

THE INTERNALIZATION OF *BANJARAN* CULTURAL CHARACTER VALUES IN MUSTHAFAWIYAH ISLAMIC BOARDING SCHOOL, PURBABARU

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Abstract: The term *Banjaran* culture is referred to the significant knowledge which can develop students' attitudes and behaviors. Following the assumption of reflective practice, this study critically investigates the suitability of cultural values. Data were collected from the deputy secretary, Mr. Mukhlis Lubis as the representatives of school leaders, head caregivers, and senior students using a qualitative paradigm as well as phenomenological methodologies. The results showed that internalization occurred at several managerial levels. Meanwhile, the *Banjaran* culture is accomplished as a distinguishing element, a mutual commitment-forming, and helps to generate a stable social structure, as well as develop students' characters. The value of independence, creativity, entrepreneurial motivation, religiosity, communication, social interaction, mental and physical resilience, moderation, tolerance, and *ukhuwah* (friendship and kinship) are parts of the qualities created by its internalization.

Abstrak: Budaya *banjaran* dimaknai sebagai pemahaman tentang nilai pesantren yang mampu membentuk sikap dan perilaku santri. Penelitian menggunakan paradigma kualitatif dengan metode fenomenologi. Informan kunci adalah wakil sekretaris Pesantren Musthafawiyah Purbabaru, Ayah Mukhlis Lubis sebagai perwakilan pimpinan pesantren, kepala pengasuh, dan santri senior pengurus organisasi. Hasil penelitian menunjukkan internalisasi dilakukan melalui tahapan manajerial sedangkan fungsionalisasi budaya *banjaran* dalam pengembangan karakter santri melalui empat karakteristik utama budaya *banjaran*, yaitu: menjadi faktor pembeda; pembentuk komitmen bersama; penciptakan sistem sosial yang stabil; pembentuk perilaku dan sikap santri. Nilai yang terbangun dari budaya *banjaran* adalah nilai kemandirian, nilai inovasi dan kreativitas, nilai motivasi kewirausahaan, nilai religiositas, nilai komunikasi, nilai sosial kemasyarakatan, nilai ketahanan mental dan fisik, nilai moderasi yang menghargai perbedaan, nilai toleransi, nilai *ukhuwah* (persahabatan dan kekeluargaan).

Keywords: *banjaran* culture; Islamic boarding school culture: character building, Musthafawiyah

Introduction

Islamic education is faced with different challenges such as low social capital, structural, and human resources.¹ In Indonesia, it positively contributes to the student's character which can be categorized into good and militancy aspects. This shows the value of pesantrens is inseparable from the modernization carried out in the areas of curriculum, entrepreneurship, and governance.²

In 2019, the government issued Law Number 18 to appreciate the school for producing quality graduates who contribute to national development.³ This formalization allows pesantren to create new ideas to improve educational services. Several factors including the conservative paradigm of institutional managers, financial limitations, strategic partnership networks, and weaknesses in science contribute to the inconsistency.⁴ Therefore, pesantrens are required to have superior character through the diversity of social order and ecosystem for it to appear competitive and exist in sustainable development.⁵

Several institutions such as the Pesantren Gontor Ponorogo with a *waqf* system,⁶ Tebu Ireng Jombang with a treasure of classic books, Al Amin Madura institutional system, Sidogiri Pasuruan with entrepreneurship,⁷ Dayah Samalanga with *turats* learning,⁸ and Musthafawiyah Purbabaru with *Banjaran* culture,⁹ tend to support this phenomenon. This existence shows that the success factors are also determined by the values embedded in individuals to have maximum and optimal performance.

¹Asif Mohiuddin, "Book Review: Southeast Asian Muslims in the Era of Globalization," *Journal of Current Southeast Asian Affairs* 37, no. 3 (December 25, 2018): 203–6, <https://doi.org/10.1177/186810341803700311>; Hidayatulla Azra, "Islamic Education in Indonesia" (Springer, 2018), 763–80, https://doi.org/10.1007/978-3-319-64683-1_32.

²Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)," *QJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 30, 2020): 161, <https://doi.org/10.21043/qjis.v8i1.5760>.

³Dhian Wahana Putra, "Pesantren dan Pemberdayaan Masyarakat (Analisis terhadap Undang-Undang Nomor 18 Tahun 2019)," *PROCEEDING IAIN Batusangkar* 1, no. 1 (2021): 71–80.

⁴Melanie C. Brooks et al., "Principals as Cocio-Religious Curators: Progressive and Conservative Approaches in Islamic Schools," *Journal of Educational Administration* 58, no. 6 (June 9, 2020): 677–95, <https://doi.org/10.1108/JEA-01-2020-0004>.

