate positive energy in the form of encouragement the formation of ethical behavior for each individual in the organization, such as honesty, commitment, discipline, independence, and responsibility, c) internalization of the local wisdom values of Islamic boarding schools is believed to be able to increase performance productivity. Thus, it can be used as the basis for Islamic education and corporate organization, towards an organization oriented towards religious and moral values and creating an influential organizational culture.

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INTRODUCTION

The presence of pesantren in the community has colored various aspects of life in education, religion, and society. Thus, pesantren is better known as the oldest Islamic education in Indonesia. It continues to play its role dynamically and is proactive in all change forms.[1] Of course, it cannot be separated from the social conditions and scientific traditions of the pesantren, which are continuously maintained, so that it can give birth to a value system that is then interpreted as local wisdom.[2] In that context, the spread of pesantren in East Java sociologically certainly has various uniqueness under the value system built by the founders of the pesantren. The internalization of the values above is then used as the basis for managing pesantren and influencing organizational culture in Islamic boarding schools, as this is what It was built by the Zainul Hasan Genggong Islamic Boarding School in Probolinggo and the Nurul Jadid Islamic Boarding School in Paiton Probolinggo, East Java.

In this context, the construction of pesantren values is part of the kiai's understanding of the Qur'an and al-Hadith as the primary source of pesantren institutions. as a central figure who places himself as the founding father of the pesantren. Pesantren and kiai are two inseparable entities, both of which influence each other and are dialogical, both as educational institutions *(al-haiah al talim wa al-tarbiyah),* community guidance institutions *(al-haiah al ta'awuny wa al takafuly, al ittijaahi)* and the place of struggle *al-haiah al-jihaadi li'izzi al-Islaami wal Muslimin).* The presence of the kiai is part of the pesantren. The progress of pesantren education depends on the form of the kiai's role. Besides, the company of the kiai is also part of dynamic social activities (the emotional aspect of status), both as socio-religious leaders and in pesantren education.[3]

Thus, the social values above inspire all aspects of the management of pesantren education, starting from the formulation of institutional vision and mission, learning activities, curriculum design, leadership models, and development of pesantren education.[4] In this context, how important the pesantren value system is believed to be able to influence the social behavior of individuals in the organization. The internalization of the values is essentially part of the local wisdom of the pesantren, which is interpreted as a set of rules and norms for pesantren institutions in building a culture of Islamic education organizations to become more effective. Thus the study of the local wisdom of Islamic boarding schools amid modernity has become a hotly discussed battle because it can bring together two sides dealing with their respective doctrines.[5]

Based on the social reality, to gain a holistic and comprehensive understanding of the local wisdom of pesantren, the researchers used the social construction theory of Peter L

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[1] Ahmad Fauzi, "Persepsi Barakah Di Pondok Pesantren Zainul Hasan Genggong: Perspektif Interaksionalisme Simbolik," *Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (2017): 105–132.

[2] Saifuddin Alif Nurdianto, Hermanu Joebagio, and Djono, "Pesantren Tegalsari: The Synergy between Islam and Local Wisdom in Cultural Acculturation," *Al-Tahrir* 19, no. 1 (2019): 29–52.

[3] Nurcholis Madjid, *Bilik-Bilik Pesantren* (Jakarta: Dian Rakyat, 1997), 89–93.

[4] Subakri and Rosdee Ibrahim Mangkachi, "Dialectics of Pesantren and Social Communities in Cultural Value Transformation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 1 (2021): 69–87.

[5] Mukhibat, Muhammad Fahim Tharaba, and Munair Yusaf Abdalhafiz Salah, "The Management of IAIN Ponorogo Assisted Madrasas: Religious, Populist, Center of Excellence, Diversity," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (2020): 171–87.

Berger and Thomas Luckmann, through the dialectic between externalization, objectivation, and internalization,[6] in the form of the question of how the local wisdom of pesantren is built and used as a core value in creating a culture of Islamic education organizations that are more oriented towards religious and moral values to influence and mobilize individual social behavior so that they can increase product performance in organizations, both noble industry and corporate such as educational, social, and religious institutions. Therefore, the success of an organization is highly dependent on the strength and weaknesses of the built organizational values, as well as how the members' sense of belonging can understand them well and become part of the organization.[7]

