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Sustainability Education in Pesantren; Understanding the Role of Shadow Organizations in Achieving Sustainable Development

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Abstract : *The long-term sustainability of Islamic boarding schools (*pesantren*) has become a significant concern, particularly in light of the closure of many institutions after decades of operation. This phenomenon highlights the need for sustainable organizational strategies that ensure institutional resilience and continuity. This study aims to examine the role of organizational shadow framing in sustaining the long-term development of Pesantren Nurul Qodim. Employing a qualitative case study approach, data were collected through observations, in-depth interviews, and document analysis. The data were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing. The findings reveal that organizational shadow framing contributes to institutional sustainability through three main empowerment strategies: educational empowerment, social empowerment, and Islamic* da'wah *empowerment. In addition, organizational evaluation is conducted through systematic problem identification, including mapping service areas, classifying individual and community needs, analyzing community problems, reviewing regional development history, and conducting field observations. These findings suggest that organizational shadow framing serves as an adaptive governance mechanism that strengthens institutional resilience by integrating strategic planning, community engagement, and continuous evaluation. The study contributes to the growing literature on the sustainability of faith-based educational institutions by proposing organizational shadow framing as a strategic framework for enhancing the long-term viability of pesantren.*

Keywords : *Sustainability Education; Shadow Organizations; Sustainable Development.*
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INTRODUCTION

Following up on the Pesantren bankruptcy, some were in the Paiton sub-district. Hence, the researchers looked for facts in the field and found several reports from the community, who were also the guardians of the students named Moh. Sanijo, who once housed his child in an Pesantren in Jabungsisir Paiton Probolinggo, which has gone out of business today, is that since the death of the main caregiver at the Pesantren, the pesantren's publicity activities carried out by his predecessor have not been carried out since the death of the main caregiver. Under these conditions, every Pesantren, of course, be able to compete with current developments because, directly or indirectly, this will affect the value of the existence or sustainability of the Pesantren (Diansah et al., 2022).

Sustainability was originally defined as a political concept called sustainable development (Sustainable et al./SDGs) (Kurniawan & de Oliveira, 2014; Mundiri & Firdausiah, 2022; Yahya, 2023). In the Brundtlend report, sustainability explains as "a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional changes are made consistent with future as well as present needs," which means a process of change that where resource exploitation, technology, and institutional changes are made consistent with future or current needs. In other words, sustainability is a development process with the principle of meeting present needs without compromising on meeting the needs of future generations (Horbach, 2005).

In efforts to maintain the existence of Pesantrens, it is still very common to study yellow or classic books in the process of ta'lim. In his teaching method, he still applies salaf methods such as slogans and women (Baharun et al., 2019). In addition, religious activities (dhikr assembly and taklim majlis) are maintained, as well as the planting of tawadhu' between students and teachers within the pesantren and outside the Pesantren (Alam, 2020; Mundiri, 2011; Mundiri & Muthmainnah, 2022). Several Pesantrens maintain the existence and values of their salaf in the current era of globalization by holding comparative studies between Pesantrens, making fast book reading methods as a preparation for early-age students, as well as providing a special schedule and routine bahtsul masail activities to discuss issues the latest religious issues and regeneration aimed at deepening the beliefs of Akhirssunnah wal Jama'ah and social sciences (Al-Ma'ruf, 2017).

Framing theory was developed by John Green, the theory of action planning examines how we organize knowledge in our minds and use it to form messages. According to this theory, you form messages using content and procedural knowledge (El Iq Bali et al., 2021). You know about things, and you know how to do those things. In the theory of action, procedural knowledge is at its core (Kabu & Priadi, 2020). In the context of message formation, individuals draw upon both content knowledge (what they know) and procedural knowledge (how to convey that knowledge) to create persuasive and coherent messages. Procedural knowledge helps individuals structure their content knowledge in a way that is engaging and effective in

achieving communication goals (Chen & Lee, 2018). In summary, the theory of action planning, in conjunction with framing theory, explores how individuals organize and use their knowledge, both in terms of understanding and executing actions. It emphasizes that not only do individuals possess information (content knowledge), but they also possess the ability to use that information effectively (procedural knowledge) in the communication process.