⁵Himawan Bayu Patriadi, "Surviving in the Globalized World Through Local Perspectives: Pesantrens and Sustainable Development," in *Sustainable Future for Human Security* (Singapore: Springer Singapore, 2018), 29–47, https://doi.org/10.1007/978-981-10-5433-4_3.

⁶Dodik Siswanto, Haula Rosdiana, and Heri Fathurahman, "Reconstructing Accountability of the Cash Waqf (Endowment) Institution in Indonesia," *Managerial Finance* 44, no. 5 (May 14, 2018): 624–44, <https://doi.org/10.1108/MF-05-2017-0188>.

⁷ Bayu Arie Fianto et al., "Equity Financing and Debt-Based Financing: Evidence from Islamic Microfinance Institutions in Indonesia," *Pacific-Basin Finance Journal* 52, no. 52 (December 2018): 163–72, <https://doi.org/10.1016/j.pacfin.2017.09.010>.

⁸ Abdul Hadi, "The Internalization of Local Wisdom Value in Dayah Educational Institution," *Jurnal Ilmiah Peuradeun* 5 (2017), <https://doi.org/10.26811/peuradeun.v5i2.128>.

⁹ Abbas Pulungan, *Pesantren Musthafawiyah Purbabaru Mandailing*, 1st ed. (Medan: Perdana Publishing, 2020).

The Pesantren Musthafawiyah which was founded around 1912 in Purbabaru Village, Mandailing Natal Regency, become the pioneer of education in Sumatra. This pesantren succeeded in producing significant figures such as Syekh Mustafa Husein Nasution, Syekh Abdul Halim Khatib, and Syekh Ali Hasan Ahmad ad-Dary that help to contribute to the nation's development.¹⁰ Therefore, educational value is inseparable from the internalized *Banjaran* values and culture.

This study shows that the *Banjaran* where male students live is one of the characteristics attached to the Pesantren Musthafawiyah. The *Banjaran* culture becomes a key determinant factor in the student's character since it contributes optimally to the community. In *Pulungan* terms, the Pesantren Musthafawiyah becomes part of the system that functions as a protector, motivator, and initiator toward realizing religious life.¹¹

The increase in the number of pesantrens brings about more public trust.¹² With character education, the school can produce graduates who excel in morals, religious knowledge, and skills. This tends to strengthen the three domains including affective, cognitive, and psychomotor. However, the education is centered towards the affective domain by actualizing the spirit nature, respect for religious and human values, as well as fairness, morality, and lessons with attributes regarding ethics.¹³

The above goals are practically directed at developing values and character in pesantren culture. The school's fundamental values also help to discipline students in terms of ritual and spirituality that was manifested in personality traits.¹⁴

Furthermore, the Pesantren Mushtafawiyah is identic with *Banjaran* culture, and this shows that culture plays an important role in the development of a student's character. This *Banjaran* cultural study is different from the Abbas *Pulungan*¹⁵ which only focused on the potential that supports the school's existence. This potential includes how to view

¹⁰ Riswan Harun, "Kualitas Alumni Pondok Pesantren Musthafawiyah Di Desa Purba Baru Kecamatan Lembah Sorik Marapi Kabupaten Mandailing Natal" (UIN Syahada Padang Sidempuan, 2018), <http://etd.iain-padangsidempuan.ac.id/464/>; Mhd. Syahnan, "Nahdlatul Ulama Scholar in Mandailing Land: A Biography of Shaykh Ali Hasan Ahmad Ad-Dary," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (April 11, 2019): 68, <https://doi.org/10.30821/jcims.v3i1.4138>.

¹¹Pulungan, *Pesantren Musthafawiyah Purbabaru Mandailing*.

¹²Kementerian Agama, "Statistik Data Pondok Pesantren," Pangkalan Data Pondok Pesantren, 2022, <https://ditpdpontren.kemenag.go.id/pdpp/statistik?id=11>.

¹³Zamakhsyari Dhofier, "Traditional Islamic Education in the Malay Archipelago: Its Contribution to the Integration of the Malay World," *Indonesia Circle. School of Oriental & African Studies. Newsletter* 19, no. 53 (November 1990): 19–34, <https://doi.org/10.1080/03062849008729746>; Duna Izfanna and Nik Ahmad Hisyam, "A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah," *Multicultural Education & Technology Journal* 6, no. 2 (June 8, 2012): 77–86, <https://doi.org/10.1108/17504971211236254>.

¹⁴Deden Mauli Darajat, "Pemikiran Dakwah dan Pola Kaderisasi KH Imam Zarkasyi" (UIN Syarif Hidayatullah Jakarta: Fakultas Dakwah dan Komunikasi, 2008, 2012).