RESEARCH METHOD

This research is more focused on the construction of local wisdom values in the Zainul Hasan Genggong Islamic Boarding School and the Nurul Jadid Islamic Boarding School in Paiton Probolinggo, where the value system is used as the basis for the management of Islamic boarding school education because it is believed to be able to influence and move individual behavior in the organization, habitualization of these values is a capital social education for pesantren which is used as a primary value in building a culture of Islamic education organizations.[8] Thus, the researcher used a qualitative research type with a phenomenological approach to gain a thorough, in-depth understanding and interpret the value of local wisdom for those two pesantren.[9] The data collection procedure started in January 2022 and ends in August 2022; through an observation process in the pesantren environment, how the form of instilling values in the social life of the pesantren, besides that the researchers also use interview techniques to support the previous data by asking the process of local wisdom formation for the two pesantren, so that a complete and integral understanding is obtained after the data is deemed sufficient, the researcher conducts data analysis to draw a conclusion and interpret the value of local wisdom of the pesantren, as the core value in building the organizational culture of Islamic education, so that it can produce a grounded theory.[10]

RESULTS AND DISCUSSION
Local Wisdom of Pesantren as The Core Value of Islamic Education Organization Culture in Indonesia

The significance of pesantren's social values is understood as a set of rules, ordinary principles, and policies built by pesantren and become the basis for influencing, arousing, and mobilizing individual social behavior and actions. Even he becomes the magnet of

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[6] Peter L Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Penguin Group, 1996), 75–81.

[7] Fatma Sonmez Cakir and Zafer Adiguzel, "Analysis of Leader Effectiveness in Organization and Knowledge Sharing Behavior on Employees and Organization," *Sage Journals* 10, no. 1 (2020): 1–24.

[8] Robert C Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods* (Boston: Allyn and Bocan, 1992), 117–20.

[9] Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research* (London: SAGE Publication, 2018), 89–95.

[10] Mats Alvesson and Kaj Skoldberg, *Reflexive Methodology: New Vistas for Qualitative Research* (London: SAGE Publications, 2001), 34–39.

various activities within him.[11] In this context, values from the perspective of Milton Roceah are understood as trustworthiness. They are in the social sphere, influencing their actions regarding something appropriate to be done and avoided. The interpretation of the pesantren value system is more focused on the Pesantren Zainul Hasan Genggong Probolinggo, known as *Satlogi Santri and Sembilan Budi Santri;* Nurul Jadid Pesantren Paiton Probolinggo is known as the *Santri Trilogy, the Five Santri Consciousness.* These various value systems are believed to be the transformation of pesantren institutional changes. The view referred to as explained by Fraenkel is that the value system has a view as a standard of individual behavior, namely regarding beauty, justice, and truth in various other social aspects. From an Islamic perspective, Ginanjar explained that each individual is inseparable from social values and can significantly influence all social behavior. Besides, Victor E Frankl explained that people have enough to live but nothing to live for; they have the means but no meaning. It means that value is essential in an individual's life and influences his actions as part of the ideal goals of the organization.[12]

In this context, the value system is seen as an approach that can make various changes in various sectors, including building the culture of future Islamic education organizations through internalizing the local wisdom values of pesantren. Therefore the value system is the core value in creating a better organizational climate and culture[13]. Thus, conceptually the transformation of the *"santri satlogi values"* is interpreted to contain various positive energies, including;

1. *good manners,* this strength is guidance for a person to be able to interact in the organization by promoting moral virtue as the main strength, this concept is built with the goal of organizational organization based on a spiritual approach

2. *istiqamah* (consistent) is one of the most important traits after the priest to him, in other contextstiqomah is understood as a strong inner attitude that is unshakeable, despite having to face various kinds of difficulties, obstacles, and tests, this istiqomah attitude can deliver an organizational goal by sticking to the values of the organization, (QS Fusillat; 30). Therefore, *istiqomah* is one of the deep commitments that must be developed in each individual so that organizational goals can be adequately achieved

3. advice is an attitude that must be instilled in each individual and can be reminded in a variety of goodness and truth. In this context, every individual in the organization must be able to be advised. This view is one of the means to achieve the goals set beforehand

4. *taqwallah* is a value system that must be actualized in sharing aspects of organizational life. This attitude is part of consistently working by keeping and being responsible for a job (Q.S. Al-Baqoroh, 177). Thus each individual must have a personal awareness that he will be held accountable according to their respective fields

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[11] Peter F Drucker, *Managing The Non Profit Organization*, 1st ed. (London: Routledge, 1995), 95–99.