The use of Robert Entman's framing theory describes the selection process and highlights certain aspects of community reality to see and know the views given by each individual. The framing that is done is to highlight human society and other positive activities in Pesantrens. The construction of reality given to the community is one of the strategies carried out to provide positive information and knowledge amid the many hoaxes / negative news growing in society about Pesantrens (Putra, 2021). One of the key objectives of using framing theory in this scenario is to highlight the positive aspects of the community, particularly within Pesantrens. This means that communicators aim to draw attention to the positive activities, contributions, and values associated with Pesantrens, portraying them in a favorable light (Dakir et al., 2022; Dalton et al., 2020). The framing strategy is used as a response to the prevalence of negative information, including hoaxes and unfavorable news, circulating in society about Pesantrens. By constructing a reality that focuses on positive aspects, communicators aim to counteract the negative narratives and provide the community with a more balanced and informed perspective. Framing, in this context, is a communication strategy aimed at influencing public perception and opinion. It involves carefully selecting and presenting information in a way that aligns with specific communication goals, such as promoting a positive image of Pesantrens and countering misinformation. Overall, the use of Robert Entman's framing theory in this scenario is a conscious effort to shape how the community perceives Pesantrens by highlighting the positive aspects of these institutions. It's a strategy to provide accurate and constructive information amid the presence of negative and misleading narratives in society.

In understanding the relationship between internal and external life, Robert Denhardt, in his book Morgan entitled In the Shadow of Organization, emphasizes the oppressed human side of the organization in the reality of the formal rationality of the organization. Denhart borrows Jung's term shadow to describe a hidden and repressed personality, which includes several psychic elements that can be personal or collective. The psychic element is rejected in life because it is not in harmony with the chosen conscious attitude (Widaningrum, 2006).

Shadow Organization combines the relationship between these different factors, namely internal factors (internal environment) and external factors (external environment), as supporting the objectives of pesantren sustainability; Shadow Organization itself focuses on how these different factors are interconnected, how the formation of this shadow able to maintain the sustainability of Pesantrens and finally provide feedback in maintaining the sustainability of Pesantrens using the Shadow Organization to maintain the sustainability of Pesantrens so that they continue to exist in the community is urgently needed (Sibagariang et

al., 2021). Shadow organizations that are widely used, especially in the Probolinggo, establish assemblies to frame and maintain the sustainability of an Pesantren.

Many studies have discussed the Framing Shadow Organization, such as the research conducted by Dewi entitled management of inclusive classes and empowerment of shadow teachers for children with special needs (a case study at the MI Terpadu Ar-Roihan Lawang Malang). Empowering the shadow teacher has had a significant impact in the form of increasing the learning capacity of students in class (Dewi, 2020). In addition, Rachmawati in her research entitled penetration of "shadow banking" practices in Indonesia, the study stated that banking industry regulations are becoming increasingly stringent, this indicates the widening gap of shadow banking institutions to penetrate by utilizing banking regulations (Rachmawati, 2012). However, in this research, the researcher wants to apply the framing shadow organization concept to maintain the sustainability of Pesantren. This makes this research different from others. Based on what the researchers found in the initial research, the researcher is interested in conducting more in-depth research to find out in full about how the framing shadow organization is implemented in maintaining the sustainability of Pesantrens Nurul Qadim Paiton Probolinggo East Java.

METHOD

This study employed a qualitative case study design to explore the role of organizational shadow framing in sustaining the long-term development of Pesantren Nurul Qodim. A case study approach was selected because it enables an in-depth understanding of organizational processes and social interactions within their real-life context. The research was conducted at Pesantren Nurul Qodim, which was purposively selected due to its sustained organizational development and extensive community empowerment programs. Participants were selected using purposive sampling and included pesantren leaders, administrators, teachers, community empowerment coordinators, and community representatives who were directly involved in the planning and implementation of sustainability programs.

