Servant Leadership: An Effort Of Kyai In Empowering Organizational Commitment In Pondok Pesantren

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Abstract: Pesantren is an educational institution that is a unique cultural model of education in Indonesia. It has contributed significantly for many years to providing education, da'wah, and struggle. The central figure in pesantren is Kiai, who has the exclusivity in leading and managing the institution and resources of pesantren. Servant Leadership in pesantren, better known as Khidmah, is a concept encouraging all members of pesantren to have the same commitment, vision, and goal so that pesantren becomes relatively stable from the emerge of problems. Because developing pesantren necessitates strong commitment from all members of the organization management, Kiai's leadership style serves as a role model in strengthening organizational commitment of all members of pesantren

Keywords ; *Servant Leadership, commitment, Pondok Pesantren*

INTRODUCTION

As the oldest traditional Islamic educational institution in Java, pesantren is often the object of research, especially for those who are interested in studying the history of the development of Islam in Java. Brumund had written a book on the education system in Java at 1875, followed by a number of other scholars such as Clifford Ceetz, Karl Steenbrink, Martin Van Bruinessen, and Zamakhsyari Dhofier by presenting each of his contemporary works. However, Professor Johns as quoted by Zamakhsyari Dhofier stated that the research carried out by the scholars had not been able to reveal the entire treasures of pesantren which were so rich, they had only revealed a little about Pesantren.[1]

Pondok Pesantren as educational institutions that contribute to the development of the nation, in the history of Indonesia, the figures have descended directly in providing support, services, facilitation to the community, as well as Pesantren as media for *tafaqquh fiddin* (guidance in religion). Pesantren also yields ulama who is in charge of various fields of Islamic studies and has a role in supporting and empowering the community, social, economy, culture, and politics. The ideas of pesantren are well received by all Indonesian people hence pesantren have very strong followers (Paternalistic) as an effect of Mutualism symbiosis which illustrates that the needs, desires, and shared visions of pesantren and society as something that synergize with each other.

Socio-historically, pesantren is seen as the oldest institution in Indonesia founded by ulama. Pesantren was established to educate the public to understand and implement Islam, by emphasizing the importance of religious morality as a way of life. In further developments; In general, the presence of pesantren in society has three main functions, namely: (1) educational institutions that transfer religious knowledge (tafaqquh fi al-dn), (2) religious institutions that carry out social control, and (3) religious institutions that carry out social engineering.[2]

The nobility of the educational value in pesantren as an educational institution as well as the crater or source of Islamic education has a pattern of relationships, interactions, and processes that are different from other educational institutions. The sorogan and bandongan are two unique methods in terms of teaching and learning interaction patterns between Kiai and Santri. The two methods affect all aspects of pesantren at least the organization pattern.

As an educational institution, Pesantren raises values system by accessing Islamic education by making many classical kitab kuning compiled by early ulama salaf as one of the characteristics of literature and culture. From this classical intellectual treasure, pesantren are able to absorb Islamic education which is then used as references for the development of value systems in daily religious and social life.[3]

One of the traditions that are deeply rooted in Pesantren is Khidmah. All santri have already well known the term khidmah, because it is believed to be a wasilah or a way to achieve the blessing of knowledge hence students need to prepare themselves for khidmah so that they will always be blessed with the knowledge. Khidmah for a santri becomes a way of connecting the hearts of students and teachers (stay connected) so that santri will always remember the values and knowledge from their kyai and ustadz' wherever and whenever they are.

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[1] Zamakhsyari Dhofier, *Tradisional Pesantren: Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), 16.
[2] Amin Haedari. et.al., *Panorama Pesantren Dalam Cakrawala Modern* (Jakarta: Diva Pustaka, 2004), 17.

[3] A. Yasid, *Paradigma Baru Pesantren: Menunuju Pendidikan Islam Transformatif* (Yogyakarta: Ircisod, 2018), 13.