¹⁵Pulungan, *Pesantren Musthafawiyah Purbabaru Mandailing*.

life as worship, love, and respect for prayer, as well as the ability to make sacrifices for the community's benefit. Muhammad Roihan Daulay *et al.*¹⁶ discussed the physical (clothing) and non-physical culture such as memorizing rules in Arabic, *al-naḥwu*, and *al-sharf*, with *al-mahfūzḥât*. Also, Rudi Hary Anto¹⁷ examined the empowerment including spiritual, intellectual, and social in pesantrens.

The *Banjaran* culture focus on values that influence the students' character within a certain period. This attitude is closely related to sincerity, independence, communicativeness, simplicity, freedom, and entrepreneurship.¹⁸ The values interpretation is carried out through observation, analysis, meaning, the functions exploration, and preservation of the *Banjaran* culture internally and externally.

Methodology

This is a qualitative study since the interview preparation refers to Schein and Davis's primary theoretical concept of organizational culture.¹⁹ The collection of data is supported by instruments that are situated in the *Banjaran* cultural values. Also, the data was collected from Mr. Mukhlis Lubis as the leader's representative using in-depth interviews. Data was then extracted through WhatsApp chat, WhatsApp voice notes, and documentation. All participants were interviewed using a telephone because this study was carried out during the Covid period (2020). Furthermore, the documentation study consists of pesantren profiles, evaluative notes, educational calendars, and others.

Data were analyzed using a sequential method of four activity phase flows.²⁰ The reduction process is carried out in terms of sharpening, classification, direction, accommodating, and removing (outlier) unnecessary data. Therefore, this study provides a perspective that is quite different from the previous ones. This enriches theoretical results, particularly the educational management and pesantren culture.

¹⁶Muhammad Roihan Daulay, Haidar Putra Daulay, and Hasan Asari, "Cultural Relevance of Pesantren Musthafawiyah Purba Baru Against the Regeneration of Clerics in Mandailing Natal Regency," *International Journal of Humanities and Social Science Invention* 6, no. 9 (2017): 51–60.

¹⁷Rudi Hary Anto, "Pemberdayaan Santri Pondok Pesantren Musthafawiyah Di Era Globalisasi (Studi Kasus Pondok Pesantren Musthafawiyah)," *Al-Ishlah: Jurnal Pendidikan* 9, no. 2 (2017): 16–32, <https://doi.org/https://doi.org/10.35445/alishlah.v9i2.15>.

¹⁸Juju Saepudin, "Pendidikan Kecakapan Hidup di Pesantren Darul Hikam Banjaran Bandung," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 14, no. 1 (April 30, 2016), <https://doi.org/10.32729/edukasi.v14i1.5>.

¹⁹Egdard H. Schein, "Culture: The Missing Concept in Organization Studies," *Administrative Science Quarterly* 41, no. 2 (1996): 229–40; Keith Davis and John W. Newstrom, *Organizational Behavior, Seventh Edition, Perilaku Dalam Organisasi, Jilid 1, Edisi Ke-7, Terj. Agus Dharma* (Jakarta: Erlangga, 2013).

²⁰Lexy J. Moleong, "Metodologi Penelitian Kualitatif," 2019.

Result and Discussion

The Urgency of Pesantren Musthafawiyah Character Education

Banjar Culture of Pesantren Musthafawiyah

The Pesantren Musthafawiyah, founded by Sheikh Mustafa bin Husein bin Umar Nasution in 1912, became the pioneer of Islamic education in Sumatra.²¹ In 2020, this school entered its 108th year and produced several great figures for the nation's development. This tends to become inseparable from the values and culture that build the student's character. Also, the Pesantren Musthafawiyah, located in Purbabaru Village, Sorik Merapi Valley, Mandailing Natal Regency, North Sumatra, is known as the Pesantren Purbabaru. The institution tries to integrate pesantrens and the government's curriculum, which makes the education system different from others. In terms of the length of the study, students need to spend seven years in school. Table 1 shows that education implementation is classified into several levels.

Table 1: Pesantren Education Levels

Formal Level	Description
Junior High School Level (Tsanawiyah)	First to fourth grade;
Senior High School Level (Aliyah)	Fifth grade to seventh grade; ¹
Total Students	
Male Students	7,045
Female Students	4,456

Source: Documentation²³

The results showed that the Pesantren Musthafawiyah has a total of 11,501 students, consisting of 7,045 males and 4,456 females. There are also students from various provinces in Indonesia, the Natuna Islands, and Malaysia. This school currently has 1,114 *Banjar* units (wooden boarding houses), where the male students resides. Moreover, learners are free to rent land from the community or buy *Banjar* from alums.²⁴ These wooden boarding houses are established on the land of pesantrens where parts of them are rented and free of charge (*waqf*).

