

DEVELOPING MANAGEMENT STANDARDS BASED ON ISLAMIC VALUES: CASE STUDY OF DARUSSALAM GONTOR MODERN ISLAMIC BOARDING SCHOOL

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ABSTRACT

This paper aims at exploring the values which become the basis for management practice at Gontor. The preliminary observation finds that Gontor management does not follow the mainstream management theory. It has a unique management system, and oftentimes been considered to be not standard. However, Gontor exists and gradually develops with its own unique management system. The study suggests that Gontor has its own standards which are mainly based on Islamic values. Indeed, there are a lot of values, but basically they can be simplified into the five spirits of Pondok Pesantren namely sincerity, simplicity, self reliance, Islamic brotherhood, and freedom. Each one of these spirits becomes a standard of excellence for Gontor management. Hence, vision, long term plans, organization, leadership style, and controlling are designed and practiced based on them. Finally, this paper argues that the sustainability of Gontor depends on how well the management implements these five spirits into practice. In other words, Gontor will always exist and continue to flourish and prosper if it maintains these spirits and will deteriorate by the erosion of them.

Keywords: Management Standard, Gontor Management, Five Spirits of Pondok

Introduction

In this global era, education changes following the globalization direction. The globalization through the advancement of information technology makes the world open, every incident in a country or region is known by others. Hence, ideas, systems, ideologies are shared worldwide. As a consequent result of the globalization is the liberalization movement, by which no absolute command such as in the communism system and comes to the era of privatization. This condition affects the education system that should supply the needs of globalization namely the industry orientation. Thus, education should be able to produce alumni who are able to compete and move forward in the global era. This changing can be easily seen from the change of study program offered and demanded by universities and people respectively. Furthermore, in the spirit of privatization, the education institutions should be able to be self sufficient and finance themselves. Accordingly, the industrialization of education becomes the trend and changes the educational institutions to the economic one. So, it is not surprising when educational institutions use industrial standards in dealing with their management such as treating students as costumers and no longer as objects to be educated. Of course, using industrial standards in management is not necessarily leaving the objective of educating students. However, some may argue that this will lead to degradation of educational goals. That is, educational institutions are no longer focusing on education but on economic purposes, and then alumni are far from the idealism of education¹.

From these never ending different points of view, the writer finds Gontor believing some values that should be the basis of its education system as well as its management one. Accordingly, from his preliminary observation, the writer hypothesizes that Gontor applies Islamic values as the basis for its management standard. Thus, this paper aims at exploring what these values are and how they are applied in the management of Gontor.

To answer these purposes, this paper highlights first what is Gontor, and then comes to discussion on the five spirits of Pondok which are the core values of Gontor. Aftermath, the exploration on how each value derived at managerial practice is executed. In regard with managerial practice here, this paper starts with the vision of Gontor, long term plans, organization, leadership

¹ Prof. Rosnani Hashim addresses the challenge of globalization especially liberalization movement on Islamic education. In her conclusion, she suggests the need for changing Islamic education system which connects *fardhu Ayn*, *Fardhu Kifayah*, science, human value, and spirituality. See Rosnani Hashim, *Liberalisasi Pendidikan dan Cabarannya dalam Kontek Pendidikan Islam di Malaysia*, *Jurnal Pendidikan Islam*, Jilid 12 Bil. 2 Mei 2007/Rabiul Akhir 1428 H, pg. 19-54

style and controlling. After this exploration, this paper closes the discussion by suggesting the importance of further exploration of the Islamic values to be the basis for management standards of Islamic education Institution.

A Brief about Gontor

The three brothers Ahmad Sahal (1901-1977), Zainuddin Fannani (1905-1968) and Imam Zarkasyi (1910-1985) who are well known as Trimurti established Darussalam Modern Islamic Boarding School Gontor (famous with Gontor) on September 20, 1926. The establishment was driven by various factors that occurred in Indonesia and the world. One factor inspiring the establishment was, in 1926 Ahmad Sahal the elder brother of the other two founders attended the congress of Indonesian Islamic *Ummah* held at Surabaya in 1926. The interesting condition is the difficulty of the the congress to send a representative of Indonesian Muslim to attend the World Conference at Hijaz because no one can fit the requirement of speaking both Arabic and English fluently. Finally, there were two representatives elected to go to Mekkah, one who was fluent in Arabic and other in English. This event had inspired young Ahmad Sahal and been agreed on by his two brothers, that Muslim should have scholars who are mastering both Arabic and English. In other words, Muslim ummah is challenged to produce scholars who are learning Islamic and general sciences in an integrated system.

