

# The Impact of Trimurti's Intrinsic and Extrinsic Motivation on Pondok Modern Darussalam Gontor

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## Abstract

Until now Pondok Modern Darussalam Gontor (PMDG) is still surviving, sustainable, and quality with several national and international recognition. Behind the readiness and success of PMDG, there is an initial motivation of the Trimurti founder of Gontor (hereinafter referred to as Trimurti) which is quite interesting to be studied as The Lessons Learned, especially for other pesantren Kiai. This study aimed to reveal the secrets of intrinsic and extrinsic motivation of Trimurti and its implications for PMDG. This study was a qualitative type, where data was collected using mixed techniques, namely field research and literature research. The data was written in descriptive, analytical, and historical methods through five stages, namely; selection of topics, heuristics, verification, interpretation, and 'historiography'. This research relies on five theories, namely; the Theory of Anatomy of Human Motivation, the Theory of Implications, the Trimurti Theory, the Kiai Theory, and the Modern Pesantren Theory. This study found that the intrinsic motivation of Trimurti includes the local and regional microscale, and their extrinsic motivation includes the national mesoscale and global macroscale which has positive implications in the form of selective protection actions of three pesantren systems and projections of four modern systems in PMDG that contribute extraordinary to the nation, the country, even the world. The author considers Trimurti to be the time to become the Role Model of Lessons Learned and receive the National Hero Title award in the momentum of a century of PMDG (1926-2026).

**Keywords:** Intrinsic and Extrinsic Motivation, Trimurti, PMDG Success

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## Abstrak

Sampai saat ini Pondok Modern Darussalam Gontor (PMDG) masih *survive, sustainabel*, dan bemutu dengan sejumlah rekognisi nasional dan internasional. Dibalik kesiapan dan kesuksesan PMDG, ada pengaruh motivasi awal dari Trimurti pendiri Gontor (selanjutnya cukup disebut Trimurti) yang cukup menarik untuk dikaji sebagai *the lessons learned*, terutama bagi kiai-kiai pesantren lainnya. Penelitian ini bertujuan mengungkapkan rahasia motivasi intrinsik dan ekstrinsik Trimurti serta implikasinya terhadap PMDG. Penelitian ini termasuk jenis kualitatif, dimana data diambil dengan menggunakan teknik campuran, yaitu penelitian lapangan dan penelitian kepustakaan. Data tersebut ditulis menggunakan metode deskriptif, analitis, dan historis melalui lima tahap, yaitu; pemilihan topik, heuristik, verifikasi, interpretasi, dan ‘historiografi’. Penelitian ini bersandar pada lima teori, yaitu; teori anatomi motivasi manusia, teori implikasi, teori Trimurti, teori Kiai, dan teori pesantren Modern. Penelitian ini menemukan bahwa motivasi intrinsik Trimurti meliputi skala mikro lokal dan regional, dan motivasi ekstrinsiknya meliputi skala meso nasional dan skala makro global yang berimplikasi positif berupa tindakan proteksi selektif tiga sistem pesantren dan proyeksi empat sistem modern di PMDG yang berkontribusi luar biasa kepada bangsa, negara, bahkan dunia. Penulis menilai Trimurti patut saatnya menjadi *the role model of lessons learned* dan menerima penghargaan gelar pahlawan nasional dalam momentum satu abad PMDG (1926-2026).

**Kata Kunci:** Motivasi Intrinsik dan Ekstrinsik, Trimurti, Kesuksesan PMDG

## Introduction

On Tuesday, March 15, 2002, The United Nations (UN) General Assembly declared a resolution establishing March 15 as the International Day to Combat Islamophobia.<sup>1</sup> The resolution, which was endorsed by a consensus of 193 members of the world body and sponsored by 55 mainly Muslim countries, emphasized the right to freedom of religion and belief and recalls a 1981 resolution calling for “the elimination of all forms of intolerance and discrimination based on religion or belief.”<sup>2</sup> As a member of the UN

<sup>1</sup> General Assembly, “General Assembly Unanimously Adopts Texts on Combating Islamophobia, Protecting Rangelands, Tackling Difficulties for Widows, Bicycles as Public Transportation,” Nation, United, 2022, <https://www.un.org/press/en/2022/ga12408.doc.htm>.

<sup>2</sup> Associated Press, “UN Sets March 15 as International Day to Combat Islamophobia,” Religion Hub, 2022, [https://religionnews.com/2022/03/16/un-sets-march-](https://religionnews.com/2022/03/16/un-sets-march-15-as-international-day-to-combat-islamophobia/)

and OIC as well as the world's largest Muslim population, Indonesia welcomes this resolution and sees it presents an opportunity to show Islam as a blessing for the whole world (*rahmatan li al-'âlamîn*) and realize a world of harmony among faiths and nations. Therefore, we need to work together mainly through the power of education.<sup>3</sup> As an indigenous Islamic education center in Indonesia,<sup>4</sup> one of the intellectual treasures of Indonesian Islam,<sup>5</sup> the Islamic educational institution in the form of international educational cultural syncretism,<sup>6</sup> and the Indonesian national education subsystem,<sup>7</sup> *Pesantren* have played the three major roles in the transformation of Islamic da'wah, community empowerment, and education which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation. This is because Kiai understands that the word "Islam" means "peace" with the vision of *rahmatan li al-'âlamîn* QS. al-Anbiya [21]: 107, and the spirit of *ḥubb al-wathan min al-îmân* or love of the country is part of faith (prophetic hadith). In this context, *pesantren* is an 'Islamopeace' institution, not an 'Islamophobia' place that must be combated for reasons of strong

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15-as-international-day-to-combat-islamophobia/.

<sup>3</sup> H.E. Mohammad Kurniadi Koba, "After the Adoption of the Resolution on International Day to Combat Islamophobia," Deputy Permanent Representative of the Republic of Indonesia to the United Nations, 2022, <https://kemlu.go.id/newyork-un/id/news/18012/after-the-adoption-of-the-resolution-on-international-day-to-combat-islamophobia>.

<sup>4</sup> Dihyatun Masqon, "Dynamic of Pondok Pesantren As Indegenous Islamic Education Centre in Indonesia," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 12, no. 1, (2014), <https://doi.org/10.32729/edukasi.v12i1.78>.

<sup>5</sup> Nurcholish Madjid, *Biliki-Bilik Pesantren*, (Jakarta Indonesia: Paramadina, 1997), 3.