Banjar is a row of buildings or a house-shaped that is built for students when staying in the pesantren. Also, it is a mini house that has a measurement of 3x3 m with

²¹Initially this pesantren was established in Tanobato Village, Mandailing Natal Regency. Because Tanobato was hit by a flash flood in 1915, Musthafawiyah was moved by its founder to Purbabaru Village until now.

²²Grade one is an adjustment period, while grade two is equivalent to grade VII, and so on.

²³Document study, "Profile of the Pesantren Musthafawiyah, period: 2019/2020".

²⁴Sekretariat, "Profil Pesantren Al Musthafawiyah" (2020).

wood/planks and a corrugated tin or thatch roof. *Banjar* is simply a minimalist stilt house that has several functions and philosophical meanings.

Acculturation of the *Banjaran* Cultural Values in Character Building

Banjaran culture which has been in existence for a long time help to guide students toward Islamic teachings and treasures development. The primary function of the *Banjaran* culture is that it correlatively improves the student's attitudes and behavior.

This culture is part of the characteristics of Pesantren Musthafawiyah. Also, it acts as the facilitator that develops the student's character. The understanding of the *Banjaran* cultural values tends to become long-term because it influences the learners' ideology. This student's character includes independence, innovation, creativity, entrepreneurial motivation, religiosity, communication, social, mental, and physical resilience, a moderation that respects differences, tolerance, as well as *ukhuwah*.

In shaping the learners' attitude, the role of *Banjaran* culture is observed through system-process-output analysis. This is in line with Qomar, Sulthon, and Zarkasyi that the management is carried out using the input-process-output.²⁵

The input analysis starts from the reception and this causes pesantren survives with institutional standards. In this school, the new students accepted are those who have registered and participated in mapping the ability to read the Qur'an. Acceptance is accurately described as an action taken to classify new learners. All students that register and participate in the mapping process will be accepted because they intend to learn. Additionally, new learners are free to select the *Banjar* which is used as a residence for the male gender. The alums also assist the students in building or renting this particular house.

This process brings about the use of pesantren activity programs since it is aimed at forming simplicity, independence, and time management. Activities such as student organizations and fulfilling daily basic needs help to create interaction patterns in the learning environment. However, the values orientation leads to independence, entrepreneurship, and religiosity. Students are faced with the logical consequence which brings about communication skills and pro-social adaptation because they come from different regions. Systematically, the independence values are formed through the daily activities patterns, including students learning to be creative in caring for and renovating their *Banjar*.

Pesantren is made from the community since graduates who are required to have entrepreneurial spirit tend to return to the institution. This is shown by the process where

²⁵Mujammil Qomar, *Manajemen Pendidikan Islam, Strategi Baru Pengelolaan Lembaga Pendidikan Islam*, 1st ed. (Jakarta: Erlangga, 2007); M. Sulthon and Khusnuridlo, *Manajemen Pondok Pesantren dalam Perspektif Global*, 1st ed. (Yogyakarta: Laksbang PressIndo, 2006); Abdullah Syukri Zarkasyi, *Manajemen Pesantren, Pengalaman Pondok Modern Gontor*, ed. 2 (Ponorogo: Trimurti Press, 2006).

students manage their needs in terms of shopping at local houses. The community also interacts with other learners and alums in buying and selling *Banjar*. Additionally, the purchasing procedure can be through the school, senior students, or alums. This phenomenon description is regarded as the value of communication, solidarity, and helping each other.

Meanwhile, a review of the religiosity value includes making the mosque a formal or informal activity center. The existence of this pesantren also functions as a protector in the community. Patriadi²⁶ and Acharya²⁷ emphasized that pesantren aims to create a stable social order because it is part of the community's local wisdom.

Internalization and Function of *Banjaran* Culture

Distinguishing Identity

The *Banjar* building at Pesantren Musthafawiyah is a stilt house made of wood/board and corrugated tin roof. In this building, the media uses light bulbs with kerosene lamps and its accessories consist of simple partitions, mats as well as makeshift bookcases. Students prefer the river as a place to wash and bathe even though toilet facilities are available. They also visit the hills to get clean water and this phenomenon describes a simple, independent, and persistent life.²⁸

Also, the Pesantren Musthafawiyah students are known as *pokir* or '*faqîr*', indicating a person who is poor in knowledge. This shows that learners with a sense of awareness and calling try to make themselves 'rich' by adding and exploring more knowledge. The term *pokir* illustrates the value of being simple, humble, and pure in the soul but enthusiastic in *thalabul 'ilmi*.