Unfortunately, the Islamic education institution at that time could hardly fulfill that challenge. The opinion predominantly believed by Muslim scholars (ulama) was that English language and natural sciences are foreign to Islam. As the result, studying of them in the Muslim education is not recommended and even haram. In Indonesia, the Muslim education systems at that time were dominated by pondok system, yet the systems had so many disadvantages in method and inefficiencies in organization. The three founders of Gontor experienced this system of education and realized that there were many aspects of that system could be reformed.

The establishment and development of Gontor were not so systematic where one step was followed by another. Started from elementary school known by Tarbiyatul Athfal in 1926, Kulliyatul Muallimin Al-Islamiyyah was established on December 1936 with six years program of study which equaled the senior high school program of study.

Besides this systemic and curricular reform, the founders took another further step by reforming organization system. In 1958, the three founders declared that pondok Darussalam that had been operated with new system

of education for about three decades was endowed to the Muslim *ummah* by forming a *Waqf* Board. The founder handed over their lands and all properties of the *pondok* to fifteen appointed members of *Waqf* Board. One of the most important mandates in the declaration for the *Waqf* Board is:

“..... it must be further developed into an Islamic university..... and become a major center for Arabic and Islamic studies...”².

By that declaration there are some consequences such as Gontor was no longer the personal property of the founders and their family. Furthermore, the school must be further developed into an Islamic university and become a major center for Arabic and Islamic Studies.

Finally, the idea of establishing university was established on November 17, 1963. Its first name is *Institut Pendidikan Darussalam – IPD* (Darussalam Institute of Education), and then in 1996, with the introduction of a new program study in Syariah, the Institute was renamed by *Institut Studi Islam Darussalam – ISID* (Darussalam Institute of Islamic Studies)³.

An overview of Five Spirits of Pondok Pesantren

The whole activities of Gontor’s education system are guided by the spirits of *pondok* which according to Imam Zarkasyi can be classified into five spirits namely sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom. Sincerity means a quality of being sincere (*sepi ing pamrih*). This implies that all activities must not be based on getting profit from them. All acts should be devoted for the sake of Allah, *lillah*. KH. Imam Zarkasyi in several occasion states that sincerity is the spirit of work. He further suggests quoting the Holy Quran that we should follow those who do not ask for salary and they are among the guided people (yasin, 21).

Simplicity is a way of behaving proper and appropriate to the need of individual in his or her life. This implies that one should live based on his or her needs and not on his or her wants. In other words one should live in a simple life and not in luxury one. However, it does not mean a passive state and submitting to the fate, also not poor and miserable. It has the meaning of

² Dr. Amal Fathullah Zarkasyi et. al, *Profil Insititut Studi Islam Darussalam*, 2nd edition, Ponorogo: Darussalam University Press, 2011, pg. 16.

³ Hamid Fahmy Zarakasy, Education System Under Waqf Foundation (Case study of Modern Pondok Darussalam Gontor), paper presented at *First International Conference on Waqf, Awqaf as Key Factor in the Advancement of Higher Education: Gontor-IIUM Experiences*, at the Main Campus of ISID, Ponorogo, October 23, 2012, pg. 1-3; H. Ahmad Suharto, S.Ag. & Staf Sekretaris Pimpinan Pondok, *Profil Pondok Modern Darussalam Gontor*, Ponorogo: Darussalam Press, 2011, pg. 2-3; Dr. Amal Fathullah Zarkasyi et. al, *Profil Insititut*, pg. 11-14

strength, courage, determination, and struggle in facing the life. By this spirit, one can be militant and struggling without any pessimistic life.

Self reliance is an important spirit for individual as well as institution. All teachers, students of *pondok* do not depend on others. In this new system individual teachers and students manage their extramural activities independently. Moreover, they are given total responsibility to manage all their activities in the boarding system. As an education institution, the *pondok* itself is self reliant. It does not depend on the help of others. People may give financial support but *pondok* never depends on others' financial support in developing itself. The motto that Imam Zarkasyi always repeated was that, *pondok* is supported because of its progresses, and on the contrary it is not developed because of the support of others (*pondok dibantu karena maju dan bukan maju karena dibantu*).

Islamic brotherhood is a principle of life together which makes a milieu of strong friendship. To inculcate this spirit, students who came from all parts of Indonesia and abroad are obliged to learn how to respect each other. Arguments, fights, quarrels, or other types of disputes among students are regarded as a crime and they could be expelled from the *pondok*. Another step in promoting the spirit of brotherhood is through discouraging the use of vernacular and encouraging the use of Arabich and English language. In short, all activities should support the inculcation the spirit of Islamic Brotherhood.