<sup>6</sup> Maskuri Dkk, "Genealogi Pengajaran Islam Dan Nasionalisme Agama K.H. Zaini Mun'im Dan K.H.R. As'ad Syamsul Arifin," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 6, no. 2, (2020): 143, [http://repository.unisma.ac.id/bitstream/handle/123456789/2118/108-Article Text-592-2-10-20210311.pdf?sequence=1&isAllowed=y](http://repository.unisma.ac.id/bitstream/handle/123456789/2118/108-Article%20Text-592-2-10-20210311.pdf?sequence=1&isAllowed=y). namely the existence of sanad. In the perspective of Ibn Qayyim Al-Jauzy, sanad called exceeding the exotological linearity of Islamic knowledge which is called 'ilm al-jally. Moreover, Imam Syafi'i said that the people of Zindiq would preach on the pulpit if the knowledge was not memorized by the sanad in the book. And a famous aphorism Imam Abdullah bin Mubarak says, sanad is a part of religion, if without sanad the people will say whatever they want. The aim of this research is to find out, analyze and interpret the scientific genealogy and nationalism attitude of KH. Zaini Mun'im and KHR. As'ad Syamsul Arifin. This research used qualitative research method with the phenomenology approach and interpretation. Based on the results of this research, it can be concluded that in terms of the scientific sanad, the two kiai have a sense of continuity between the ulama '(teacher

<sup>7</sup> Ki Hajar Dewantara, *Taman Siswa*, (Yogyakarta: Majelis Luhur Taman Siswa, n.d.), 372.

suspicion and unreasonable fear. One of the prestigious facts is that *pesantren* has produced nationalist and internationalist religious figures who not only love their country but also love all creation in the world so that they are awarded National Heroes, such as K.H. Hasyim Asy'ari (the founder of Nahdhatul Ulama), K.H. Ahmad Dahlan (the founder of Muhammadiyah), and K.H. Idham Chalid (the former Prime Minister of the Republic of Indonesia).<sup>8</sup>

Therefore, the Government of Indonesia gives great attention and motivation to *pesantren* in the form of recognizing its uniqueness, affirming its equality, and facilitating its development. This is stated in various regulations, such as Law Number 20 of 2003 concerning the National Education System, especially articles 15 and 30, Government Regulation Number 55 of 2007 concerning Religious and Religious Education, especially article 1 paragraph (4), Law Number 18 of 2019 concerning *Pesantren* (UUP) and its derivatives are Regulations of the Minister of Religion (PMA) Number 30 of 2020 concerning the Establishment and Implementation of *Pesantren*, PMA Number 31 of 2020 concerning *Pesantren* Education, and PMA Number 32 of 2020 concerning *Ma'had 'Aly*.<sup>9</sup> Hence, until 2022 there are 27,722 *Pesantren* with 4,175,531 students spread across 34 provinces of Indonesia,<sup>10</sup> and this is inversely proportional to the fate of the traditional Islamic educational institutions *Medresse* in Turkey and *Kuttub* in Egypt which faded and disappeared in the wave of modernization in their country.<sup>11</sup> With the strong support of various state regulations, the Government of Indonesia hopes that the three major roles of *pesantren* will also be stronger and wider, among others; on a local scale *pesantren* is capable of carrying out the regeneration of *rahmatan li al-'âlamîn* leaders and professional, transparent, and accountable management; on a regional and national scale capable of implementing nationalist religious leadership that unites the nation (not radical-terrorists who threaten the disintegration of the nation); and on an international scale capable

<sup>8</sup> Juniawandahlan, "Mengenal Lebih Dekat K.H. Hasyim Asy'ari," 2016, <https://kebudayaan.kemdikbud.go.id/mkn/mengenal-lebih-dekat-kh-hasyim-asyari/>.

<sup>9</sup> Tim Okeone, "Kemenag Terbitkan 3 Peraturan Menteri Agama Tentang *Pesantren*," *Okezone*, last modified 2020, accessed March 15, 2022, <https://nasional.okezone.com/read/2020/12/22/337/2331879/kemenag-terbitkan-3-peraturan-menteri-agama-tentang-pesantren>.

<sup>10</sup> Pangkalan Data *Pondok Pesantren*, "Statistik *Pesantren*," Kementerian Agama RI, 2022, <https://ditpdpondren.kemenag.go.id/pdpp>.

<sup>11</sup> Azyumardi Azra, *Pendidikan Islam Tradisi Dan Modernisasi Menuju Milenium Baru*, (Jakarta Indonesia: Logos Wacana Ilmu, 1999), xii & xxii.

of playing leadership that reconciles the world.<sup>12 13</sup>

Behind those great expectations, it turns out that there is still a crucial problem, as revealed in several meetings of the *Pondok Pesantren* Communication Forum (FKPP) and the *mu'âdalah Pesantren* Communication Forum (FKPM) throughout Indonesia. The crucial problem is the ambiguity of the role of some Kiai in presenting the *pesantren* model desired by the UUP and its implementing regulations, especially related to the leadership requirements of *rahmatan li al-'âlamîn* and professional, transparent, and accountable management. If they understand the UUP, they will be aware and enlightened that UUP is the Government's concern for the important role of *pesantren* in the Indonesian education system so that they are more motivated to succeed in global competition.<sup>14</sup> According to role theory, role ambiguity means the gap between the amount of information possessed and what is needed due to a lack of understanding of the motivation that drives a person to take the desired action as a result of social interaction. Prolonged ambiguity will hinder one's efforts to improve performance because of the potential for slow decision-making, erosion of self-confidence, the emergence of frustration, and work that is less efficient and undirected.<sup>15</sup> Thus, in addition to the way of leading, hereditary authority, social networking, mastery of classical Islamic books, piety, and charisma,<sup>16</sup> the good understanding of the Kiai as the authorized owner of the central figure in the traditional and modern *pesantren* system<sup>17</sup> towards the initial motivation for the establishment of the *pesantren* as a critical reflection on the social

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<sup>12</sup> Danu Damarjati, "PBB Tetapkan Hari Anti-Islamofobia, Menag Yaqut Mendukung," detikNews, 2022, <https://news.detik.com/berita/d-5989027/pbb-tetapkan-hari-anti-islamofobia-menag-yaqut-mendukung>.

<sup>13</sup> Hadi Purnomo and Umiarso Umiarso, "Pengelolaan Dan Sistem Pendidikan Islam Berwawasan Rahmatan Lil'alamîn: Kajian Atas Gerakan Pendidikan Fethullah Gulen Movement," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 16, no. 2, (2018): 223-244.

<sup>14</sup> Adib M. Nuriz (the Chairman of the Modern *Pondok* Family Association (IKPM), "Interview", (2022).