According to Daulay *et al.*, the students tend to follow the local ulama fashion by wearing robes, white/Koko shirts, sarongs, lobes (caps), turbans, and sandals in all formal and non-formal activities.²⁹ This clothing attribute is regarded as a physical culture and this describes the values of simplicity, love, and *ta'zhîm* towards scholars, maintaining the knowledge possessed as well as soul purity.

For housing, students can select to live in dormitories or buy *banjar* renovated by carrying out maintenance and adding partitions. They also have the freedom to participate in *mudhâkarah* activities. According to one's interests, students use their time in the afternoon and evening

²⁶Himawan 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 (2015): 100–105, <https://doi.org/10.1016/j.proenv.2015.07.015>.

²⁷Amitav Acharya, "Human Security, Identity Politics and Global Governance: From Freedom from Fear to Fear of Freedoms," in *Civil Society, Religion and Global Governance* (Routledge, 2007), 51–58.

²⁸ According to reports, kiai often deliberately set up pesantren in 'black' areas with the aim of bringing society back to an Islamic life.

²⁹Daulay, Daulay, and Asari, "Cultural Relevance of Pesantren Musthafawiyah Purba Baru Against the Regeneration of Clerics in Mandailing Natal Regency."

to participate in extracurricular activities. They are also free to perform independent activities such as washing or resting. The values reflected in this phenomenon include independence, responsibility, and honesty.

Musthafawiyah students have various types of tribes and levels of education, as well as classes. This phenomenon creates character values of tolerance, equality, and *ukhuwah*. The study by Raihani,³⁰ and Parker *et al.*³¹ showed that the democratic leadership model is an effort to create a tolerant and multicultural school environment.

Mutual Commitment-forming

Pesantren is full of activities related to life lessons since the religious values are manifested through sorogan, recitation, and others. The following forms help to generate spirit that: (a) provide salary (*ujrah*), (b) deliberate policy or involve members in forming strategic decisions, (c) carry out a delegate function, (d) perform the responsibilities/roles, and (e) optimize skills. The resulting character in this phenomenon includes a strong sense of belonging (*al-Ta'shshub*) and moral values.

Additionally, the activities operationalization is carried out by involving ustadz and senior students in the *Banjar* supervision. These activities include:

- (1) Senior teachers are used as coordinators.
- (2) Making a schedule for coordinating junior teachers in the evenings.
- (3) The formation of a student organization called the Musthafawiyah Student Council.
This student organization is also known as the teacher's authority extension.
- (4) The formation of the Musthafawiyah Family Association called *Banjar* administrators.
- (5) There is a 'mentor' system which is the placement of senior students in each *Banjar*.

The model of pesantren refers to the managerial operative functions. This practice is regarded as a school-based concept including input, process, and output.³² Input has a standard in the student's acceptance with the teacher's recruitment that is selected from the alumni due to the better understanding of culture and value. The process is flexible as indicated in the fulfillment of learning in halaqah form. Meanwhile, the output has a standard of mastering *turats* books and other Islamic sciences.

³⁰Raihani, "Report on Multicultural Education in Pesantren," *Compare: A Journal of Comparative and International Education* 42, no. 4 (July 30, 2012): 585–605, <https://doi.org/10.1080/03057925.2012.672255>.

³¹Lyn Parker and Raihani Raihani, "Democratizing Indonesia Through Education? Community Participation in Islamic Schooling," *Educational Management Administration & Leadership* 39, no. 6 (November 30, 2011): 712–32, <https://doi.org/10.1177/1741143211416389>.

³²Sulthon and Khusnuridlo, *Manajemen Pondok Pesantren Dalam Perspektif Global*; Muhammad Anggung Manumanoso Prasetyo, Agus Salim Salabi, and Akhmad Muadin, "Mengelola Efektivitas Organisasi Pesantren: Model Kesesuaian Budaya Organisasi," *FENOMENA* 13, no. 1 (2021): 41–62, <https://doi.org/10.21093/fj.v13i01.3245>.

Social System Stability

Pancasila's value is regarded as Bhineka Tunggal Ika, where differences in ethnicity, language and background are used to achieve equality such as the vision and mission of the Pesantren Musthafawiyah. It implements a mentor supervision system that is placed at the *Banjar* to guide its members.

Sabirin stated the Pesantren Musthafawiyah is a small community.

"... The number of *Banjar* is approximately 1,114 units,³³ being on the Sumatra-Padang highway and mingling with the community. Most of them are very close to the main building, while others are a little bit far away, being located around 1-2 km."