Khidmah has a broad essence that can give deep meaning and understanding to any individual who has passed or is studying at pesantren. In pesantren, every person called Kiai, Pengusus/Umana', Ustadz, and santri are encouraged to get used to khidmah and serving the institutions. For santri, Khidmad is carried out after their knowledge is deemed sufficient and meets the criteria or devotes themselves primarily to organizations that are directly connected to Kiai. By doing khidmah at pesantren, all people included in it will be helped by the khidmah activities. Niat or intention is the main basis so that the khidmah process can run well.[4]

In a position as a santri who lives in pesantren with the main purpose of khidmad, this is an absolute requirement for a santri to become a full-fledged student of Kyai. He must try to win the kiai's acceptance, by obeying his willingness and serving his needs. This servant duty must be considered as an honor because the acceptance of kiai, which is usually called barokah, is the reason why a santri comes to study at a pesantren.[5]

In fact, khidmah also develops a person's personality, behaviour, and attitude. Besides santri, this khidmah is also implemented as a role model by kiai himself in their daily life at pesantren, for example, participating in the construction process of a building, protecting the environment by picking up and throwing garbage in its garbage bins, teaching santri directly in some classes, and so on. These attitudes are formed in his personality since he was young when he also became a santri. This behavior influences his leadership style which positions him not only as a leader but also as a servant in his own pesantren

1. EPISTEMOLOGY OF KHIDMAH LEADERSHIP

In the study of leadership theories, servant leadership is about serving humans, who have more skills and less skill serve each other, as the foundation to build a good society. Servant leadership is a leadership style and a management approach, which is clearly in the category of natural and personal evolutionary change.[6]

Khidmah leadership or in other literature called servant leadership emerged in 1970[7, 388] which was defended by Greenleaf which was the result of inspiration from journey to the east which is the findings of Herma Hessey.[8] Greenleaf provides the view that great leaders are leaders who are able to serve others. It is because real leaders emerge from those who have high motivation to dedicate themselves to helping others.[9] Serving others, in this case, is to position employees, customers, and the community as the top priority because servant leadership emphasizes improving service to others, using a holistic approach, building togetherness, and sharing power in decision making.

Knowing the origin of the theory becomes important to explain the concrete picture of where the roots of the theory emerge. Therefore, servant leadership has a theoretical philosophical background as follows:

1) The motivation of servant leadership is to serve first and not to lead. This provides a paradigm that has existed so far that leaders are present with their strength and power in managing the organization and moving their subordinates.
2) Servant leadership is serving out of conscience.[10]
3) Servant leadership views themselves as servants. [11]

Servant leadership is leadership that is currently a concern and relevant. The goal is to build an organization with a service pattern, mobilizing existing resources with open management. This leadership encourages everyone to serve each other and create an organizational culture with a synergistic need to achieve the goals that have been set together.[12]

Servant leaders will prioritize the needs of others over their own needs by emphasizing assisting their subordinates to encourage their development. They do not make a single power to reach the end of the goal. However, the leaders prioritize humanist efforts by listening, empathizing, persuading, serving, and actively developing the potential skills of the subordinates. The results show that servant leadership emphasizes serving the needs of others, in other words prioritizing the welfare of the subordinates.[13]

Sendjaya stated Servant leadership prioritizes the fulfilment or provision of the needs, aspirations, and interests of others.[14] Servant leadership is committed to serving others. In servant leadership, a leader serves without expecting anything from others and continues to serve and lead to ensure his team is successful and achieves the goals by their self-

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[4] Wawancara Bersama KH. Nawawi Thabrani, M. Ag. Pengasuh PP. Salafiyah Syafi'iyah Al-Azhar

[5] Abd. Halim Soebahar, *Modernisasi Pesantren: Studi Transformasi Kepemimpinan Kiai dan Sistem Pendidikan Pesantren* (Yogyakarta: LKiS, 2013), 61

[6] Deddy Mulyadi, *Perilaku Organisasi* ,165.

[7] Ani Wahyu Rachmawatia, Donald C. Lantu, Servant Leadership Theory Development & Measurement, *ScienceDirect* (February 2014), 388

[8] Robert K. Greenleaf, *Servant Leaership: a Journy Into Tehe Nature of Ligitumate Powwer and Greatness* (Mawah, NJ: Paulist, 1991), 7.

[9] Larry C Spears, *Reflections on Leadership* (Surabaya: Interksara, 2015), 3

[10] Robert K. Greenleaf, *Servant Leaership,* 14

[11] Ani Wahyu Rachmawatia, Donald C. Lantu, Servant Leadership Theory, 388.

[12] Dirk van Dierendonck · Kathleen Patterson, *Practicing Servant Leadership Developments in Implementation 1* (Virginia Beach, VA, USA: School of Business and Leadership Regent University, 2018), 1.

[13] D. Van Dierendock, Servan Leadership: A. Review and Synthesis, *Journal of Management* Vol 37 No. 4 (2011), 1229-1261.