<sup>15</sup> Devi Safitri, "Pengaruh Ambiguitas Peran Dan Motivasi Terhadap Kinerja Auditor (Studi Empiris Pada Kantor Akuntan Publik Di Pekanbaru, Batam, Dan Medan)," *Jurnal Akuntansi*, Vol. 3, No. 2 53, no. 9, (2013): 164.

<sup>16</sup> Totok Sumaryanto Djasadi, Wasino, "Faktor-Faktor Yang Mempengaruhi Keberhasilan Kyai Kharismatik Dalam Memimpin *Pondok Pesantren*," *Jurnal of Educational and Evaluation* 6, no. 1, (2012): 10–18, <https://journal.unnes.ac.id/sju/index.php/jere/article/view/1334>.

<sup>17</sup> Hamid Fahmy Zarkasyi, "Modern *Pondok Pesantren*: Maintaining Tradition in Modern System," *Tsaqafah* 8, no. 2, (2017): 246.

construction around him<sup>18</sup> is crucial to its success. The Kiai will no longer be ambiguous but can easily, precisely, and measurably plan his *pesantren*, in terms of type, survival, sustainability, and quality. On the other hand, Kiai's failure to understand his initial motivation may have implications for the failure of his *pesantren* planning; can be stagnant, and underdeveloped according to the challenges of the times, and it can even close, as experienced by some *pesantren*. Benjamin Franklin said, "If you fail to plan, you are planning to fail!"<sup>19</sup>

To overcome that crucial problem, one alternative solution that is considered easier to understand is to research and learn from the experience of the Kiai's motivations whose implications have proven positive for the *pesantren* and fulfill the requirements of the UUP and its implementing regulations, such as the motivations of the three Kiai founders of *Pondok Modern Darussalam Gontor* (PMDG), namely K.H. Ahmad Sahal (Mr. Sahal), K.H. Zainuddin Fananie (Mr. Fananie), and K.H. Imam Zarkasyi (Mr. Zar). They are known as Trimurti,<sup>20</sup> as stated by the three themselves, including the statement by Mr. Sahal in the *Dhangdang Gula* poem in 1936, "... Trimurti kang uwas ..." <sup>21</sup> or Trimurti is knowledgeable, and Mr. Zar's statement during the PMDG endowment (waqf) in 1978, "...To my children, Trimurti children we advise..." <sup>22</sup> PMDG Waqf Agency treasurer and grandson of Mr. Fananie, K.H. Husnan Bey Fananie stated that the term Trimurti did appear in 1936 when the three of them carried out a treaty to make tremendous

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<sup>18</sup> Moh. Asror Yusuf and Ahmad Taufiq, "The Dynamic Views Of Kiai's In Response," *Qudus International Journal of Islamic Studies (QJIS)* Volume 8, no. 1, (2020): 1–32.

<sup>19</sup> Mr. Mohd. Fadzli Ismail, "Determinants of Effectiveness Comfortable Retirement Planning among Employees Small Medium Enterprise in Kelantan," *Universiti Malaysia Kelantan: Institutional Repository (UMKIR)*, 2019, <http://umkeprints.umk.edu.my/10336/>.

<sup>20</sup> The term Trimurti in PMDG is very different from the term Trimurti in Hinduism. In Hinduism Trimurti is defined as the unity of the three powers of Gods Brahma, Vishnu, and Shiva, while in PMDG Trimurti is defined as a symbol, ease of designation, and the unity of the ideas of the three founders of Gontor. This far difference is evident in the three founders of Gontor's disagreement with the Hindu hermitage which only teaches certain castes (Brahmins and Kshatriyas) which differs greatly from *Pesantren* which teach the equality of human castes. This far difference is also confirmed by K.H. Husnan Bey Fananie (the current PMDG Waqf Agency treasurer and grandson of Mr. Fananie), "Interview," (2022), that the three founders of Gontor did not adopt the term Trimurti from Hinduism, because it is the original Indonesian language which was preserved by the three of them as a symbol of the "three unified whole."

<sup>21</sup> K.H. Ahmad Sahal, "Dhangdang Gula, Kinanthi, Mijil", (Ponorogo: Manuskrip Abdullah Rafi'i, 1926).

<sup>22</sup> K.H. Abdullah Syukri Zarkasyi, *Gontor Dan Pembaharuan Pendidikan Pesantren*, (Jakarta Indonesia: RjaGrapindo, 2005), 136-137.

changes to their *Pesantren* with the pledge “*Bondo bahu pikir, lek perlu sak nyawane pisan*” or pledge to sacrifice a treasure, energy, mind, even life. Because, from 1926 to 1936 only Mr. Sahal leads and manages the *Pesantren*, while Mr. Fananie and Mr. Zar are still in the cadre studying outside.<sup>23</sup> He stated too that this is the “First Tirmurti Pledge” to build an integrated educational institution to answer relevant challenges at that time, now, and in the future based on Islamic and national values. They are extraordinary figures, having far-reaching visions in contemplating the future of this country.<sup>24</sup>

The object of PMDG research is very interesting to study because of several factual indications of its success. *First*, the PMDG Law includes the type of Modern *Pesantren* with an ideal *Muallimin* Education pattern in this modern era,<sup>25</sup> which is slightly similar to elite private schools in England and Australia (public schools),<sup>26</sup> no *pesantren* in South East Asia, in the early 20th century, that is of the “modern” type except PMDG<sup>27</sup> which is practiced by Imam Zarkasyi as previously initiated by Wahid Hasyim and Jamiah Khair at other education institution<sup>28</sup> with continuous quality control, regeneration, and full-time teaching for 24 hours.<sup>29</sup> The word “modern” here can mean the latest, up-to-date; attitudes and ways of thinking and how to act by the demands of the times.<sup>30</sup> *Second*, PMDG still survives 96 years (1926-2022) and is sustainable with 19 branches throughout Indonesia, 1,600 hectares of productive waqf land, 350 alumni *pondok* that have adopted the system, and 25,000 excellent alumni such as the

<sup>23</sup> K.H. Husnan Bey Fananie (the current PMDG Waqf Agency treasurer and grandson of Mr. Fananie), “Interview,” (2022).

<sup>24</sup> Muhyiddin, “Prof. Husnan Bey Fananie: Tantangan Dan Peluang Pendidikan,” *Republika*, May 2022.

<sup>25</sup> Mukaffan Mukaffan and Ali Hasan Siswanto, “Modernisasi *Pesantren* Dalam Konstruksi Nurcholish Madjid,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2, (2019): 285–300, <https://doi.org/10.21154/cendekia.v17i2.1719>.