The formalization of rules and regulations become the management pattern for pesantrens. This formalization includes administrative requirements for teachers and staff, sanctions and obligations, acceptance, and termination. Additionally, the formalization of students consists of the provision of disciplinary rights and obligations, violations, and sanctions. These rules provide discipline and exemplary values, as well as responsibility.

Explicitly, the management pattern applied to the Pesantren Musthafawiyah is obtained by inculcating a sincere spirit, which in Islam is known as "*lillâhi ta'âla*". These concepts' integration makes the school achieve global developments. Meanwhile, the traditional concept remains the essential capital to form a complete idealism-professionalism.³⁴

Professionalism is expressed through the teaching of students, while idealism is shown through the *Banjaran* cultural values. The study by Adawiyah³⁵ and Osman Ghani *et al.*³⁶ indicated that the Islamic spirit helps to form professional behavior and improve organizational performance.³⁷

³³Document, data sarana dan prasarana dalam profil pondok Pesantren Musthafawiyah Purbabaru tahun 2019/2020.

³⁴ Muhammad Anggung Manumanoso Prasetyo and Nurul Fadhillah, "Construction of Organizational Culture for Ideal Performance of Islamic-Based Junior High Schools in Indonesia," *Journal of Educational Management and Instruction (JEMIN)* 2, no. 2 (December 17, 2022): 90–100, <https://doi.org/10.22515/jemin.v2i2.4399>.

³⁵Wiwiek Rabiatal Adawiyah and Bambang Agus Pramuka, "Scaling the Notion of Islamic Spirituality in the Workplace," *Journal of Management Development* 36, no. 7 (August 14, 2017): 877–98, <https://doi.org/10.1108/JMD-11-2014-0153>.

³⁶AAhad M. Osman Gani, Junaidah Hashim, and Yusof Ismail, "Establishing Linkages between Religiosity and Spirituality on Employee Performance," *Employee Relations* 35, no. 4 (June 21, 2013): 360–76, <https://doi.org/10.1108/ER-04-2012-0030>.

³⁷Suadi Zainal *et al.*, "Adopting Pesantren-Based Junior High School Programs: The Pesantren Change Its Educational System Without Conflict," *Jurnal Ilmiah Islam Futura* 22, no. 2 (2022), <https://doi.org/http://dx.doi.org/10.22373/jiif.v22i2.13525>.

Classical Learning Curriculum and System

The *al-turâts* culture and learning is another exploration of the Pesantren Musthafawiyah advantages. However, the term culture is learning with Arabic material consisting of lessons from *al-naḥwu*, *al-sharf*, *al-mahfûzhât*, and classic Arabic books.

To examine the teacher's problem, reflective practices of activities and concepts related to *Banjaran* culture were introduced into the curriculum. Mr. Mukhlis stated:

"... In the learning system, the *Banjar* adopts the names of the Prophet companions and the grand imams, as well as quoting the historical places such as Bukit Sofa. This is to ensure the entrepreneurial spirit motivates the students."

The naming aims to motivate the students to know the personality of the Prophet's companions with their stories and journeys in life. Based on the *Banjaran* unique cultural values internalization, the results are expected to have implications for the use of reflective strategies in character education. This study underlines the need for a supervisory system and regulatory formalization to realize the contextual factors in the *Banjaran* cultural values.

Mudhâkarah activities tend to form the students' superiority in communication, specifically mastery of *al-turâth*. The *Banjaran* system's weakness is the language because it has no habituation to using Arabic conversation. Students who are not from Mandailing Natal City can speak the language after two years of living in Musthafawiyah.

"In daily conversations at *Banjar*, the students use the Mandailing language."

Ferdi, as Public Relations of the Musthafawiyah Student Council, explained *Banjar* communities that are full of learning activities are the main aim for students to study. The use of the local language for teaching is another weakness of the *Banjar* system. Ideally, language skills will make it easier for students not to only master *al-turâth* but also Arabic books. This show that the *Banjaran* cultural values can be implemented perfectly.

Characters and Attitudes Building

Pesantren Musthafawiyah uses classical learning, while the management system is integrative. The pattern of human relations affects students that have good planning in managing their meals. Independently the students buy, build, renovate, and repair the *Banjar* themselves. The character values that are also developed through the *Banjaran* cultural life include motivation, self-reliance, entrepreneurship, and creative power.

This study's results are in line with Zaki,³⁸ Aggadwita *et al.*,³⁹ and Hudaefi⁴⁰ that the sustainability of the *Banjaran* culture is influenced by entrepreneurial character and the economic independence of pesantrens as an organization.