The last spirit inculcated in the *pondok* system is freedom. It means the freedom in choosing and selecting the way of life and place for struggle as vicegerent of Allah (*khalifatullah*). It is a mental attitude in which one should be free from group fanaticism. Moreover, *pondok* as a private institution also should be free from colonialism or oppression by a group or religious organization and the like⁴.

The Five Spirits as the Basis for Gontor Management

To explore the five spirits in the management system of Gontor, the discussion will be divided into four principle elements in management namely vision, long term plans, organization, leadership, and controlling⁵. In each topic, the writer will discuss the five spirits of Pondok.

⁴ Hamid Fahmy Zarkasyi, Education System..... pg. 5-6, Ahmad Suharto, *Profil Pondok*.... Pg. 7-8.

⁵ This division is done on the basis of management functions which are generally divided into planning, organizing, actuating, and controlling. However, after trying to apply these four functions in their rigid concept, the writer finds some difficulties, and then decides the five divisions above.

Vision

The vision of Gontor has been mentioned and written on the declaration of Waqf. The three founding fathers endowed this pondok with a specific purpose and system. It implies that successors of them should follow the requirements decided and cannot change these⁶. Below is the vision of Gontor:

As an educational institution that produces cadres of become leaders; become a place of worship *thalab al-ilm*; and become a center of Islamic knowledge, the language of the Qur'an and natural science, with a spirit of Boarding School.⁷

The vision above clearly mentions the spirits of pondok as a benchmark of the educational system as well as a management one. Accordingly, the vision of producing cadres of leaders, the place of worship in looking for *ilm*, and center for Islamic knowledge, Quranic language and natural sciences should be directed by these five spirits. The leaders produced are on the specification of the five spirits, and pondok as the place of worship in looking for *ilm*, center for Islamic and natural knowledge as well as for language of Quran is organized based upon them. In short, they are the spirits of management in gaining and attaining the vision and at the same time, they are the vision.

Five Long Terms of Gontor

To guarantee the existence of Gontor, there are five long term plans which become the cornerstone of its activities and provide direction and guidance for the efforts of development. These five long terms are Education and teaching, Infrastructures and Buildings, Khizanatullah (Treasure), Making Cadres, and Family Welfare. In this regard, the writer will discuss the experience of Gontor in implementing these five spirits in each of the five long terms.

Education and Teaching

The main characteristic of Gontor education system is considering mentality education as most important⁸. Hence, Gontor gives priority to education rather than teaching⁹. In doing so, Gontor practices totality of education which

⁶ In this regard, KH. Hasan Abdullah Sahal in many occasions with teachers and students always reminds that this pondok was endowed by specific requirements mentioned in the Waqf declaration. Thus, if someone wants to make a different system, he should not make it in this pondok, and he might implement his idea outside Pondok.

⁷ H. Ahmad Suharto, S.Ag. & Staf Sekretaris Pimpinan Pondok, *Profil Pondok*, Pg. 11

⁸ *Serba Serbi Serba Singkat Tentang Pondok Pondok Modern Darussalam Gontor*, 5th edition, Ponorogo: Darussalam Press, 1997, hal. 32.

⁹ KH. Imam Zarkasyi, *Diktat Pekan Perkenalan Pondok Modern Darussalam Gontor*, Ponorogo: Darussalam Press, n.d., pg. 15.

includes all organized activities during 24 hours at a boarding school. It believes and applies the educational philosophy “what is seen, heard, felt, and experienced by students every day, should contain education”. Accordingly, all activities done by teachers and students should have education meaning. Some activities of this education system are teaching, thus, teaching at Gontor has the meaning of education. As a result, educational and teaching activities are laid down as a curriculum of Gontor. In other words, curriculum contains both education and teaching by considering instilling education in teaching activities.

To make sure this totality of the education, the system is managed based on the five spirits and aimed at producing the output with specification of them. Below the writer will discuss some practices of education and teaching management which are based on the five spirits.

The spirit of sincerity is applied by managing all activities of education and teaching not on the basis of material purposes but on *ikhlas lillah*. Hence, at Gontor, Grand Headmasters/Kyai, directors, and teachers in their education and teaching activities are not paid. There is no monetary reward for time spent. Also, students who join in managing the education system¹⁰ do not receive any monetary reward. They teach the younger, manage the hostel without thinking how much money they can receive. Furthermore, they still pay for the tuition fees¹¹. Some philosophical education words that all students memorize and apply are “Live once, live meaningful”; “Give services, but do not ask for reward”; “The best man is the most beneficial to others”. These wise words urge deserving the life to be meaningful, and it can only be done by *ikhlas lillah*.