[14] Sen Sendjaya, *Personal and Organizational Excellence Through Servant Leadership* (Caulfield East: Monash University, 2015), 57.

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awareness. The awareness will not emerge if the leader is not ready to manage the team and everyone in his organization. The role of a leader is not only a matter of work but also the relationship between persons who need a comfortable and enjoyable work atmosphere.[15]

Larry Spears stated that a servant leader is a leader who prioritizes service, starting from his natural feeling of wanting to serve, which provides inspiration and encouragement in leading others.[16] Servant leadership is a type of leadership that fills the gap to build awareness of the social identity of the employees. He creates a relationship and interactions of his team that is more similar to a kinship. Every member of the team helps each other based on their specific capacities. Servant leadership is expected to be able to provide a leadership approach that can handle challenges in the workplace and address the various needs.[17] In servant leadership, the emphasis on ethics has implications for employees in changing perspectives and changing behavior.

Servant leadership is truly a long-term transformational movement and a logical approach to life and work. This is a potential way to begin a positive social change. This social change is revolutionary or evolutionary.[18] Revolutionary change is a change in the value system that is obtained in a relatively short time and is sometimes political. On the other hand, evolutionary changes occur over long periods and are often related to human advancement and change. Hence, evolutionary change is more likely to last longer than revolutionary change. Servant leadership is a leadership approach through self-evolution. Servant Leadership is a holistic leadership approach involving leaders and subordinates through:[19]

1) similar views on service
2) focus on authenticity
3) emphasis on relational aspects
4) good morality
5) spiritual motivation
6) able to make changes by influencing others to build their ability.

Robert K. Greenleaf argued about the characters of *servant leadership*:[20]

1) *Listening*. Generally, a leader is appreciated because of his skill in communication and decision making. However, a *servant leader* have to develop his skill in listening, paying attention to others, identifying, helping others with something that becomes the willingness of everyone. Listening is also about kepekaan to suara hati orang lain dengan memahami bahasa tubuh.

2) *Empathy*, it is trying to understand co-workers and being able to empathize with others. Empathy from a leader will become a motivation for all subordinates.

3) *Healing*. A servant leader has to be able to create emotional healing for himself and others. He has to be always present in the problems, especially those relating to the relationship between leaders and subordinates. This is a relationship that forms the basis for transformation and integration.

4) *Awareness.* Awareness to understand something involving issues of ethics, power, and values. In other words, service commitment by a leader is based on awareness on ethics, power, and values.

5) Persuasion. Servant leaders have to be able to convince others not to force obedience. These attitudes and behaviors have to be adjusted to the willingness of the leader by not using coercion.

6) *Conceptualization.* A leader has to look at every problem from the conceptualization (the root of the problems) and be visionary.

7) *Foresight.* Servant leaders have to concern to understand the past, the realities of what is happening and the possible consequences for the future.

8) *Stewardship*. Servant leaders have to build openness to develop the trust of others.

9) *Commitment to People development.* Servant leaders have to be responsible for promoting organization and subordinates development.

10) *Community Building.* Servant leader is responsible for making efforts to increase the professional developmnet of employees and the organization.

According to Robert K. Greenleaf, there are three philosophy bases of *servant leadership*: 1). *Servant as leader,* 2). *The instution as servant,* 3). *Trustiness as servant.*

1) *Servant as leader:* According to Greenleaf, the leader is essentially a servant to his followers. In other words, a leader must first serve his followers because the needs of others are the top priority. Greenleaf put forward two basic premises, namely: a) I serve because I am a leader, and b) I am a leader because I serve. This premises actually show the act of altruism. Altruism is a belief or practice of selfless concern for the welfare of others.

2) *The Institution As Servant:* If you want to build a better, more equitable, and more creative community, what you have to do is encouraging the organization's members to serve. This Greenleaf's opinion seems to against the

[15] Dirk van Dierendonck · Kathleen Patterson, *Practicing Servant Leadership,* 123-125.

[16] Spears, Larry, Character and Sevant Leadership: ten Characterics of Effective, Caring Leaders, *The Journal of Virtues & Leadership,* (Vol. 1 Iss. 1, 2010, 25-30.), 26.

[17] Nathan Eva, ed., Servant Leadership: A Systematic Review And Call For Future Research*, The Leadership Quarterly Journal*, ISSN: 1048-9843, (Februari, 2019), 111

[18] Larry C Sprears, *Reflevtion,* 1

[19] Sen Sendjaya, *Personal and Organizational Excellence Through Servant Leadership* (Caulfield East: Monash University, 2015), 1.