<sup>26</sup> Lance Castles, “Gontor: Sebuah Catatan Lama Tentang Sekolah Islam,” in *K.H. Imam Zarkasyi Di Mata Umat*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 835.

<sup>27</sup> Hamid Fahmy Zarkasyi, “Imam Zarkasyi’s Modernization of *Pesantren* in Indonesia: (A Case Study of Darussalam Gontor),” *Qudus International Journal of Islamic Studies* 8, no. 1, (2020): 161–200, <https://doi.org/10.21043/QIJIS.V8I1.5760>.

<sup>28</sup> Hamid Fahmy Zarkasyi, “Modern *Pondok Pesantren*: Maintaining Tradition in Modern System,” 223.

<sup>29</sup> Muhammad Iqbal Fasa, “Gontor As The Learning Contemporary Islamic Institution Transformation Toward The Modernity,” *Hunafa: Jurnal Studia Islamika* 14, no. 1, (2017): 141, <https://www.jurnalhunafa.org/index.php/hunafa/article/view/462/pdf>.

<sup>30</sup> Kamus Besar Bahasa Indonesia (KBBI), “Kata Dasar Modern,” KBBI, 2022, <https://kbbi.web.id/modern>.



former chairman of the Indonesian People's Consultative Assembly Idham Chalid and Hidayat Nurwahid, former PP Muhammadiyah chairman Dien Syamsuddin and former PBNU chairman Hasyim Muzadi, former RI Minister of Religion Maftuh Basyuni and Lukman Hakim Saifuddin, moslem scholars Nurcholis Madjid and Emha Ainun Nadjib, former RI Deputy Foreign Minister Muhammad Fakhir, and former Azerbaijan Ambassador Husnan Bey Fananie (2016-2020). *Third*, PMDG is a partner of the Ministry of Religion of the Republic of Indonesia through the Religious Education and Teaching Advisory Council (MP3A), FKPP, and FKPM.

*Fourth*, quality PMDG that has received international and national recognition, such as the *Kulliyatul Mu'allimin al-Islamiyyah* (KMI) Graduation Certificate equated with the Egyptian High School (1957), Saudi Arabian High School (1967), Middle Islamic School (MTs), and Senior High Islamic School (MA) of Ministry of Religion of the Republic of Indonesia (1998), and Senior High School (SMA) of the Ministry of National Education of the Republic of Indonesia (2000). KMI Graduation Certificate was recognized too by Al-Azhar University and Darul Ulum College at Cairo University, Egypt, Islamic University of Medina, Ummul Quro University of Mecca Saudi Arabia, Islamic University of Islamabad, Punjab University of Lahore Pakistan (1991), Aligarh University Pakistan, International Islamic University Kuala Lumpur, National University of Malaysia, and the University of Malaya Malaysia.<sup>31</sup> In addition, Universitas Darussalam Gontor (UNIDA) as a tertiary institution owned by Gontor has also conducted an MoU with 5 domestic universities<sup>32</sup> and 53 foreign universities,<sup>33</sup> where 70% of 21 Bachelor, Master's, and Doctoral study programs have been accredited A and B ranks by the National Accreditation Board for Higher Education (BAN-PT).<sup>34</sup> The international recognition for KMI and UNIDA precedes national recognition. With those equalization recognitions that are still valid and will continue to be extended, which is further strengthened by the ratification of the UUP, KMI dan UNIDA

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<sup>31</sup> Gontor News, "Persamaan Ijazah," Gontor News, accessed March 15, 2022, <https://www.gontor.ac.id/persamaan-ijazah>.

<sup>32</sup> UNIDA Gontor, "MoU Dalam Negeri," UNIDA Gontor, accessed March 14, 2022, <https://unida.gontor.ac.id/mou/mou-dalam-negeri/>.

<sup>33</sup> UNIDA Gontor, "MoU Luar Negeri," UNIDA GontorGONTOR, accessed March 14, 2022, <https://unida.gontor.ac.id/mou/mou-luar-negeri/>.

<sup>34</sup> PMB UNIDA Gontor, "Akreditasi Dan Program Studi," UNIDA GONTOR, accessed March 14, 2022, <https://pmb.unida.gontor.ac.id/akreditasi-program-studi/>.



students/graduations can move or continue studies to other levels of basic, secondary, and higher education at the same level (i.e. SMP/MTs, SMA/MA, PTN/PTS/PTKIN/PTKIS), both public and private, in the country and abroad.<sup>35</sup> *Fifth*, PMDG has official articles of Association and Household Budget for PMDG Waqf Agency with Notarial Deed No. 24, dated July 16, 1978, which is based on Pancasila, the principle of "standing above and for all groups"<sup>36</sup> which is identical to *rahmatan li al-'âlamîn* leaders, and administrators position themselves as the glue of the people those who are not affiliated with a particular party or group, the succession is not paternalistic authoritarian, but based on deliberation in cultural and structural balance through the five-year Kiai election and two-semester accountability reports in the PMDG waqf board session in a transparent and accountable manner.<sup>37</sup>

Behind the success of PMDG under the successor generation, of course, there is a secret of the motivational role of its early pioneer, Trimurti because in Islam there is the rule of "*al-fadhlu li al-mubtadi' wa in ahsana al-muqtadi'*" or virtue is for the pioneer, even though the successor is better. PMDG's internal Kiai figures and external figures at home and abroad acknowledged the great role of Trimurti. For example, *first*, the Australian researcher Lance Castles<sup>38</sup> stated "Of the three founders K.H. Imam Zarkasyi was implied as to the "Intellectual Director" of the school, while K.H. Ahmad Sahal was referred to as the caretaker, and seemed to deal, in particular, with the issue of the moral education of the children (santri). Another brother, K.H. Zainuddin Fananie, works at the Ministry of Social Affairs in Jakarta." LP3ES researcher, Mestika Zed, confirmed that apart from being an official at the Ministry of Social Affairs, Mr. Fananie is one of the young modernist/reformist Islamic figures who influenced up to the period of the Proclamation of Independence.<sup>39</sup> *Second*, the Dutch researcher and observer of *pesantren* from the Catholic Christian Church, Karel A. Steenbrink<sup>40</sup> stated, "In 1970 the Gontor *Pesantren* was

<sup>35</sup> K.H. Farid Sulistyoyo (the Current Vice Director of KMI), "Interview", (2022).