Data were collected through participant observation, semi-structured in-depth interviews, and document analysis. Participant observation enabled the researchers to examine organizational activities and interactions in their natural setting. In-depth interviews were conducted to obtain participants' perspectives on organizational strategies for sustaining the pesantren, while institutional documents, including strategic plans, activity reports, and organizational records, were analyzed to corroborate the interview and observational data. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. The analysis was conducted iteratively through coding, categorizing, and identifying emerging themes related to organizational shadow framing and institutional sustainability. To ensure the trustworthiness of the findings, this study employed source triangulation, method triangulation, member checking with key participants, and prolonged engagement in the

research setting. These procedures enhanced the credibility, dependability, confirmability, and transferability of the findings.

RESULT AND DISCUSSION

Planning for framing shadow organization in maintaining the sustainability of pesantren planning for framing shadow organization in maintaining the sustainability of the Pesantren Nurul Qadim begins with an annual meeting. After that, it needs analysis. So, in planning the framing shadow organization to maintain the sustainability of the Pesantren Nurul Qadim, it has determined carefully and intelligently what will be done to achieve the goal. The planning process begins with the annual meeting. Based on the description above, pesantren planning is a series of management activities in predicting future events and the goals to be achieved. If the planning is very good, then the activities will also be good. Conversely, a lack of planning will also make future activities less optimal.

Implementation of framing shadow organization in maintaining pesantren sustainability framing shadow organization in maintaining the sustainability of Pesantren Nurul Qadim. Namely by carrying out the planned program starting from the Santri Selection Test, the process of teaching and learning activities, majlis, and Sarwar. Previously, implementing the program began with compiling, determining, and preparing all the resources that would become the program's needs. Preparing all the resources needed for the program's implementation will have a positive impact (Mundiri, 2016). Thus, implementing religious activities at the Pesantren Nurul Qadim refers to the plans made by preparing all the resources needed for these activities. The governance of the shadow organization includes;

1. **Shadow Organization in the Education Sector**

   From the empowerment model carried out by Pesantren Nurul Qadim, it has fulfilled the existing empowerment models, where Pesantren Nurul Qadim has made efforts, namely; 1) Pesantren Nurul Qadim Islamic delegates and involves the role of caregivers and asatidz in this education, thus providing opportunities to them to identify a growing problem; 2) The Pesantren Nurul Qadim has built very strong trust among the administrators of the branch madrasah and the asatidz who are in charge of educating, they also participate in making policies at every meeting every three months (Baharun, 2017); 3) Between the Pesantren Nurul Qadim and the caregivers of the madrasah diniyah branch, they have provided ideas and suggestions for the progress of the madrasah diniyah branch, this includes a sense of trust between the two parties; 4) The occurrence of partners in work, both the Pesantren Nurul Qadim and the caretaker board; and 5) Provide assistance to caregivers in carrying out their activities which are non-material in nature, meaning that they exchange advice and assistance with each other in solving the problems they face (Rubini, 2019).

The passage discusses the empowerment model implemented by Pesantren Nurul Qadim and highlights several key aspects of their efforts; 1) Involvement of Islamic Delegates and Asatidz. Pesantren Nurul Qadim actively engages Islamic delegates and educators (asatidz) in the educational process. This involvement creates opportunities for these individuals to identify emerging issues or challenges within the institution; 2) Building Trust. The pesantren has successfully built a high level of trust among the administrators of the branch madrasah and the asatidz responsible for education. This trust is significant because it fosters a sense of collaboration and enables these stakeholders to participate in policymaking during regular meetings held every three months; 3) Idea Exchange. Pesantren Nurul Qadim promotes open communication and idea exchange between the pesantren itself and the caregivers of the madrasah diniyah branch. This collaboration involves sharing ideas and suggestions for the progress and improvement of the madrasah diniyah branch, further strengthening the trust and partnership between both parties; 4) Partnership in Work. The passage emphasizes the concept of partners in work, highlighting that both Pesantren Nurul Qadim and the caretaker board collaborate closely in their educational efforts. This partnership likely involves shared responsibilities and mutual support to achieve common educational goals; 5) Non-Material Assistance. The final point underscores the provision of non-material assistance to caregivers. This assistance goes beyond financial or material support and involves the exchange of advice, guidance, and practical help between caregivers and other stakeholders to collectively address the challenges they encounter. In summary, Pesantren Nurul Qadim's empowerment model emphasizes collaboration, trust-building, idea exchange, and non-material support among various stakeholders involved in the educational process. This comprehensive approach aims to enhance the sustainability and effectiveness of their educational initiatives.