The simplicity also springs to the education and teaching. Kyai, teachers, students stay together at the campus. They do education and teaching activities with the facilities that pondok provides. They maximize every facility, while they also try to improve the facilities. All facilities are shared and enjoyed by every person at Pondok, no one gets special treatment and reserves the special right of facilities. One example case, there is a students from a wealthy wanting to pay more than others in order to receive better facilities, Pondok cannot accept this request. Here, Gontor manages the education activities with

¹⁰ Students at Gontor are actively involved in management of education activities. They are managers of hostels, afternoon lesson, courses etc.

¹¹ In fact, the tuition fee is not enough for running all education activities; each student gets a subsidy approximately 125%. The subsidy can be seen in mechanism of welfare distribution to the teachers which is not taken from tuition fees but from the business units handled by teachers themselves. See KH. Abdullah Syukri Zarkasyi, *Manajemen Pesantren: Pengalaman Pondok Modern Gontor*, 2nd ed, Ponorogo: Trimurti Press, 2005, pg. 168-169

all facilities available, tries to maximize, and makes teachers and students militant who can survive even in very limited facilities¹². Of course, it does not mean that Gontor does not want to improve the facilities, yet it continues improving as facilities will make education easier to be performed. In other words, simplicity spirit makes management of education easier and able to maximize all facilities in the sake of education. Everybody accepts whatever is there and urges him to be creative in utilizing the facilities in order to execute education activities¹³.

Gontor's education and teaching management is independent in every aspect: organization, system, curriculum, funding, and human resources. It does not follow any society organization, party, and other forces. It relies on its own resources without having to be dependent on others for aid or assistance. Organizations of Gontor, teachers, students are independent from all other organizations; they do not follow and affiliate to others, although they can join activities outside. The education and teaching system is built, conducted, and controlled independently by the Pondok. Indeed, Pondok may adopt the system from others, but the decision is purely decided by pondok itself and not because of outside forces. Curriculum is also independent, although pondok may adopt from other institutions. Finally, all educational and teaching activities are conducted by kyai, teachers, and students. Kyai teaches, manages, instructs, motivates etc. teachers and students also do the same activities in different levels. Hence, pondok does not need professional managers to manage business enterprises, as the businesses run by teachers and students¹⁴. Pondok also needs not to hire security, as teachers and students rely on themselves in providing of the security. However, there are some workers from the society around; again they are just supplementary to teachers and students. All education activities are handled by teachers and students and in fact, these activities educate them¹⁵.

Islamic brotherhood becomes the spirit of education and teaching system

¹² Because this, all facilities at Gontor have multi functions. Bench, for example, is not only for the seat at class, but also for the seat of gathering at Hall, for conducting extra curriculum etc. Also, the yard is used for playing, performance, ceremony, etc.

¹³ As long as writer's experience living at Gontor, he did not find any complain from students as well as teachers, what he finds students and teachers who change the function of facilities in order to hold education activities.

¹⁴ This is a method of educating teachers and students. Interestingly, Gontor had experienced hiring professional manager to manage distribution center; unfortunately this trial is fail due to different environment regarding the values.

¹⁵ Whoever studies at Gontor will soon find that there are a lot of activities are not managed effectively and efficiently (compared to activities done by professionals), however, he will finally understand that it is the way Gontor educate.

of Gontor. Some policies applied to bring in Islamic brotherhood are using Arabic as the main language in education and teaching system. Another, students are managed to stay with friends from different regions. Accordingly, students cannot stay and even just talk with more than two students from the same region. Furthermore, there is a rule at Gontor considering fighting, cheating, stealing as a crime which makes the performer driven out or expelled from Gontor. All of these make a harmony relationship system, and minimize the fanaticism of region. In addition, with a boarding school system, Gontor manages an education system which trains teachers and students to apply Islamic brotherhood in their life. By this, they will understand and learn that egoism is blamed in the social life¹⁶.

Last, teachers and students are free to express and implement ideas in the management of education as long as they are inside the corridor of Islam and Gontor's rules. It is the rationale to understand the freedom as *ikhtiyar* in Arabic term. Thus, only the one who has knowledge can choose for the better. For this reason, the teachers and students are free after knowing the restrictions of Islam and Pondok. By this, there is a dynamic process in the management of Gontor as teachers and students can explore their creativity to make a better *Darussalam* (the place of peace). At Gontor, there are a lot of activities managed by teachers as well as students, and these activities are in fact guided by just general rules; hence they can express freely the idea. Furthermore, the spirit of freedom can be found in the management of curriculum especially in Islamic jurisprudence (*fiqh*). At class one and two, the students learn *fiqh* for practice purposes; here they seem just follow what the book tells. Moving to class three and four, they will be taught *fiqh* using *bulugh al-maram* which is *hadith* book; hence, they are learning the *dalil* for the practice. Finally at class five and six, they come to the door of *ijtihad*, they are taught different opinion in *fiqh* in the book *bidayat al-mujtahid*. Here, students are taught the guidelines to be free in choosing school of Islamic Jurisprudence¹⁷.