<sup>36</sup> Sekretaris Pondok Modern Gontor, *Piagam Penyerahan Wakaf Pondok Modern Gontor Dan Angaran Dasar Dan Anggaran Rumah Tangga Badan Wakaf Pondok Modern Darussalam Gontor* (Indonesia, 1995).

<sup>37</sup> M Khaerul Muttaqien, "Kultur Dan Struktur: A Lesson From Gontor," Gontornews, 2020, <https://gontornews.com/kultur-dan-struktur-a-lesson-from-gontor/>.

<sup>38</sup> Castles, "'Gontor: Sebuah Catatan Lama Tentang Sekolah Islam', 832-833."

<sup>39</sup> Mestika Zed, *Kepialangan Politik Dan Revolusi: Palembang 1900-1950*, (Jakarta Indonesia: LP3ES, 2003), 146.

<sup>40</sup> Karel A. Steenbrink, "'Almarhum Yang Mukarram Pak Zarkasyi Seorang

praised everywhere as a modern *pesantren* and this modern attitude was always combined with the most prominent figure in fostering the *Pesantren*, K.H. Imam Zarkasyi." *Third*, the Former Indonesian Minister of Religion, Tarmizi Taher<sup>41</sup> stated "*Pondok Modern Gontor is the main work (masterpiece) of its caregivers (Kiai); K.H. Ahmad Sahal, K.H. Zaenudin Fannani, and K.H. Imam Zarkasyi.*" *Fourth*, the current researchers found that Trimurti, especially Mr. Zar, had some similarities with two National Heroes, namely K.H. Ahmad Dahlan in character education<sup>42</sup> and Ki Hajar Dewantara in the character education concept which was implemented in the cognitive, affective, and psychomotor domains of the 2013 curriculum.<sup>43</sup>

This research aimed to reveal Trimurti's intrinsic and extrinsic motivation and its implications for PMDG. Referring to Spradley,<sup>44</sup> this type of research was qualitative, where data collected using a mixed technique, namely field research and library research. Then referring to Gottschalk,<sup>45</sup> Kuntowijoyo,<sup>46</sup> and Albert Humphrey,<sup>47</sup> the data was written in descriptive, analytical, and historical methods through five steps, namely topic selection, heuristics (data collection from library and field sources), verification (internal and external criticism), interpretation (SWOT analysis and synthesis), and historiography (writing, presentation or reporting). As a guide, the researcher relies on five relevant theories. *First*, the anatomical theory of human

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Pragmatikus Dalam Pembinaan *Pesantren*," in K.H. Imam Zarkasyi *Di Mata Umat*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 900.

<sup>41</sup> Tarmidzi Taher, "Sambutan Menteri Agama RI Pada Buku Riwayat Hidup Dan Perjuangan K.H. Imam Zarkasyi," in K.H. Imam Zarkasyi: *Dari Gontor Merintis Pesantren Modern*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), x.

<sup>42</sup> Yunita Noor Azizah & Anggie Nadia Dinihari, "Purpose And Concept Of Character Education In Islamic Perspective : A Comparative Study Of Imam Zarkasyi And," n.d., 143-55.

<sup>43</sup> Shofwan Almuzani, Gatot Handoko, and Maksudin Maksudin, "The Concept of Character Education Perspective of Ki Hajar Dewantara and K.H. Imam Zarkasyi and Their Relevance With The 2013 Curriculum," *At-Ta'dib* 16, no. 2, (2021): 263, <https://doi.org/10.21111/at-tadib.v16i2.6965>.

<sup>44</sup> Sugiyono, *Memahami Penelitian Kualitatif: Dilengkapi Contoh Proposal Dan Laporan Penelitian*, (Bandung: Alfabeta, 2008), 20-21.

<sup>45</sup> Dudung Abdurrahman, *Metodologi Penelitian Sejarah*, Ar-Ruzz Media, (Jogjakarta Indonesia: Ar-Ruzz Media, 2007), 53-54.

<sup>46</sup> Kuntowijoyo, *Pengantar Ilmu Sejarah*, (Yogyakarta: Yayasan Bentang Budaya, 1995), 94-104.

<sup>47</sup> Mostafa Ali Benzaghta et al, "SWOT Analysis Applications: An Integrative Literature Review," *Journal of Global Business Insights* 6, no. 1, (2021), <https://digitalcommons.usf.edu/globe/vol6/iss1/5/>.

motivation by Richard M. Ryan and Edward L. Deci which consists of intrinsic and extrinsic motivation<sup>48</sup> mixed with the theory of leader driving by Norman Fairclough,<sup>49</sup> John French and Bertrum, Stoner and Freeman<sup>50</sup> which consists of internal micro, external meso, and external macroscale drivers. *Second*, the implication theory by Silalahi<sup>51</sup> consists of theoretical implications, managerial, methodological, mathematical logic, ethics, culture, and globalization. *Third*, the Trimurti theory by I Wayan Watra<sup>52</sup> which in Sanskrit means a symbol of the unity of the three physical and psychic powers of God. *Fourth*, the theory of Kiai by UUP article 1 paragraph (9) that "Kiai is an educator who has the competence of Islamic religious knowledge who acts as a figure, role model, and/or caregiver for *pesantren*" and by Zamakhsyari Dhofier<sup>53</sup> that the Kiai is the first and main element of *pesantren* which includes the five constituent elements, namely Kiai, resident student, *pondok*/dormitory, mosque/*mushala*, and the study of the Yellow Book/ Islamic Studies. *Fifth*, the theory of Modern *Pesantren* by UUP Article 1 paragraph (1) and Article 5 paragraph (1) letter b that "Modern *Pesantren* is *pesantren* that organizes Islamic Studies with *Muallimin* Education Patterns."

### Trimurti's Intrinsic Motivation

Trimurti's intrinsic motivation in establishing PMDG can be found on two scales; *first*, the intrinsic motivation on the local microscale, namely: (a) the weakness of the immoral behavior of the people of Gontor Village, with evidence of the ongoing practice of *molimo* (*maling* or thief, *madon* or adultery, *madat* or sucking drag, *mabuk* or a drunk, and *main* or gambling) in this no-man's-land, so it is known by the abbreviation Gontor (*enggon kotor* or dirty place),

<sup>48</sup> Richard M. Ryan and Edward L. Deci, "Intrinsic and Extrinsic Motivations: Classic Definitions and New Directions," *Contemporary Educational Psychology* 25, no. 1, (2000): 54-67, <https://doi.org/10.1006/ceps.1999.1020>.