Figure 1: The Empowerment Model Implemented by Pesantren

In essence, Pesantren Nurul Qadim's empowerment model goes beyond traditional educational strategies. It thrives on collaboration, trust, shared ideas, and a commitment to

supporting one another, ultimately contributing to the sustainability and continuous improvement of their educational initiatives.

2. Shadow Organization Sholawat in the Social Sector

In the models of empowerment that have been carried out, the Pesantren Nurul Qadim does not specifically program and is the main objective at this time, so that what has happened from the program that has been running is a form of participation in the surrounding community. Pondok Pesantren Nurul Qadim only acts as an organizer in some of the activities that occur. This means that the Pesantren Nurul Qadim is only a community partner in every social activity carried out (Suhermanto, 2022).

In practice, what has occurred is a form of participation by Pesantren Nurul Qadim in the surrounding community. The pesantren does not have an active role in designing empowerment programs but rather acts as a community partner in various social activities. Pesantren Nurul Qadim only functions as an organizer in some of the activities that take place. This means they facilitate and support social activities conducted by the surrounding community without taking a primary role in the planning or execution of these programs. It is stated that Pesantren Nurul Qadim only serves as a community partner in every social activity they engage in. This indicates a collaborative approach where the pesantren collaborates with the community to achieve common goals within the context of social activities. Overall, Pesantren Nurul Qadim does not have specific empowerment programs, but they engage in various social activities as community partners. This approach may be based on the philosophy or values of the pesantren to support and participate in the development and well-being of the surrounding community.

Pondok Pesantren Nurul Qadim has long been empowering in this social field, as described in the previous chapter, that it is a community need. This is in line with the expression that the purpose of empowerment should be based on the real needs of the community and not just felt needs. Ideally, the needs felt by the community are their real needs. Therefore, whoever the empowerment actor should be able to recognize the real needs of the community and communicate them in such a way with the community so that they become a need felt by the community. The Pesantren Nurul Qadim did this by building several mosques and bridges which were an urgent need at that time.

In line with the thoughts above, Pesantren with the characteristics of independence and independence of leadership still have several functions, namely; 1) As an educational institution that transforms religious knowledge (Islam) and Islamic values (Islamic values); 2) As a religious institution that carries out social control (social control); and 3) As a religious institution that carries out social engineering. Pesantren functions as an educational institution that imparts religious knowledge (Islam) and Islamic values. This means that pesantren is a place where students learn about Islam and religious values. Pesantren also serves as a religious institution that exercises social control. This means that pesantren helps regulate and uphold adherence to norms and social values related to

religion. This may include monitoring the behavior of its members to ensure compliance with Islamic teachings and societal norms.

In addition to social control, pesantren can also play a role in social engineering. This means that pesantren may be involved in efforts to influence or alter social structures or social practices that are not in line with Islamic values. They may seek to enhance social well-being, address social issues, or promote religious values. The sentence describes that independent pesantrens have significant roles in religious education, social control, and social engineering within the communities they serve.

Tabel 1: The Functions of Pesantren

No	Function	Describe
1	*Diniyah*	This function highlights the primary role of Pesantren in religious education. Pesantren institutions traditionally serve as centers for Islamic religious studies and education. They play a crucial role in imparting religious knowledge, teachings, and practices to students, often with a strong emphasis on Quranic studies, Hadith (sayings of the Prophet Muhammad), Islamic jurisprudence (fiqh), and spirituality. The religious function is central to the identity of Pesantren, as they aim to produce individuals well-versed in Islamic theology and ethics.
2	*Ijtimaiyah*	The social function of Pesantren emphasizes their role in fostering social cohesion and community development. Pesantren often serve as hubs for community gatherings, cultural events, and communal activities. They play a vital role in strengthening social bonds within the local community and often engage in community service and philanthropic activities, such as building mosques, bridges, or providing assistance during times of need. This social dimension underscores the integral connection between Pesantren and the communities they serve.
3	*Tarbawiyah*	The educational function of Pesantren encompasses a broader perspective on education that extends beyond religious studies. It includes the holistic development of students, encompassing not only religious knowledge but also general knowledge and life skills. While religious education remains at the core, Pesantren also aim to provide students with a well-rounded education that equips them for various aspects of life, including social, cultural, and economic domains. The educational function

	seeks to produce individuals who are not only devout in their faith but also well-prepared for active participation in society.