[20] Robert K. Greenleaf, *Servant Leadership: A Journey Into The Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1991), 34-41.

conventional rules about hierarchical organizational structures.

3) *Trustess As Servant:* Trust as a servant explains that the leader must believe that he will be able to become a leader if he remains as a servant for the people he leads. Greenleaf asserted that a person will only be able to become a leader if he keep taking on the role of a servant to his environment. In simple terms, leaders must strive to be servants, to meet the needs of those around them and ensure future generations of leaders.

2. COMMITMENT CONCEPT

According to Sheldon, commitment is an attitude or orientation that binds and connects a person according to identity in the organization.[21] Feldman (1996) explains that commitment is the tendency to involve oneself in carrying out tasks and activities based on belief. Gibson (1997) also states that commitment is a feeling, loyalty shown to the organization, as a form of acceptance of a person to carry out obligations. In Kanter's perspective, commitment actually refers to a willingness to do something to help maintain and maintain the group, providing things that become needed.[22]

Salancik defines commitment as a situation where a person is bound by his activities with a belief that strengthens him in carrying out various activities. Hall etc. defines commitment as integration between organizational goals and personal goals.[23]

Becker (1960) describes commitment as a tendency to be bound in a consistent line of activity because it considers the costs of carrying out other activities (stopping work).[24] Meyer and Allen (1984) use the terms *affective commitment* for the first opinion and *continuance commitment* for the second opinion. Employees with high affective commitment stay with the organization because they want to. These people know the organization and are bound to remain members of the organization to achieve organizational goals. Those with high continuance commitment stay with the organization because they need to do so. They stay because they will get pensions, benefits, and seniority or, if not, they have to pay the cost of changing jobs, it is not because of a favorable effective relationship with the organization.[25] Per Dalin (1(94) defines *"Commitment is positive feelings toward the program, ownership, priority given to it."*[26]

From the various definitions above, a common thread can be drawn that commitment contains an understanding of holding fast to something accompanied by a sense of attachment and willingness to sacrifice. can be identified from the presence of elements of commitment in a person, namely the existence of loyalty, willingness to try and sacrifice for the progress of the institution, and accompanied by a sense of ownership and attachment between the person and the institution where he works. The conditions and characteristics as mentioned above are very in accordance with what is taught by Islam in terms of work.

3. TYPES OF ORGANIZATIONAL COMMITMENT

A person's involvement in organizations in Etzioni's view[27] is on a low and high continuum, and the directions are positive and negative. When someone's involvement is positive, it is called commitment. When negative, it is called alienative, involvement in Etzioni's view is: a). *Moral involvement,* b). *Calculative involvement*, and c). *Alienative involvement.*[28]

Moral involvement represents a positive goal that is based on the internalization of the goals, values and norms of an organization, and the identification of authority. Therefore, someone can join the organization because he feels the organization has a useful social purpose. Moral involvement is called commitment because it is in a positive environment with good commitment. *Calculative involvement* is an intense relationship with the organization that is based on the exchange of relationships that develop between members and the organization. Members become committed to the organization because they see a mutually beneficial and fair relationship between their contribution to the organization and the rewards received.

The calculative involvement is in both positive and negative orientations. This idea is similar to the thinking of March and Simon (1958) on contribution theory, where employees consider the balance between their contribution and the incentives or rewards offered by the organization.

Alienative involvement is a negative orientation towards the organization, which is usually found in situations where individual behavior is severely restricted. As in prisons, prisoners become involved in organizations as a result of social action, not of their own decision. Alienative involvement is in a negative orientation with low

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[21] Mary E Sheldon, Investment and Involvements as Mechanisms Producing Commitment to the Organization, *Administrative Science Quarterly,* (Vol. 16 No. 2 1971), 143-150

[22] Rosabeth Moss Kanter, Commitment and Social Organization: A Study of Commitment Mechanisms in Utopian Communities, *American Sociological Review* (Vol. 33 No. 4, 1968), 499-571

[23] Richard T Mowday, Lyman W Porter, Riccard M Steers, *Employee Organization Linkages: The Psycology of Commitment, Absenteeism, and Turnover* (New York: Academic Press, 1982), 20.