¹⁶ KH. Imam Zarkasyi, in regard with life in society, wrote blaming the egoist persons that they always consider themselves are the most important, they don't understand and don't want to understand the meaning of devotion, dedication, sacrifice, and sacrificing for society, nation, and religion. KH. Imam Zarkasyi, *Hidup Bermasyarakat* (Tulisan Kedua dari Tiga Tulisan), *Majalah Gontor*, July 2012, pg. 96

¹⁷ KH. Imam Zarkasyi explains that opinion difference in *Fiqh* (*khilafiyah*) happens in subsidiary question of *Fiqh* and not in the basic questions. However, there are a lot of persons cannot differentiate between both. Hence it needs not make Muslim *ummat* in conflict and enmity. See KH. Imam Zarkasyi, *Sekedar Penjelasan Tentang Masalah Khilafiyah* (Tulisan pertama dari tiga tulisan), *Majalah Gontor*, September 2012, pg. 96.

Infrastructures and Buildings

The second long term plan is expansion, development and maintenance of infrastructures and buildings. The history of Gontor proves that it is very successful. From only one campus, today Gontor is expanded and has 19 campuses with additional several Islamic Centers¹⁸. Again, the management of these infrastructures and buildings development is based on the five spirits. First of all, Gontor is a waqf institution which means all lands, infrastructures and building are belonged to the Muslim community. Here, the management is on the basis of *waqf* expansion, which Gontor has proven to manage it productively. This is of course in line with the spirit of sincerity. To be more specific, the management is applied like what in the education and teaching system, no material reward. In case of constructing the building for instance, the contractors, building supervisors who are teachers are not paid, but for the workers who are not teachers but from the society, they are paid.

Constructing the building follows the needs of pondok. When students entering Pondok to study are more than the capacity that Pondok has, Pondok then constructs the building. As a result, someone who ever visits the main campus of Gontor will see that buildings are not organized well¹⁹. The main cause here, as mentioned, is the construction follows the need. It is a kind of the implication of simplicity. However, simplicity according to Gontor is not a passive behavior, and not being poor, but it is an active behavior, not wasting, and only spending for the need. Here, Gontor's people always actively maximize the facility they have, never give up with limited facilities, and always improve the facility at every campus²⁰. In other words, whatever Gontor provides, the educational and teaching activities are implemented. This implies that infrastructures and buildings are supplement to the education system, while the spirits of Pondok are the main foundation of it. It is the

¹⁸ Main campus of Gontor (Gontor 1), Gontor 2 (Ponorogo), Darul Ma'rifat Gontor 3 (Kediri), Darussalam Gontor 1 for Girls (Ngawi), Darussalam Gontor 2 for Girls (Ngawi), Darussalam Gontor 3 for Girls (Ngawi), Darussalam Gontor 4 for Girls (South Konawe, Southeast Sulawesi), Darussalam Gontor 5 for Girls (Kediri), Ittihadul Ummah Gontor 6 for Girls (Poso, Central Sulawesi), Darul Muttaqin Gontor 5 (Banyuwangi), Darul Qiyam Gontor 6 (Magelang), Riyadhatul Mujahidin Gontor 7 (Kendari, Southeast Sulawesi), Darussalam Gontor 8 (Labuhan Ratu, East Lampung), Darussalam Gontor 9 (Kalianda, South Lampung), Darul Amien Gontor 10 (Seulimum, Aceh), Darussalam Gontor 11 (Solok, West Sumatera), Darussalam Gontor 12 (East Tanjung Jabung, Jambi), Darussalam Gontor 13 (Poso, Central Sulawesi), Main Campus of ISID (Ponorogo), Training Centre for Management and Community Development (Ngawi).

¹⁹ It does not mean that Gontor neglects to take care of buildings organization. When Gontor opens new branch for instance, it comes with a comprehensive planning of building management. In this case, the writer just wants to show the principle of constructing new building.

²⁰ Everybody who visited Gontor at ninetieth will find many improvements in the term of facility today.

explanation how can a Pondok survive even though they do not have enough facilities.