[12] Viktor Emil Frankl, *Man's Search for Meaning: An Introduction to Logotherapy* (New York: Washington Square Press, 2019), 110–13.

[13] James C Sarros and Joseph C Santora, "Leaders and Values: A Cross-Cultural Study," *Leadership & Organization Development* 22, no. 2 (2001): 243–48.

5. *ridlallah,* understood as one of the hearts of the heart (QS At-Taubah, 72), accompanied by an attitude of surrender to the various jobs that are produced, because He is the Almighty set according to His provisions, (QS Al Bayyinah, 8), but this attitude not mean without being balanced with optimal effort

6. *Ikhlas* is an attitude that must be instilled in the individual and accepts his various provisions. Still, in this context, the individual must keep trying as optimally as possible. Still, the results of what each individual does must be accompanied by high sincerity.

The internalization of the students' trilogy values and the five students' awareness – which the pesantren Nurul Jadid Paiton Probolinggo built is also part of the positive energy that can be transformed in the culture of Islamic education organizations.[14] The transformation of these values can be interpreted as follows. First, religious awareness is one of the traits in human nature that is natural and even inseparable in social life. Diversity awareness gives birth to impulses in individuals with negative and positive motivations.[15] Therefore, a substantial diversity in the individual is expected to color the social behavior of individuals in different lives, including in building the culture of Islamic educational organizations, to be better, that each individual has a transcendental awareness and inspires his social behavior in the organization.[16] Religious awareness is part of the formation of individual social behavior, where individual behavior results from an attractive attraction between positive and negative energy in the form of spiritual (monotheism) and material values *(taghut). T*hus the term concerning religious awareness is understood as a means of purification, purification, and even the awakening of human values, with the highest morality to achieve greatness and glory *(ahsani taqwin).*[17]

Second, knowledge is the main asset of the person. This awareness is the most important part of giving birth to individual behavior to be better and more productive. Therefore, the productivity of individual performance in organizations cannot be separated from various knowledge, so how crucial scientific awareness is so it can carry out its duties in various aspects of life, including in Islamic education organizations. Besides that, armed with the knowledge in himself, he will carry out his duties and functions in the organization; Third, social awareness, the social life of individuals, in essence, can not be separated from interaction and relationships with society.[18] Therefore, community awareness is also a core part of organizational culture in realizing the goals and

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[14] M. Syafiq Humaisi et al., "Pesantren Education and Charismatic Leadership: A Qualitative Analysis Study on Quality Improvement of Islamic Education in Pondok Pesantren Nurul Jadid Paiton Probolinggo," *Universal Journal of Educational Research* 7, no. 7 (2019): 1509–1516.

[15] Tobroni, *The Spiritual Leadership Mengefektifkan Organisasi Noble Industry Melalui Prinsip Prinsip Spiritual Etis* (Malang: UMM Press, 2002), 115–20.

[16] Akpa Victoria, Asikhia Olalekan, and Nneji Ngozi Evangeline, "Organizational Culture and Organizational Performance: A Review of Literature," *International Journal of Advances in Engineering and Management* 3, no. 1 (2021): 361–72.

[17] Reid Bates and Samer Khasawneh, "Organizational Learning Culture, Learning Transfer Climate and Perceived Innovation in Jordanian Organizations," *International Journal of Training and Development* 9, no. 2 (2005): 96–109.

[18] Mohamad Hudaeri, Atu Karomah, and Sholahuddin Al Ayubi, "The Pesantren in Banten: Local Wisdom and Challenges of Modernity," in *Proceedings of the First International Conference on Religion and Education (INCRE)* (Bintaro: EAI, 2019), 1–9.

achievement of a program in the organization. Besides that, the organization is a collection of various groups with differences. Therefore, community awareness must be embedded in every individual in the organization to build pleasing cooperation through the social value system developed by pesantren; Fourth, national and state awareness is understood as an association or form of association in expressing the potential of every individual in the organization, both in the world (corporate) and (noble industry) by internalizing the values referred to in the practical actions of the organization. In this context, how important is the organizational culture as a place of association to devote various thoughts on social diversity, religion, ethnicity, and customs. National and state bases are considered mutual respect in every organization's decision-making.