[24] Mutiara S. Panggabean, *Manajemen Sumber Daya Manusia*(Bogor: Ghalia Indonesia, 2004), hal.135

[25] Mutiara S. Panggabean, *Manajemen Sumber Daya Manusia*(Bogor: Ghalia Indonesia, 2004), hal.135

[26] Per Dalin, dkk, *How Schools Improve an International Report*(Wiltshire: Redwood books, 1994) p. 362

[27] Amita Etzioni, *a Comprehensive Analysis Of Complex Organizations* (New York: Free Press, 1961), 9-10.

[28] Richard T Mowday, Lyman W Porter, Riccard M Steers, *Employee Organization Linkages: The Psychology of Commitment, Absenteeism and Turnover* (New York: Academic Press, 1982), 22-23

commitment. For each form of commitment, Etzioni suggests the main control mechanisms that organizations often use to secure organizational compliance.

Normative power, which is based partly on the availability of symbolic rewards, is often associated with moral engagement. Meanwhile, remunerative power is usually associated with calculative information. In addition, coercive power is used in situations involving alienative involvement. Therefore, it is argued that organizations seek to secure compliance behavior in their members by binding influence so that members can participate in it. Thus, organizational involvement in Etzioni's view can be described as follows:

Tabel

Types of Involvement According to Etzioni

Types of Involment	Types of Power		
	Coesrive	Utilitarian	Normative
Alienative	1	2	3
Calculative	4	5	6
Moral	7	8	9

There is a difference in Kanter's view which states that the type of commitment results from different behaviors on members of the organization imposed on members by the organization. He suggests three types of commitment. First, *continuance commitment,* which means the dedication of members to the continuity of the organization's existence is caused by the beliefs of members that require them to make sacrifices and investments. So that in the end, the commitment of members will be stronger in one system because they feel the need for being met. Second, *cohesive commitment* means being bounded to social relationships within an organization. Cohesive commitment is the process involved in fraternity assurance that signifies the public's transition to a promise, starting from becoming another person until becoming a member of the organization. Third, *control commitment* is where members of an organization use organizational norms as a form of desired behavior.[29] Control commitment exists

when employees believe that organizational norms and values as the rules to behave in the organization.[30]

Tabel 2.

Types of Commitment (R. M. Kanter)

Commitment Types	Underlying Motives
Continuance commitment	Members' dedication to develop organization
Cohesive commitment	Build social relationship in organization
Control commitment	Organizational norms as the rules of behavior

Allen and Meyer (1990) define organizational commitment as a concept that has three dimensions, namely *affective, normative, and continuance.* Affective commitment is the degree to which an employee is emotionally attached, understood, and is involved in the organization. Affective commitment is the most expected component of organizational commitment. It is because a committed employee can identify the organization's goals and undertake to be part of the organization. Affective commitment is influenced by several different demographic characteristics such as age, years of service, gender, and education. This concept is in line with Monday, Porter, and Steers' concept of affective commitment. This concept of commitment refers to the previous work by Kanter and Mercurio who said that affective commitment is central to organizational commitment.[31]

Continuance commitment is a condition where a person can be committed to the organization because he feels a material loss if he leaves the organization's membership. "Needs or advantageous" versus "disadvantageous" is the underlying consideration of a person to work in an organization.[32]

Normative commitment refers to the degree to which a person is psychologically related to being an employee of an organization based on feelings such as loyalty, affection, warmth, belonging, pride, pleasure, happiness, and others.[33]

[29] Kanter, R. M. "Commitment and Social Organization: A Studi Commitment Mechanisms in Utopian Communities", *American Sociological Review 35* (August 1968), 499-517.

[30] Monday, Porter, Steers, *Employee Organization Linkages, 23-24.*

[31] Zachary A. Mercurio, "Affective as a Core Essence of Organizational Commitment an Integrative Literature Review", *Human Resource Develompment Review,* (2015), 126.

[32] Becker H. S. "Notes on The Concept of Commitment", *American Journal of Sociologi,* 66 (1960), 32-40, lihat juga di Natalie J. Allen and John P. Meyer. 1990. The Measurement and Antecedent of Affective, Continuance and Normative Commitment to The Organization. *Journal of Occupational Psychology.* 63,

[33] Natalie J. Allen and John P. Meyer. 1990. The Measurement and Antecedent of Affective, Continuance and Normative Commitment to The Organization. *Journal of*

Yoash Wiener argued that normative commitment is a condition in which individuals are committed to and remain with the organization because of a sense of responsibility. These feelings may come from requirement before and after joining the organization. For example, the organization may have invested in training an employee that makes him feel having to put more efforts into the job and stay with the organization in return.[34]

This commitment reflects the ethics that are internalized and developed before someone joins and becomes a member by going through the socialization process and so on. A person needs to have high loyalty to the organization. A person survives because he feels that it becomes a necessity. Normative commitment is found in organizations that value loyalty and systematically reward employees with rewards, such as providing incentives. Employees with better commitment will have a greater chance to contribute to the success of the organization and will also experience better satisfaction. A high level of job satisfaction, ultimately reduces employee turnover and increases the organization's ability to recruit and retain potential employees.