<sup>49</sup> Norman Fairclough, *Language and Power: Relasi Bahasan, Kekuasaan Dan Ideologi*, (Malang Jawa Timur Indonesia: Boyan Publishing, 2003), 28-29.

<sup>50</sup> Husaini Usman, *Manajemen: Teori, Praktek, Dan Riset Pendidikan*, (Jakarta Indonesia: Bumi Aksara, 2009), 162-163.

<sup>51</sup> Uber Silalahi, *Metode Penelitian Sosial*, (Bandung: Unpar Press, 2005), 43.

<sup>52</sup> I Wayan Watra, "Tri Murti Socio-Religious Ideology Unites Sects in Bali," *Dharmasmrti: Journal of Religion and Culture* 18, no. 2, (2018): 114-21, <https://doi.org/10.32795/ds.v9i2.153>.

<sup>53</sup> Zamakhsyari Dhofier, *Tradisi Pesantren*, (Jakarta Indonesia: LP3ES, 1982), 44.

rampant polytheism, people still have a Buddhist culture, heresy, young people are homosexual, young children are not cultured (primitive) like people living in the forest, teaching without Islamic rules and human intentions, the worship of converts deviates towards mysticism or occult Islam whose conditions are similar to those of the Tegalsari *Pondok* which prompted RM Sulaiman Jamal and his friends to establish the *Tarbiyatul Athfâl* Gontor madrasa in conjunction with the spirit of the People's School; and (b) ) the weakness of the vacuum and lack of human resources and infrastructure at the Old Gontor *Pondok* so that it almost died (disbanded).<sup>54</sup>

Those two weaknesses on the local microscale that Mr. Sahal mentioned in the statute of *Tarbiyah al-Athfâl* did not make Trimurti surrender and despair but motivated them to minimize it and avoid new threats through improving community behavior, cleaning up the dirty Gontor Village, and reviving Old Gontor *Pondok* in a better way. This motivation shows their noble character and road knowledge which later became PMDG's first and fourth motto. It is relevant to the sub theory of intrinsic motivation of leaders by Richard M. Ryan and Edward L. Deci, the internal micro drivers of leaders sub theory by Norman Fairclough et al that the actions of a great leader are motivated/driven by the surrounding social conditions, the theory of UUP article 1 paragraph (9) and Zamaksyari Dhofier that Kiai is the first and main element of *Pesantren* who acts as a caregiver for *Pesantren*.

On the other hand, two forces support Trimurti, namely: (a) Trimurti's self strength, with six evidence of power: (1) Idealism power, where Trimurti loves independence, peace, community unity, scientific integration, and modernity like Soekarno,<sup>55</sup> with lofty aspirations to educate the whole man who has the provision of mental-skills (mentally can live, mentally do not despair, and mentally want to work) and life skills in the cottage and madrasa system that is different from previous education;<sup>56</sup> (2) Legitimate power, where Trimurti has a traditional (*salafiyah*) and modern (*'ashriyah*) educational background, is experienced in student organizations and scouting as well as

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<sup>54</sup> K.H. Ahmad Sahal, *Statuta Tarbiyatul Athfal Pondok Gontor*, (Ponorogo Jawa Timur Indonesia, 1932).

<sup>55</sup> K.H. Muslich, "K.H. Imam Zarkasyi Yang Saya Kenal, Saya Kagumi Dan Saya Jadikan Guru," in K.H. *Imam Zarkasyi Di Mata Umat*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 666-79.

<sup>56</sup> Zarkaysi, *Perjuangan K.H. Imam Zarkasyi*, K.H. *Imam Zarkasyi: Dari Gontor Merintis Pesantren Modern*, 439-444.

government, and has a broad and strong network with prominent figures such as Soekarno, Ki Hajar Dewantara, K.H. Yusuf Hasyim, Mahmud Yunus, etc.,<sup>57</sup> (3) Reward power, where Trimurti work sincerely for Allah or lonely and selfless, busy to work (*sepi ing pamrih, rame ing gawe*), according to QS. Yasin [36]: 21 "Follow those who do not ask you for anything and they are the ones who are guided;" (4) Coercive power, where Mr. Sahal is more likely to be wise and gentle, Mr. Fananie is more likely to be social and diplomatic, and Mr. Zar is more likely to be hard, firm, disciplined, and uncompromising for principal matters, especially with *molimo* violations;<sup>58</sup> (5) Referent power, where Trimurti has a strong mental personality;<sup>59</sup> (6) Expertise power, where Mr. Sahal is more likely to be an expert in salaf *pesantren* education, Mr. Fananie is more likely to be an expert in socio-politics for Indonesian independence and concept of modern education based on *pesantren* that integrates three educational environments (home, school, community) whose main ideas are beyond his time as stated in his three books, assisted by Mr. Zar, namely *Pedoman Pendidikan Modern* (1934), *Pedoman Penangkis Crisis* (1935), and *Sendjata Penganjoer dan Pemimpin Islam* (1939),<sup>60</sup> and Mr. Zar is more likely to be a specialist in implementation of modern *pesantren* education and madrasah or classical systems as well as generalists,<sup>61</sup> professional teachers,<sup>62</sup> who update the curriculum and teaching methods with a 24-hour dormitory system under strict control which makes them more effective and superior to KMI Thawalib Padang Panjang which actually gone;<sup>63</sup> and (b) the strength of the moral and material support for Trimurti's family, with four evidences: (1) their position and social identity are descendants of respected ulama and aristocrats from the descendants

<sup>57</sup> *Ibid*, 586-591 .

<sup>58</sup> Suhaili Kalla, "'Keras Dalam Mendidik, Lemah Lembut Dalam Pergaulan Sehari-Hari,'" in K.H. Imam Zarkasyi: *Dari Gontor Merintis Pesantren Modern*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 769.

<sup>59</sup> K.H. Amal Fathullah Zarkasyi (one of the current PMDG leaders), "Interview", (2022).

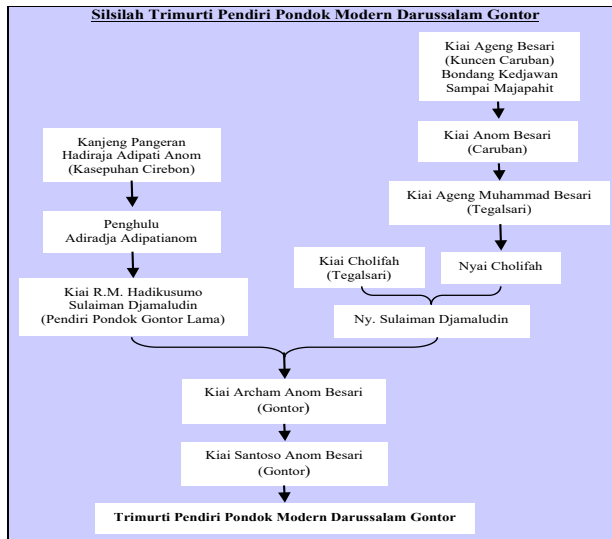
<sup>60</sup> K.H. Husnan Bey Fananie (the current PMDG Waqf Agency treasurer and grandson of Mr. Fananie), "Interview", (2022).