Fifth, organizational awareness is interpreted as strengthening individuals in the organization. Therefore, the organization is part of the means to achieve a goal. Organizational awareness is the most important part that every individual must possess to create an effective and efficient organizational culture. Individual quality is needed to achieve the intended purpose well if the entire value system (students 'trilogy values and five students' awareness) can be integrated into all aspects of individual life, especially in Islamic education.[19] This view universally can give birth to several factors, namely developing positive, unique strengths *('aqlun salim, qalbun salim, qalbun munib, and nafsun mutmainnatum);* be strength and glue in building the culture of Islamic educational organizations, based on faith, Islam, *ihsan* and *taqwa*, istiqomah, sincere, jurur and 'good deeds. Thus, the various values of local wisdom above can be explained through several indicators in Figure 1.
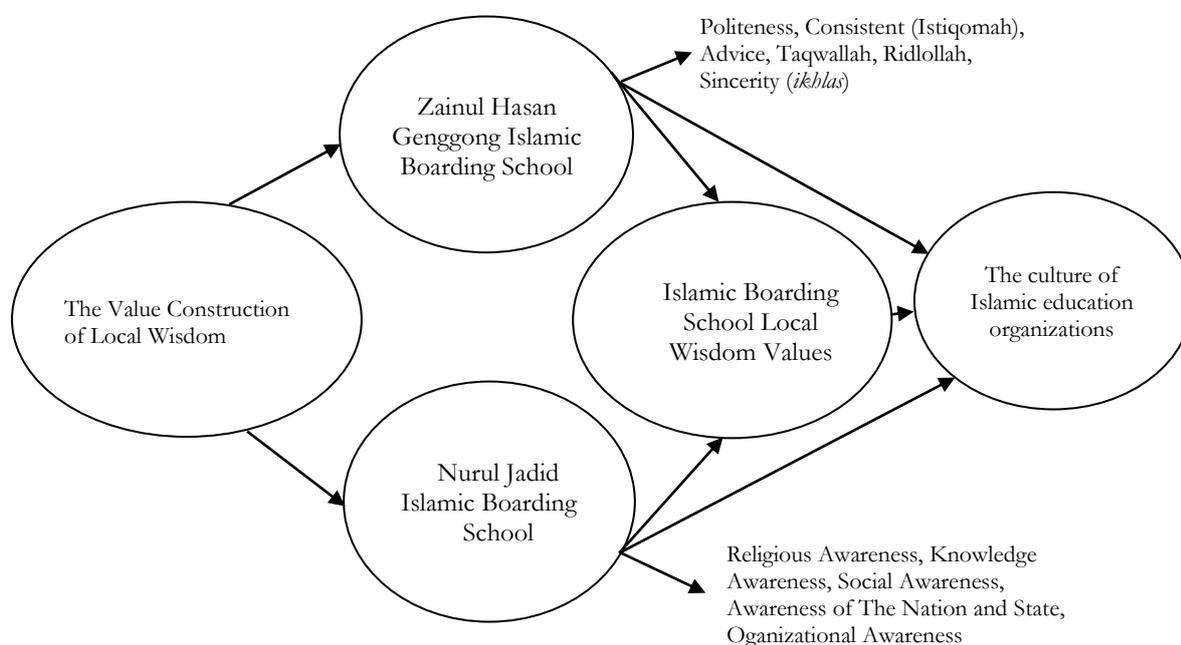

Figure 1. The Construction of Islamic Boarding School's Local Wisdom Values

[19] Noorhaidi Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia," *Studia Islamika* 19, no. 1 (2012): 77–104.

In this context, the habitualization of the local wisdom values of the pesantren is the basis of belief in constructing the culture of Islamic education organizations.[20] Therefore, the above system of faith as beliefs, values, meanings, and assumptions are collectively shared by pesantren to help them interact and reinforce them in responding to the organizational environment.[21] Thus, the interpretation of pesantren values as core values in the development of Islamic educational organization culture is believed to be a value system in the form of attitudes, norms of behavior, beliefs, and rituals that are formed, developed, and passed on to members of the organization as organizational personalities, as well as distinguishing them from other organizations and determining how their groups can think and react to diverse environments, even function to overcome internal and external organizational adaptation problems.[22]