An internal commitment that comes from within to complete a task with a certain motivation will succeed if there is a strong will to develop oneself and spur creativity in accepting assignments. Argyris identifies the two types of commitment as follows: first, External Commitment which is characterized, 1). The task is determined by someone else, 2). The behavior required to carry out the task is determined by others, 3). Performance targets are determined by management, 4). Goals are determined by others. Second, Internal Commitment: 1). The task is determined by the individual, 2). Individuals define the behavior needed to carry out the task, 3). Management and members together set the performance goals set to be implemented, 4). Individuals define the importance of goals.[35]

Luthan's (1992) states that organizational commitment consists of three dimensions: (1) a strong desire to remain a member of the organization, (2) a strong willingness to work hard for the organization, (3) strong belief and acceptance of the values and goals of the organization.[36]

Meanwhile, according to Khalil (2003:04) in the description of Syamsul Hadi HM (2003:42), commitments paraphrased with the word iltizam are divided into two types, namely general iltizam and special iltizam. While general iltizam is divided into; 1) Muslim iltizam to Allah and the Messenger, 2) Muslim iltizam to himself, 3) Muslim iltizam to his family, children, and relatives, 4) Muslim iltizam to his community, and all human beings.

4. TYPES OF ORGANIZATIONAL COMMITMENT

Loyalty can arise because of the satisfaction of subordinates or members of the organization. Loyalty of members of the organization to the leader is a person's willingness to perpetuate the relationship with him. If necessary, loyalty at the expense of his personal interests without expecting anything.

In addition to satisfaction, to be able to create loyal subordinates, leaders must recognize the values and norms adopted by their subordinates, then act in a frame that is under their expectations and needs. In a profit organization, loyalty is defined as a person's loyalty to an object, or as a condition where customers have a positive attitude towards a brand, are committed to the brand, and intend to continue their purchase in the future.

For a leader, to gain long-term loyalty is to have a vision and master the practice that relates to subordinates. He has to be able to improve the art of explaining his vision to his subordinates in a way that fully engages them and encourages them to act.[37]

Loyalty in pesantren arises from the leadership of the kiai, because the kiai in leading the teamwork. He always shows integrity, honesty, humility, and communicativeness. At this point, it can be seen that the issue of loyalty is directly related to integrity, in the sense of working totally, wholeheartedly with high spirits. Integrity can only be built through honesty which is expressed through the harmony of words and actions. Integrity and honesty are the main things that are always seen in the leadership of the kiai in Islamic boarding schools. If the leader demonstrates integrity and shows honesty, his subordinates do not hesitate to be loyal, as is the case in the management of Islamic boarding schools.

CONLUSION

The leadership of Kiai is unique in terms of spiritual charisma which influences all persons in pesantren. The abilities that are realized through the breadth of knowledge, exemplary, social skills become an inspiration for all subordinates and santri in pesantren. This supports the formation of a commitment to maintaining the organization through a good work ethic, loyalty, dedication in carrying out the mandate based on the leading sector.

Pesantren with the leadership of its Kiai can integrate values into the organization so that commitments grow and are formed based on the values that have been internalized into real attitudes, behaviors, and actions.

Occupational Psychology. 63, 1-8 dalam Mutiara S. Panggabean. Op.Cit. hal. 136
[34] Yoash Wiener, "Commitment in Organizations: A Normative View", *Academy of Management Review, 7* (1982), 418-428.
[35] Chris Argyris dalam Djamaluddin Ancok, dkk. *Paradigma Baru Manajemen Sumber Daya Manusia*. Ed. A. Usmara. (Yogyakarta : Amara Books, 2003) Hal. 126-127

[36] Sugeng Wahyudi, 2004, Locus of Control dan Kinerja Bursa, Makalah dosen strategi dan keuangan pada Program MM Undip-82, Semarang
[37] Sharma, Robin, *Leadership Wisdom* (Jakarta: PT. Bhuana Ilmu Populer, 1998). Hlm. 127.

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