The Musthafawiyah students' clothing includes a sarong, white robe, *lobe* (cap), and slippers/sandals. Meanwhile, the senior students wear the same dress pattern but also use a coat and turban. This clothing is not worn casually, but it has a meaning. Students are identic with sarongs which are the local cultural heritage. According to Mr. Munawar Khalil Siregar, Secretary of the Pesantren Musthafawiyah, the *lobe* and white turban are symbols of heart purity”.

The white Koko shirt symbolizes simplicity and heart purity, while the sarong is a local/homeland identity. The white *lobe* and turban keep the mind clean, while sandals symbolize flexibility. This dress distinguishes and proves the identity of Musthafawiah students who are simple and sincere. However, community interactions arise where the *Banjar* residents share staples and food ingredients with each other. The social lessons from these interactions hone empathy and the responsibility sense. This illustrates the value of social character, responsibility, and empathy.

The mosque is regarded as the main component of an educational institution since it is called a pesantren. In *Banjaran* culture, there is a prayer room for carrying out other activities such as recitation and introducing religious rituals. All activities centered in the mosque or praying room provide religious character values. However, Islamic pesantrens have no public bathroom facilities for value-laden learning. The act of bathing and washing in the river, as well as seeking clean water is considered a courageous character with physical and mental endurance.

Furthermore, the Pesantren Musthafawiyah does not use a public kitchen system. This is because students are trained to cook by themselves as a survival lesson. Also, the condition of students interacting with the community to buy side dishes reflects the character of entrepreneurship and independence. Other characteristics formed from this phenomenon include independent, communicative, and pro-social.

Students living in Banjar is another activity to create the value of freedom. This is optional because they can live in dormitories, *Banjar*, or boarding houses in the community.

³⁸Irham Zaki et al., “Islamic Community-Based Business Cooperation and Sustainable Development Goals: A Case of Pesantren Community in Indonesia,” *International Journal of Ethics and Systems* 38, no. 4 (October 13, 2022): 621–32, <https://doi.org/10.1108/IJOES-12-2021-0218>.

³⁹Grisna Anggadwita et al., “Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia,” *International Journal of Entrepreneurial Behavior & Research* 27, no. 6 (August 2, 2021): 1580–1604, <https://doi.org/10.1108/IJEBR-11-2020-0797>.

⁴⁰Fahmi Ali Hudaefi and Neni Heryani, “The Practice of Local Economic Development and Maqcid Al-Shar+‘Ah,” *International Journal of Islamic and Middle Eastern Finance and Management*, June 3, 2019, IMEFM-08-2018-0279, <https://doi.org/10.1108/IMEFM-08-2018-0279>.

The act of selecting mudh is another freedom given to students and this situation reflects the character of respecting differences, tolerance, caring, and responsibility.

Table 5.2: Internalization of Pesantren Musthafawiyah Character Values Process through *Banjaran* Cultural Functions

Component	Identification	Keyword
Identity/ Distinguisher	<ul style="list-style-type: none"> The boarding houses (<i>Banjaran</i>) are known as traditional boarding houses because the designs are made of wood and are lined up to form a communication unit. The location of boarding houses that get along with the community and collectively with the river is more natural. Pesantren Musthafawiyah students are called <i>pokir (faqīr)</i>. The identity of the student's clothing: using a sarong and a cap (<i>peci</i>). Freedom to select a place to live -dormitories, boarding houses, or the community's hostel. Freedom to interact with the community in meeting the needs of food and clothing. Freedom to participate in <i>mudhākarah</i> activities-choose teachers-; free time optimization. Alumni opportunities to sell the boarding houses; interaction with the community in land rent; Students with heterogeneous conditions come from different regions, ethnicities, and backgrounds. 	<ul style="list-style-type: none"> Simple and tough/resilient; Freedom, pro-social; Simple, humble, and pure soul; Love for the ulama or religious leaders; Independence, responsibility, and honesty; Communication, solidarity, and mutual assistance. Freedom; Entrepreneurship; Equality and <i>ukhuwah</i>.
Mutual Commitment- forming	<ul style="list-style-type: none"> The shared commitment is identified through (a) payroll accuracy -<i>ujrah</i>-, (b) the function of participation in strategic decision-making, particularly program planning, (c) the implementation of the delegation function, (d) implementation of the mandate, and roles and responsibilities, and (e) skills improvement. Model of the organization through the teachers (<i>ustadz</i>) and senior students in <i>Banjar</i> supervision: senior teacher supervising coordinator; evening study supervision schedule; student councils formation; teacher authority extension; <i>Banjar</i> administrator; and mentor model. 	<ul style="list-style-type: none"> <i>al-Ta'aşşub</i> (a strong sense of belonging), and enthusiasm for work; Students' leadership, activity
Social System Stability	<ul style="list-style-type: none"> Formalization of regulations and policies (code of conduct) which include: administrative requirements for Classroom Action Research, and student discipline 	<ul style="list-style-type: none"> Personal discipline, exemplary, responsibility.
Characters and attitudes building through managerial functions	<ul style="list-style-type: none"> Students planning in managing daily needs. Organizing students in fulfilling their basic needs. Students' implementation in building community interaction. Implementation of activities centrally at <i>Banjar</i> prayer room where the praying, recitation, and the introduction of the religious ritual are carried out. Time management implementation through 	<ul style="list-style-type: none"> Entrepreneurial motivation; Independence, sincerity; Social community; Religiosity; Mental resilience,