RESULT AND DISCUSSION
Islamic Education Organizational Culture Model

At the practical level, the social construction of reality of the values of local wisdom in various pesantren is essentially built through a dialectical process between the ideas of the kiai and his social actions.[23] In this context, the logic of each individual's mind is rooted in the philosophy of constructivism, which starts from the cognitive constructive of Von Glasersfeld, in Mark Baldwin's writings spread by Jean Piaget, when traced the basic idea of constructivism has begun by Giambattista Vico from Italy. In social construction, Berger and Luckman, in their book *(the Social Construction of Reality: a Treatise in the Sociology of Knowledge),* believe that social reality results from creative human creation based on the social conditions around it (reality is socially constructed).[24] The conception is rooted in the constructivist paradigm by seeing social reality as an outcome created through the roles and actions of individuals with their knowledge and being a social determinant of something formed based on their will and will. Therefore, individuals, in many ways, have the freedom to act outside the limits of the control of their social structures and institutions. They can respond according to social conditions through their actions. Each individual is seen as the creator of social reality in social processes. As explained by Hidayat, constructivists view social reality as a result created by each individual, even though the truth of that reality is still relative. It applies according to the context and environment considered relevant by mentioned social actors.[25]

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[20] Jose A Pedraza Rodriguez et al., "Management Skills and Organizational Culture as Cources of Innovation For Firms in Peripheral Regions," *Technological Forecasting and Social Change* 191, no. 4 (2023): 1–15.

[21] Titis Sulistyowati and Sri W Surachmi, "Introducing Local Wisdom Through Narrative: Teaching English in Higher Education," *Indonesian EFL Journal* 6, no. 1 (2020): 81–88.

[22] Rahmat Hidayat and Candra Wijaya, *Ayat Ayat Al-Quran Tentang Manajemen Pendidikan Islam* (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia, 2017), 90–93.

[23] Dakir, Ahmad Fauzi, and Khairil Anwar, "Pesantren Quality Management; Government Intervention in the Policy of the Pesantren Law in Indonesia," *International Journal of Innovation, Creativity and Change* 14, no. 3 (2020): 1603–1620.

[24] Tri Setyo, Sri Minarti, and Ahmad Fauzi, "The Portrait Of Local Wisdom Values In Constructing Character Education Management In Indonesia," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 2 (2021): 305–327.

[25] Dakir and Ahmad Fauzi, "Hybrid Learning Effectiveness in Learning Management during the Covid-19 Pandemic," *Cypriot Journal of Educational Sciences* 17, no. 11 (2022): 3924–3936.

The social construction of pesantren values is essentially built through a dialectic between externalization, objectivation, and internalization. Therefore to explain how the value system is, a framework is needed, as used by Schutz, to see the role of individuals in their everyday lives. In Berger's perspective, social institutions are created and maintained or changed through interactions between individuals and other social groups. Although social institutions appear objectively tangible, they are all built-in subjective definitions through processes (dialectical interaction). In this context, the social construction of pesantren values is part of the pesantren institutional sub-culture. The interpretation of the value system above results from the kiai's thoughts on his knowledge, which is then interpreted through a deconstruction in text, discourse, ideas, values, norms, and rules.[26]

In this context, this idea gave birth to a thesis that connects with the culture of pesantren culture through various interpretations of the intended social reality. In Berger's perspective, the intended knowledge results from the construction of social reality, such as concepts, public awareness, and public discourse, which is built through externalization, objectivation, and internalization. The intended social construction does not occur in a vacuum but with various other social interests. Such is the essence of constructing pesantren values, understood as a concept of adopting general awareness and becoming a subculture in pesantren based on the knowledge of the kiai. These conditions then develop and provide attention for each individual to be accepted as a pesantren value system.[27]

In this context, social reality is nothing but a product in the form of pesantren values, norms, and ethics. Berger carries out a new synthesis by integrating the views of Weber and Durkheim into a unity of ideas, namely human relations with reciprocal or reciprocal social realities. Because of that, human life will give birth to knowledge, shape social behavior, and have relationships between individuals. Externalization is part of responding to stimuli or stimuli originating from outside the individual. If the action is carried out and able to solve the problem faced, then the step will be repeated. Ultimately, a logical awareness will form within humans, thus formulating that this happens because someone regulates it. It is the process of objectification stages as well as institutionalization and legitimacy. In this stage, understanding society becomes an objective reality. At the same time, in the internalization process and socialization, human beings are the product of the products formed by the community.[28] Thus internalization transmits the institution as a reality that stands alone, especially in new community members, so that the institution can stand firm from time to time through internalization of social reality into what is taken for granted and accepted without question by the community. This view, as the study in this study concerning the construction of the culture of Islamic education organizations, is through the pesantren values system as local wisdom.[29]

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[26] Shelly Y. Mccallum and David J. O'Connell, "Social Capital and Leadership Development: Building Stronger Leadership Through Enhanced Relational Skills," *Leadership and Organization Development Journal* 30, no. 2 (2009): 152–166.