Strengthened by Qomar's opinion, argued that Pesantren are actively involved in mobilizing village community development, so that the pesantren community is trained in carrying out development for the welfare of the community which causes harmonious relations between students and the community, between the kyai and the village head. Ma'sum suggests three main functions of Pesantren, namely; religious function (*diniyah*), social function (*ijtimaiyah*), and educational function (*tarbawiyah*) as explained in table 1 regarding the function of Pesantren (Qomar, 2014). The social function of Pesantren is to make real efforts in empowering activities to relieve society from social downturn due to the many problems they face.

Ma'sum's categorization of the three main functions of Pesantren underscores their multifaceted role in Indonesian society. Pesantren serve as centers for religious education, hubs for community development and social activities, and institutions that provide a comprehensive education to their students. These functions collectively contribute to the unique and valuable role of Pesantren in both religious and secular aspects of life in Indonesia.

3. Shadow Organization Sholawat in the Field of Islamic Da'wah

In terms of empowerment in the field of Islamic da'wah, Pesantren Nurul Qadim has several religious activities, namely Syubbanul Muslimin activities. The variety of activities starting from the young segment, mothers, and also for the general public, indicates the many life problems currently faced by the surrounding community, starting from the crush of poverty, lack of job opportunities, expensive education and so on. By participating in activities like this, at least they (the public) will get enlightened and find the right solution, then religion is the answer. Because according to Abdurrahman Wahid, religion has ideal goals for human life, goals which are shaped by the worldview and ethos of devotion that develops in the religious life of its adherents. Religious beliefs provide scars that are often very deep, so that they are able to control and give direction to one's behavior, to always hold on to it in the midst of life which is sometimes difficult and constantly changing (Wahid, 1981). Religious beliefs, in turn, give birth to religious institutions that grow and develop among their adherents. The institution creates within itself a mechanism to deal with various life problems from a religious perspective, for example by compiling programs to improve the quality of the people in the fields of education, social services, and so on.

Evaluation of Framing Shadow Organization in Maintaining pesantren to Robinson, evaluation is a process of monitoring activities to find out whether the individuals and organizations themselves obtain and utilize resources effectively and efficiently in order to achieve their goals, and provide corrections if they are not achieved. Pidarta, 1998). The above opinion is reinforced by Johnson that evaluation as a system function makes

adjustments to the plan, trying to ensure that deviations are only within tolerable limits. This is in accordance with the opinion of Hendyat Soetopo who stated that control and evaluation are very important matters to be carried out, which even with control and evaluation can improve quality continuously (Pidarta, 1998).

The evaluation of the shadow organization framing in maintaining the sustainability of Pesantren Nurul Qadim and Kanzus Sholawat involves two aspects; 1) Competency evaluation is conducted at the Asramah every three months, which includes practical and written assessments, and at the Madrasah Diniyah every mid-semester, covering class promotions and graduations; and 2) Program evaluation is carried out once a week, once a month on the second Sunday of the month, semi-annually for assessment and budget adjustments, and annually at the end of the year (Arikunto, S., & Pendidikan, 2013).

The purpose of the evaluation is to find out whether the program of activities has actually been implemented according to plan based on research results or not. So, evaluation is very important, without an assessment it will not be known to what extent the pesantren activities have been going on. The primary objective of evaluation is to examine whether the pesantren's activity programs have actually been executed in accordance with the established plan. This involves comparing what has been planned with what has occurred in practice. The results of the evaluation provide an overview of whether the pesantren has adhered to their plan accurately or not. Evaluation is based on research findings. This means that the assessment relies not only on assumptions or estimations but utilizes empirical data and evidence obtained from previous research. This enhances the accuracy and reliability of the evaluation. The sentence emphasizes the significance of evaluation as a tool for measuring the performance of the pesantren. Evaluation aids in identifying successes and failures, ensuring accountability, and providing the necessary information for better decision-making. Without evaluation, the pesantren would lack a clear understanding of their achievements. The final sentence notes that without assessment, the pesantren would not know the extent to which their activities have progressed. This means that evaluation provides an understanding of the extent to which goals and objectives have been achieved. Evaluation is a tool that allows the pesantren to gauge their progress and identify areas in need of improvement. Overall, this sentence underscores that evaluation is a crucial instrument in monitoring and managing pesantren activity programs and in ensuring that they achieve their goals and objectives as per the established plan.