<sup>61</sup> Amal Fathullah Zarkasyi, "'Seorang Bapak Dan Pendidik Yang Demokratis,'" in K.H. Imam Zarkasyi: *Dari Gontor Merintis Pesantren Modern.*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 511.

<sup>62</sup> Sugijanto, "'Sebagai Bapak, Guru, Pelatih Jiwa, Dan Idola Kami,'" in K.H. Imam Zarkasyi *Di Mata Umat*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 784.

<sup>63</sup> Nurcohlis Madjid, "'K.H. Imam Zarkasyi: Peran Dan Ketokohnya,'" in K.H. Imam Zarkasyi *Di Mata Umat*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 970-71.

of Sunan Ampel, the Majapahit (Mangkunegaran) and Padjajaran Kingdom (Kasepuhan Cirebon);<sup>64</sup> (2) the will of parents, Kiai Santoso and Nyai Sudarmi, and the blessing of their uncle, Imam Anompuro, to continue the struggle of Old Gontor *Pondok* and Tegalsari *Pondok* which had been vacant for a long time;<sup>65</sup> (3) the agreement of seven brothers to manage the family inheritance represented by R. Rahmat Sukarto, as the eldest brother and head of Gontor Village, to finance Trimurti's studies and the establishment of New Gontor *Pondok*; and (4) the firmness, cohesiveness and unity of Trimurti's own ideas to form a personal ummah who is capable of bringing the Muslims-the Indonesian nation in particular and mankind in general towards physical and spiritual prosperity, the world and the hereafter.<sup>66</sup> The lineage of Trimurti is shown in the following picture.<sup>67</sup>



**Picture 1. The lineage of Trimurti the Founder of Gontor**

<sup>64</sup> Zarkaysi, *Perjuangan K.H. Imam Zarkaysi, K.H. Imam Zarkasyi: Dari Gontor Merintis Pesantren Modern*, 586-591.

<sup>65</sup> *Ibid*, 7-9.

<sup>66</sup> *Ibid*, 476-480.

<sup>67</sup> Shah Wa, "Telusuri Silsilah Trimurti, Gontor Menapaktilasi Sejarah Nenek Moyang Ke Keraton Kasepuhan Cirebon," Gontor News, 2016, <https://www.gontor.ac.id/galeri/telusuri-silsilah-trimurti-gontor-menapaktilasi-sejarah-nenek-moyang-ke-keraton-kasepuhan-cirebon>.

Those two strengths motivated Trimurti to deploy it to minimize two weaknesses on the local microscale to anticipate threats in establishing New Gontor *Pondok*. This motivation shows their road knowledge and independent mind which later became PMDG's third and fourth motto. It is relevant to the theory of UUP article 1 paragraph (9) that Kiai is an educator who has the competence of Islamic religious knowledge and the SWOT Analysis by Albert Humphrey, namely the W-O strategy, which is to minimize weaknesses to seize opportunities.

*Second*, the intrinsic motivation on the regional microscale, namely: (a) the weakness of the ups and downs of various East Java *Pesantren* with evidence of huts that were once famous and developed and then retreated and even died after the Kiai died;<sup>68</sup> and (b) the weakness of the disleadership of Kiai, especially the weak cadre and mismanagement of *pesantren*, especially mono-management with evidence of Tegalsari *Pondok* which was victorious around the 18th century and then subsided around the 19th century, Old Gontor *Pondok* was also victorious around 168 years (1750-1918) in the era of Arkham Anom Besar (son of Sulaiman Djamal) and even died in the era of Santoso Anom Besari, due to the leadership and management who were not as smart as his father, Kiai Arkham Anom Besari.<sup>69</sup> On the other hand, there is a strong determination of Islamic leaders to raise the dignity of the nation through the formation of cadres of leaders who are educated in quality educational institutions (good leadership and management).

Those two weaknesses on the regional microscale motivated Trimurti to find new and better leadership and management model for the establishment of a New Gontor *Pondok* so that it could survive and be sustainable, not easily subsided, and even died as experienced by various East Java *Pesantren* including their ancestral *Pesantren*. This motivation shows their road knowledge and independent mind which later became PMDG's third and fourth motto and simplicity, self-reliance, and freedom which later became PMDG's second, third, and fifth Pancasila. It is relevant to the sub theory of intrinsic motivation of leaders by Richard M. Ryan and Edward L. Deci and the internal micro drivers of leaders sub theory by Norman Fairclough et al that the analysis and meaning of a great leader span the surrounding social

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<sup>68</sup> Zarkaysi, *Perjuangan K.H. Imam Zarkaysi, K.H. Imam Zarkasyi: Dari Gontor Merintis Pesantren Modern*, 439 .

<sup>69</sup> *Ibid*, 42-50 .



conditions, and the SWOT Analysis by Albert Humphrey, namely the W-T strategy, which is to minimize weaknesses to anticipate threats.

### Trimurti's Extrinsic Motivation

Trimurti's extrinsic motivation in establishing PMDG can be found on two scales; *first*, the extrinsic motivation on the national mesoscale, namely: (a) the existence of a national threat in the form of colonialism which demeans and divides the unity of the Indonesian nation; (b) there is a disparity in the quality of Indonesian educational institutions, with evidence of the rapid progress of Western schools in Indonesia under the auspices of Christian Zending<sup>70</sup> compared to Islamic educational institutions including *pesantren*, because the teachers are more familiar with the material and methods so that it runs effectively and efficiently; (c) the existence of a scientific dichotomy, with evidence that Dutch schools are more concerned with general subjects and *pesantren* are more concerned with religious subjects which are supported by government policies that have not included religious lessons in government schools;<sup>71</sup> (d) the disorientation of Dutch schools in Indonesia which was oriented towards producing civil servants or prospective imperialist workers, not preparing cadres of leaders of the people/nations who were independent and had an entrepreneurial mentality;<sup>72</sup> (e) the existence of orientalist propaganda, Christiaan Snouck Hurgronje, which divides Moslems and judges *pesantren* from their static outward appearance; and (f) the widespread establishment of Indonesian educational institutions by political parties that instill and raise fanaticism of political parties and their groups so as to threaten the unity and integrity of the Indonesian people and nation.<sup>73</sup>

Those five threats on the national mesoscale motivated Trimurti to anticipate by W-O strategy on the local microscale and the W-T strategy on the regional microscale as described previously in establishing New Gontor *Pondok* which has the values/spirit of freedom,

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<sup>70</sup> Fahrudin Fahrudin, "The Existence of *Pesantren* in The Dutch East Indies Government Pressure," *Scholar: Journal of Education and Society* 18, no. 2, (2020): 351-65, <https://doi.org/10.21154/cendekia.v18i2.1854>.