In constructing the building, Gontor relies on its self. From the enterprises, students' fees, it finances the construction. In this present day, the self financing seems to be easier as Gontor has more than 50 business units and 20.000 students. While 30 years ago, when Gontor had just several business units, and less than 3.000 students, this spirit was still held very well. However, it does not mean that Gontor rejects the aid from outside as Gontor will appreciate whoever helps Pondok without any requirements, moreover, Pondok always adds to the finance for the project.

It seems to be difficult discussing Islamic brotherhood in this context. However, Gontor has its own style of architecture which is not based on specific ethnic. Someone who visits Gontor will soon be able to differentiate whether those buildings belong to Gontor or not. Furthermore, in giving names, Gontor chooses some countries or places related to Islamic history, such as Egypt, Syiria, Aligarh, Ninxia, Indonesia, etc.

Finally, Gontor is free to build, to choose the architecture, to give the name and so on. Hence, if there is a funding for infrastructures that makes Gontor not independent, it will be sure, Gontor will reject it. Its famous philosophy is “*Gontor stands on and for every group*”.

Khizanatullah (Treasury)

This third long term plan is in line with the spirit of self reliance. Gontor proves to successfully develop the *waqf* productively. The management of *khizanutullah* is conducted by YPPWPM²¹. Today, Gontor has more than 50 business units²² and 727.36 hectares of land (from first endowed lands 18.59 hectares)²³. In managing the business, YPPWPM does the same

²¹ Yayasan Pemeliharaan dan Perluasan Wakaf Pondok Modern (*Waqf* Development Institution)

²² There are 31 business units managed directly by YPPWPM, nevertheless there are more than 20 business units managed by Gontor Branches. The 31 business units are rice mill, Darussalam Press, KUK Grocery, KUK Building Materials, La Tansa Book Store, UKK Mini Market, La Tansa Meat Ball, KUK Photocopy, Gambia Telephone, La Tansa Pharmacy, Ice Factory, La Tansa Mineral Water, La Tansa Sport Store, Confectionary, Al-Azhar Telephone, Chicken Noodle, Daily Need Supplier, Transportation, Al-Azhar Canteen, Darussalam Inn, Sudan Telephone, Darussalam Computer Center, Asia Photocopy, La Tansa Distributer Center, Poultry, Mantingan Distributer Center, La Tansa Bakery, La Tansa Tea, La Tansa BMT, Siman BMT, Ice Cream Factory. See Imam Bahroni, Protected Economic Enterprises: an experience of Gontor System on Waqf Enlargement, paper presented at *First International Conference on Waqf...*, pg. 14.

²³ Akrim Mariyat, Developing Endowment through Units of Economy outside the Campus: the experience of Pondok Modern Darussalam Gontor, Ponorogo, paper presented at *First*

kind of management as what have been discussed in the education, teaching, and infrastructures management. It is based on sincerity, simplicity, Islamic brotherhood, and independent.

No teachers who become managers of an enterprise receive a salary. They are teachers, students, and in the same time managers. In addition, there is a policy of distinguishing and differentiating the private and pondok ownership. Teachers who have family and stay in the house of Pondok know the facilities provided by Pondok. Hence, in term of paying the electric bill, adding additional facilities such as TV, air conditioner, freezer are the responsibility of the family. Another example, teachers who need transportation to bring their family, they will rent the car from Pondok, and pay for everything needed. By this management of distinguishing private ownership and Pondok's ownership, every teacher and student is governed so as not violate the five spirits of Pondok.

In addition, Gontor has a unique financial system which is run by department named by Administrative (abbreviated to ADM). All money from students, business units, society's contribution etc. are collected and then distributed by ADM under instruction and control of Grand Headmasters. Hence, no institution, department, business units etc. hold money unless for transactional purposes. Interestingly, the teachers in charge are young teachers or teachers who do not get married. This system governs the spirit of sincerity as no teacher, student or even Kyai can take advantage because of their position. Moreover, this system also makes Gontor independent in managing its money; no affiliation can provoke Gontor's policy.

Gontor also implements open management which requires all teachers and students to report in open forum. Kyai always present his report in front of teachers and students, students also have formal gathering which all students attend and then who are in charge in departments of student organization present their report. These gatherings are usually known by OPPM report, Ramadhan and Syawwal Month committee report. Finally, this kind of management brings the trust of every teacher and student and then governs these five spirits.

Making Cadres

This plan is to make sure the sustainability and development of Gontor as an Educational Institution. It is in accordance with the spirit of self reliance, but more than that, it is to sustain that Gontor will be managed based on the five

spirits. Becoming cadres should understand the five spirits and manifest them into their selves. As without that, they will be disappointed, and disappointing the pondok.