Evaluation is important because it is the final bridge in the functional chain of management activities. Control is one way for managers to find out whether organizational goals are achieved or not and why they are achieved or not achieved. Besides that, controlling is a control concept, monitoring the effectiveness of planning, organizing, and leadership as well as making improvements when needed. Imagine an organization as a sailing ship. Planning is charting the course and identifying the destination. Organizing is

arranging everything needed inside the ship to ensure a smooth journey. Leadership is the crew's ability to work together and perform their tasks. Evaluation is a part of the journey that checks whether the ship is proceeding according to the plan or if adjustments are necessary. Control is like navigation tools and progress trackers that enable the ship to stay on the right course and ensure the ultimate goals are achieved. By using evaluation and control, managers can ensure that the organization stays on the right path, and if there are changes in direction or objectives, they can take actions to ensure long-term success.

The results of the above research show that: In the planning process of farming shadow organization in maintaining the subtainability of the Pesantren Nurul Qodim, namely; 1) Empowerment in the field of Education. Preparing students to become religious experts (*tafaqquh fi al-din*). This is certainly different from madrasas which present themselves as general educational institutions with Islamic characteristics; 2) Empowerment in the social field: building bridges and mosques, and greening; 3) Empowerment in the field of Pesantren. In the process of implementing farming shadow organization in maintaining the subtainability of the Pesantren Nurul Qodim, namely; education sector, social field, and the field of Islamic da'wah.

In the evaluation process of farming shadow organization in maintaining the sustainability of the Nurul Qodim, namely; 1) Identification of problems, such as; mapping of service areas, classifying needs, individual problems, community, and community that will be faced, history of regional development, and field observation (field observation); 2) Finding potential, such as; academic potential of every community member, facilities and infrastructure as well as various types of public services that can be used to empower pesantren, community value system, and routine activities owned by residents. Whereas in the planning process of farming shadow organization in maintaining the sustainability of the Pesantren Nurul Qodim, namely; 1) Competency evaluation is carried out at the hostel every three months through practice and writing; and 2) Program evaluation is carried out once a month, and one-half-year evaluation.

CONCLUSION

The research findings on the characteristics of the shadow organization in maintaining the sustainability of Pesantren Nurul Qadim are as follows; 1) The planning process of the shadow organization's farming in maintaining the sustainability of Pesantren Nurul Qadim takes the form of; a) Empowerment in the field of Education: Empowerment is carried out by preparing students to become experts in religion (*tafaqquh fi ad-din*). This is distinct from madrasahs that present themselves as general education institutions with an Islamic focus; b) Empowerment in the social field: This involves engaging in community service activities such as bridge construction, mosque building, and afforestation; and c) Empowerment in the field of Islamic *da'wah* in the form of *Jama'ah Subbanul Muslimin* and *Jam'iyah Taqarrub Ilallah*; 2) In the implementation of framing the shadow organization to maintain the sustainability of

Pesantren Nurul Qadim, it is carried out in the fields of education, social, and Islamic da'wah; and 3) The process of evaluating the shadow organization's framing in maintaining the sustainability of Pesantren Nurul Qadim is conducted in the form of problem identification, potential discovery, and competency evaluation every three months, as well as program evaluation conducted monthly.

These research findings emphasize the need to move from verbal da'wah (*dakwah bi al-lisan*) to practical da'wah (*dakwah bi al-hal*). Human resource theory is used as the basis for thinking in functional da'wah services (*dakwah bi al-hal*). Therefore, the direction and goal of practical da'wah is assumed to support the improvement of society's quality, develop initiatives, and promote creativity.

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