[27] Supriyanto, *Islam and Local Wisdom: Religious Expression In Southeast Asia* (Yogyakarta: CV Budi Utama, 2008), 65–70.

[28] Ahmad Sulton, Sangkot Sirait, and Mahmud Arif, "The Educational Philosophy of Traditional Pesantren Roudlotul Muhsinin Al-Maqbul: Integrating Future Education Values," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 1 (2022): 33–48.

[29] Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam: An Exposition of the*

In social construction, the role of the kiai as individual beings becomes an essential part of community life in building his world in the form of pesantren as an educational institution.[30] Armed with the knowledge of the kiai after he understands the Qur'an, the hadith, and the yellow book as the primary foundation, the kiai builds his social institution. It is the interpretation as part of externalization. Thus the realization of pesantren as an institution undergoes an objectification process because the community has recognized the existence of pesantren as a social fact. In contrast, the value system contained in the pesantren becomes social capital in building the culture of Islamic educational organizations through the pesantren values system as local wisdom because the truth of the value system is recognized and believed by the community as objective truth.[31]

Based on this reality, pesantren and value systems are understood as a social reality, where social reality is constructed and interpreted subjectively and stabilizes reality objectively. Thus the construction of pesantren values as core values in the development of organizational culture in Islamic educational institutions, through the dialectic of dialectics between externalization, objectivation, and internalization, can be described as follows.
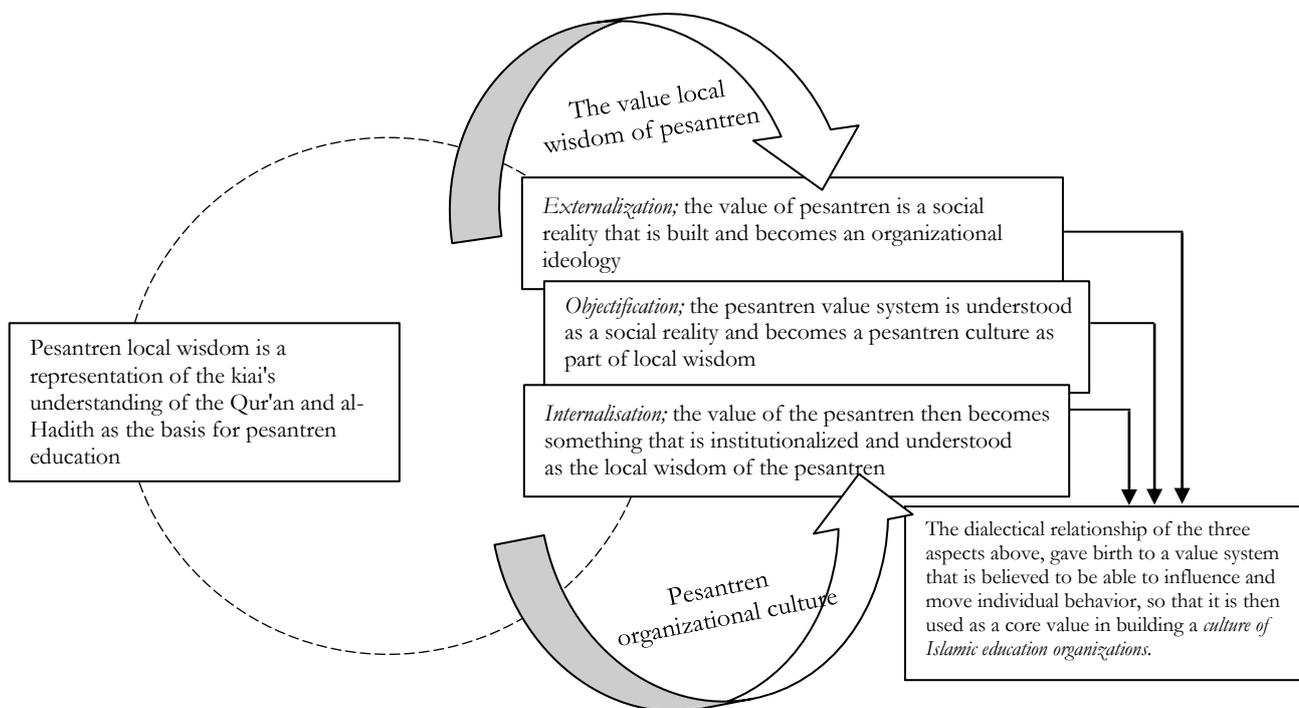

Figure 2. Theoretical Model Culture of Islamic Educational Organizations

In this context, the development of the culture of Islamic education organizations (noble industry) in the social construction of Peter L. Berger was built through a dialectic

Fundamental Elements of the Worldview of Islam (Kuala Lumpur, Malaysia: The International Institute of Islamic Thought and Civilization UTM, 1995), 117–19.