Management of making cadres started by designing the educational and teaching system based on the five spirits. This process definitely produces cadres who can continue and maintain the system of pondok. Basically, all students and teachers are cadres, but in the context of making cadres, there are cadres who register to Pondok to become its cadres, and then sign the agreement to deserve his life at Pondok. Here, at Gontor, the Waqf is not only in term of land, buildings, money etc. but the *Waqf* is also in term of human.

Family²⁴ Welfare

Family welfare becomes an important long term plan as they are responsible for the continuity and progress of pondok. In line with the five spirits, the management of family welfare at Gontor is unique. The welfare system is managed and measured by Kyai. Among teachers, they do not know how much another teacher receives, and they do not care. Furthermore, Gontor has its definition about welfare; it is not just a monetary income but includes duties²⁵. The monetary income is not just in the form of fixed income monthly, but also family's contribution to the business such as selling fried egg to kitchen and canteen. Indeed, at Gontor, welfare is measured in totality: physic and non physic, monetary and non monetary.

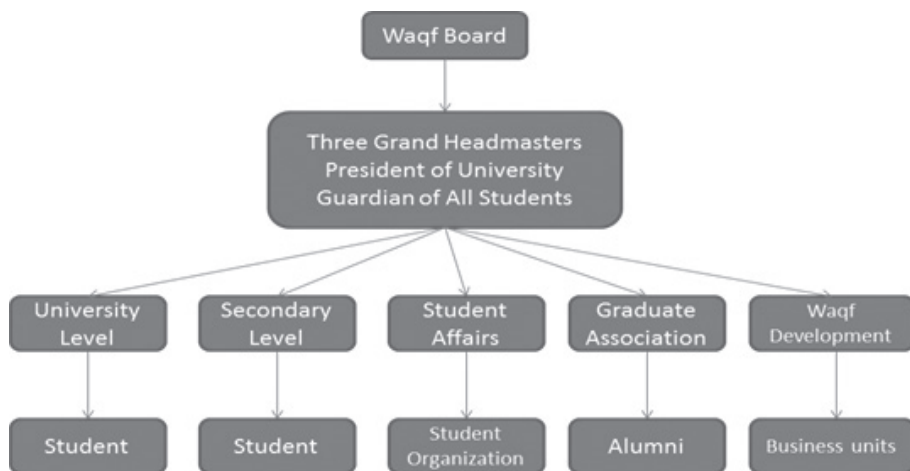
Organization

Since 1958 the organization of Pondok has very significant change. The three founders declared that Pondok Darussalam which had been operated about three decades was endowed to the Muslim Ummah. There are fifteen persons appointed to become the *Nadzir* who are then named by Waqf Board²⁶. By this, the organization of Pondok became waqf organization. However, Waqf Board was decided to handle the duty after the death of the founders.

²⁴ Gontor defines family as teachers who directly help and support the education and teaching. KH. Abdullah Syukri Zarkasyi, *Manajemen Pesantren: Pengalaman Pondok Modern Gontor*, 2nd ed, Ponorogo: Trimurti Press, pg. 206

²⁵ KH. Imam Zarkasyi wrote that for him, to listen that his alumni successful are enough for him to be the salary in this world. KH Imam Zarkasyi, Santri Siap Pakai, *Majalah Gontor*, November 2010, pg. 96.

²⁶ Hamid Fahmy Zarakasy, Education System Under Waqf Foundation (Case study of Modern Pondok Darussalam Gontor), paper presented at *First International Conference on Waqf, Awqaf as Key Factor in the Advancement of Higher Education: Gontor-IIUM Experiences*, at the Main Campus of ISID, Ponorogo, October 23, 2012, pg. 2-3



From the organization chart of Pondok above, the Grand Headmasters of Pondok (Kyai) are the central figure and the executive body of Waqf Board Mandante. It seems the characteristic of Pondok where *Kyai*/grand headmasters are the central figures who implement, control, educate and teach the values. In order to execute the values and education, the executive body is helped by Rectors for the management of university, Directors for secondary level schools, Guidance and Counseling representatives, Chairman for Graduate association, and the chief for Waqf Development²⁷. Hence, all philosophical values, education and teaching activities are under the control of them.

On the other hand, the Waqf Board guarantees the sustainability of the whole pondok system including leadership succession²⁸. For this duty, they have annual meeting where the Grand Headmasters present the annual reports of Pondok and for every five years, the Headmasters are reelected. Furthermore, in this annual meeting, the *Waqf* board members also discuss the programs for the next year.