Source: Study findings

Table 1 describes the functionalization in developing the student's character through four main characteristics including the *Banjaran* culture that serves as a distinguisher to

create (1) identity, (2) mutual commitment to achieving goals, (3) the social system stability, and (4) the religiosity of the student's attitudes and behavior.

Moldy expressed that the achievement of organizational goals was influenced by individual characteristics, group behavior, teacher competency, goal attainment, and potential for improvement.⁴¹ The novelty of this study is shown in the analysis of the internalization into the four main elements, as shown in the figure below.



Figure 2: Elements of character values internalization as a result of the *Banjaran* culture function. Source: Research findings

The conceptual chart explains that the internalizing of student character values is carried out through the *Banjaran* culture function. This functional aspect reflects identity, the embodiment of mutual commitment, the creation of social system stability, and individual attitudes/behavior.

The *Banjaran* cultural function implementation is carried out through the following stages.

- Al-istifhām* where students understand the difference between good and bad things and know the consequences.
- The implementation stage or “*al-'amal*”, is where students are required to carry out good behaviors. In this case, they need to go through the adaptation of the regulations. The standard introduction is contained in the discipline, code of conduct, and other regulations. Rules and regulations that are formally made are used to train the student

⁴¹R. Wayne Mondy, *Sumber Daya Manusia*, ed. 10, Jilid Ke-1, Terj. Bayu Airlangga (Jakarta: Erlangga, 2008).

to have a disciplined spirit.

- c. *Al-âdah* where the cultural values of the *Banjaran* are carried out and become habits. This pattern was formed after the students felt compelled by the rules.

“...discipline begins with coercion. Students need to be forced to accept positive things to have good character.”

According to Ferdi as Public Relations of the Musthafawiyah Student Council, the rules' implementation is one of these positive things. However, there are differences in the Musthafawiyah discipline with other modern pesantrens since it is based on necessity.

- d. The need stage or “*al-hâjah*”, is where students carry out activities with a sense of awareness and calling. Also, the need for the knowledge and values of pesantrens help to develop the student's character.

“Students who live in the Banjar are called pokir or faqîr in Arabic because the community serves as a picture of simplicity/poverty. Therefore, pokir means a person who is poor in knowledge.”

According to Mr. Nurhanuddin and Deputy Rois *Mu'allimin*, students are regarded as *pokir*. The philosophy is that they are poor in knowledge before being called students. Therefore, students go to pesantrens to improve their manners and morals as well as seek knowledge.

This study describes the identification of *Banjaran* cultural values by employing the behavior in operationalizing activities. The data presentation shows several characteristics formed through religious character, independence, creativity, entrepreneurial spirit, communication skills, community competence, freedom and courage, physical and mental resilience, moderation, tolerance, as well as *ukhuwah*.

Conclusion

The model of internalizing *Banjaran* culture is manifested in the management functions starting from planning, organizing, operationalizing, and monitoring evaluation. This study shows that the internalization in developing student character is carried out through: First, as a facilitator for the formation of simple, creative, social independence, responsible, and empathetic attitudes. Second, as a facilitator supporting learning by employing self-learning programs in *muḥâdharah* -tabligh- and *mudzâkarah* activities. The internalization of scientific knowledge and understanding value is carried out through formal education. Third, a place for the actualization of *Banjaran* culture to train students in leadership and administration aspects. Fourth, *Banjaran* culture becomes a place for developing religiosity and discipline.

Observation of the Musthafawiyah student's character is part of the *Banjaran* culture. This observation includes the value of independence, creativity, entrepreneurial motivation,

religiosity, communication, social community, mental and physical resilience, moderation, respect for differences, tolerance, as well as *ukhuwah*. The *Banjaran* culture is effectively practiced in the context of internalizing Islamic and character values. This study's social implications show that the Musthafawiyah student's character can positively help to solve social problems that occur in the community.

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