[30] Ahmad Fauzi and Chusnul Muali, "Menelusuri Jejak Dan Kiprah Kiai Mohammad Hasan Genggong; Dalam Membangun Kepemimpinan Spritual-Transformatif," *Jurnal Islam Nusantara* 2, no. 1 (2018): 17–31.

[31] Sri Minarti, Ahmad Manshur, and Ahmad Fauzi, "Local Wisdom Pesantren as Core Value : The of Islamic Education Rahmatan Lil 'alamin; In Keeping World Peace," *Review of International Geographical Education Online* 11, no. 7 (2021): 1384–1394.

between externalization, objectivation, and internalization. In the conception of the theory, it is understood that the pesantren value system as local wisdom is the result of the social construction of the kiai's thought, which is then realized through the role of the kiai, thus giving birth to social values as the core values of the pesantren educational institutional system.[32] Internalization of the values in question then becomes magnetic. It gives birth to positive energy and various positive actions of each individual in the social reality in the pesantren[33]. The significance of pesantren values , which are understood as local wisdom, becomes social capital for Islamic education and a basis for influence, driving the social behavior of individuals in the organization for the better, as well as a transformation in increasing the productivity of their performance, namely by building a more effective organizational culture[34]. Therefore, organizational culture in general education institutions significantly differs from Islamic education (noble industry). Thus, the construction of organizational culture development is expected to be a conceptual foundation for the noble sector and corporate organizations throughout Indonesia to increase the motivation and productivity of their organizational performance[35].

CONCLUSION

The portrait of pesantren education to date continues to play its role dynamically. It has colored the social reality of society in Indonesia. This view cannot be separated from the culture and traditions of the pesantren, which are consistently preserved, giving birth to local wisdom values and becoming the basis of education boarding school. Internalizing these values is part of the kiai's social construction of his understanding of the Qur'an and al-Hadith. Institutionally the two pesantren are better known by the term *(satlogi santri* and *trilogy santri, panca kesadaran santri)*. The existence of the pesantren's local wisdom values is then seen as an approach capable of making various changes in various organizational sectors and making the above value system a core belief and core value in building an organizational culture of Islamic education.

Internalization of local wisdom values above is then believed to be able to give birth to positive energy, such as an attitude of honesty, commitment *(istiqamah),* discipline, independence, and responsibility so that it can influence and inspire individual social action to be more productive, and towards a tendency-oriented organization, to religious and moral values and the creation of a more effective Islamic education organizational culture (effective school). Besides that, the transformation of organizational cultural values referred to can encourage leaders to create an organizational climate that emphasizes (interpersonal relationships) towards behavior (work tasks), through several stages, including; a) member identity, identifying individual behavior in the organization to determine its various

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[32] Osman Bakar, *Tauhid Dan Sains: Perspektif Islam Tentang Agama Dan Sains* (Bandung: Pustaka Hidayah, 2008), 33–37.

[33] Leonor L. Torres, "School Organizational Culture and Leadership: Theoretical Trends and New Analytical Proposals," *Education Sciences* 12, no. 254 (2022): 14–15.

[34] Heather M. Stewart Wherry, "Authentic Leadership, Leader Member Exchange and Organizational Citizenship Behavior: A Multilevel Analysis" (Dissertation, University of Nebraska Lincoln, 2012), 99–105.

[35] Himawan Bayu Patriadi, Mohd. Zaini Abu Bakar, and Zahri Hamat, "Human Security in Local Wisdom Perspective: Pesantren and Its Responsibility to Protect People," *Procedia Environmental Sciences* 28, no. 11 (2015): 100–105.

capabilities, b) group emphasis on how significant the role and individual actions are in the organization, c) risk tolerance, encouragement for each individual to be more effective and increase performance productivity, d) conflict tolerance the amount of encouragement given to each individual to carry out updates and innovations through the value system that is built within the organization.

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