According to the writer analysis, this kind of organization is the reflection of the five spirits as well as the guarantee for their existence. *Waqf* board as the highest authority reflects that this Pondok is no longer belonging to individual or family, but it belongs to *ummah* or for *ummah* which means for Allah. It is the implementation of the spirit of sincerity. Moreover, the highest authority in executing the program and implementing the value is the executive body which is the Grand Headmasters. Interestingly, they are also members of *Waqf* Board and one important requirement to become Grand Headmasters is

²⁷ There are five institutions helping Grand Headmasters namely ISID (university), KMI (secondary school level), Guidance and Counseling, YPPWPM (Waqf Development), IKPM (Graduate Association), see Abdullah Syukri Zarkasyi, *Manajemen Pesantren*, pg. 204

²⁸ Hamid Fahmy Zarkasyi, *Education System* pg. 4-5

becoming members of Waqf Board. Indeed, the members of Waqf Board are chosen from the best of Gontor's alumni who are considered to understand and implement the values of Gontor.

In addition, Rectors, Directors, Chiefs, and Guardians who help the Grand Headmasters in managing the five long term plan activities are cadres who have signed the agreement to endow himself for Pondok until the end of his life. Here, all management members are persons who give their life for Allah. Of course, signing this agreement requires them to understand and implement the Pondok's spirits in themselves as without those it will be very difficult to live in Pondok. It means, in conclusion, Gontor aims at gaining values and at the same time is managed by those who are considered to possess these values.

Leadership Style

Grand headmasters take care of the existence of values at Gontor. They, in many occasion formal or not formal, scheduled or not scheduled, preach regarding the values that should be the basis of life at Gontor. Hence, as the leaders, they should become the model for applying the values as well as motivator who motivate all society of Gontor to base their activities on values. In other words, the leadership is tending to hide behind the values; the leader should be the model of values and always use the values as the motivation basis. Interestingly, at Gontor there is a kind of duplication leader in different levels. All teachers and students are educated to become leaders as Gontor's vision is producing cadres of leaders, in that case, from the second line level like rectors, directors and so on, until chief of room, chief class learn to duplicate the Grand Headmaster in term of becoming the role model of values as well as using values to motivate their members²⁹. Thus, it is usual view at Gontor, there are a lot of activities at the same time, with the same location.

Becoming role model becomes the concern of education system of Gontor. Grand Headmasters, teachers, students are restricted by written rules as well as not written one. There is a famous question regarding conducting life at Gontor "ask your *dhamir* (conscience, heart, mind). This *dhamir* relates with values, teachers and students always learn each other whether they have understood the values or not. As a consequence, there might be a clash among teachers and students, one insists on his view while other says the contrary. This is, indeed, the process of learning and instilling values.

²⁹ KH. Hasan Abdullah Sahal in his speech said that every teacher and student at Gontor is leader.

Controlling System

There are at least two kinds of controlling in the management of Gontor namely organizational control and values control.

From the organization chart above, it can be easily seen the controlling hierarchy in the system; Waqf Board controls Grand Headmasters, Grand Headmasters control the five institutions, Rector controls university, Director controls ITTC, Guardians controls students activities, and so on.

Furthermore, the uniqueness of Gontor Management is a values based system, by which every actor in Gontor management is controlled by the values. This values control can come from at least four sides namely from himself, from Gontor society, from alumni, and from ummah.

Closing

From the above discussion there are at least five spirits that Gontor management is based on them namely sincerity, simplicity, self reliance, Islamic brotherhood, and freedom. These five spirits become the standards for management performance of Gontor as well as the cornerstones of management development.

How can these five spirits become management performance standards? The writer through this paper suggests his very simple proposal. In regard to applying five spirits in management, it can be seen first from the vision, whether the orientation of it is for *ummah* or not. Second, the programs planned should be designed for preparing the solving problem for the *ummah*; hence, if they are not, the performance management should be considered less. Third, the organization should be belonging to *ummah* or Waqf Institution or Governmental Institution which is dedicated for the *ummah*; in case of private institution (not *Waqf* one), when it belongs to many individuals should be considered better than institutions owned by limited individuals. In addition to organization, independency is important to be considered. It can be traced from many sides: financial, curriculum, system. Last, management system should be suitable for the environment of establishing the Islamic values. One example is the design of reward and punishment system, can this system encourage the society in the institution to hold the Islamic values, if not, it should be considered a disadvantage.

This kind of value standard for management seems a strange for nowadays modern educational institution management. Nevertheless, this paper presents the existence of modern educational institution believing and implementing

those values. Educational institutions deal with the process of producing alumni capable in certain aspect he or she focuses such as health, technology etc. and then he or she is hoped to be good and useful for his or her *ummah*. The word good and useful is value and can only be attained by the process which deals with values. Thus, this humble paper reminds the importance of values to be implemented in the educational institution management.

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