<sup>71</sup> Zarkaysi, *Perjuangan K.H. Imam Zarkaysi, K.H. Imam Zarkaysi: Dari Gontor Merintis Pesantren Modern*, 440-460.

<sup>72</sup> *Pondok Modern Gontor, Diktat Pekan Perkenalan Pondok Modern Gontor*, (Ponorogo Jawa Timur Indonesia: Pondok Modern Gontor, 1939), 11-14.

<sup>73</sup> Zarkaysi, *Perjuangan K.H. Imam Zarkaysi, K.H. Imam Zarkaysi: Dari Gontor Merintis Pesantren Modern*, 426-427.

independent, integrative, truthful orientation, unity, and neutrality. This motivation shows their road knowledge and independent mind which later became PMDG's third and fourth motto and self-reliance and freedom which later became PMDG's third, and fifth Pancasila, society, simple life, no party, and worship seeking knowledge which later became PMDG's orientations. It is relevant to the sub theory of extrinsic motivation of leaders by Richard M. Ryan and Edward L. Deci, the external mesoscale drive of leaders sub theory by Norman Fairclough et al that the analysis and meaning of a great leader span social conditions on an external mesoscale, and the SWOT analysis by Albert Humphrey, namely S-T strategy, which is to exert strength to anticipate threats.

On the other hand, there are several opportunities, namely: (a) the strong determination of the nation to unite and be independent of 1926, 1927 to 1928 when the Youth Pledge pledged that combated provincialism and ethnicity; (b) the need for a unifying ummah and intellectual scholars who can master Arabic and English as well as a reaction to the concerns of the 1926 Muslim Congress in Surabaya which did not find one Indonesian who mastered Arabic and English at the same time to be sent to attend the international congress in Mecca or Egypt, which was finally chosen by two people, namely H.OS. Cokroaminoto who is fluent in English and K.H. Mas Mansyur who is fluent in Arabic;<sup>74</sup> and (c) Trimurti's strong social relations with the national movement and education figures, such as Soekarno, HOS. Cokroamnoto, M. Natsir, Buya Hamka, Ki Hajar Dewantara, K.H. Yusuf Hasyim, K.H. Wahid Hasyim, K.H. Muttaqin, K.H. Mas Mansyur etc.<sup>75</sup> Trimurti's close friendship with Soekarno, among others, was before Indonesian independence (the 1930s) when he was exiled by the Dutch and Japanese to Bengkulu, Mr. Fananie helped him e.g. taught him Islam (became his Islamic teacher), became an intermediary and witness to his marriage to Fatmawati bint Hasan Din and facilitated his hiding at Haji Muhammad Aqil's house in Empat Ulu Palembang (Mr. Fananie's adoptive parents). After Indonesian independence, Mr. Fananie assisted him in the first cabinet of the Government of the Republic of Indonesia e.g. accompanied him during a visit to PMDG

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<sup>74</sup> *Ibid*, 442 & 447.

<sup>75</sup> Gontortv, "Ceramah - Pengajian - Tausiyah K.H. Abdullah Syukri Zarkasyi Tentang Syanggit - Telaga Hati", (Indonesia, 2011), <https://www.youtube.com/watch?v=HW5i9PPLDWI>.

(1947s) and provided financial assistance for the construction of Indonesia I, II, and III buildings,<sup>76</sup> as Head of Social Inspection for West Java and South Sumatra (1953) and Head of the Cabinet of Ministers of Social Affairs (1959).<sup>77</sup>

Those three opportunities on the national mesoscale motivated Trimurti to seize it by using two strengths as described previously in establishing New Gontor *Pondok* which has the values/spirit of independence, unity, brotherhood, and community. This motivation shows their road knowledge and independent mind which later became PMDG's third and fourth motto, Islamic brotherhood and freedom which later became PMDG's fourth and fifth Pancasila, and society which later became PMDG's first Orientation. It is relevant to the sub theory of extrinsic motivation of leaders by Richard M. Ryan and Edward L. Deci, the external mesoscale drive of leaders sub theory by Norman Fairclough et al that the analysis and meaning of a great leader span social conditions on an external mesoscale, and the SWOT Analysis by Albert Humphrey, namely S-O strategy, which is to take advantage of strengths to seize opportunities.

*Second*, the extrinsic motivation on the global macroscale, namely the world threat in the form of a gap in Western progress and Eastern decline due to the separation of culture and ideology of Western rationalism and Eastern idealism, propagated by Rudyard Kipling who said, "East is east and west is west, but never the twin shall match." On the other hand, two opportunities strengthen and inspire, namely: (a) the idea of cultural universalism that unites the culture and ideology of Western rationalism and Eastern idealism pioneered by the founder of Shantiniketan, Rabindranath Tagore, who said "True universalism is not the breaking down the walls of one's house, but the offering of hospitality to ones' guests and Neighbors;" and (b) the excellence of four international exemplary educational institutions in Asia-Africa in the 1920s, namely the power of waqf and Islam mission of al-Azhar University Egypt, the wealth and generosity of *Pondok* Syanggit North Africa, modernization and revival of Islam Aligarh Moslem University India, and the peace of *Pondok* Santiniketan India which combines Eastern culture/idealism and Western rationalism, national personality and world humanity personality, the old-fashioned and modern.<sup>78</sup>

<sup>76</sup> Fananie), "Interview."

<sup>77</sup> Fananie Center, "Seputar KH.R.Z. Fananie," Fananie Center, n.d., <https://fananiecenter.org/tentang-kami/seputar-kh-r-z-fananie/>.

<sup>78</sup> Zarkaysi, *Perjuangan K.H. Imam Zarkaysi, K.H. Imam Zarkaysi: Dari Gontor Merintis*

That one threat on the global macroscale motivated Trimurti to anticipate it by mobilizing their two strengths as described previously in establishing New Gontor *Pondok* which can combine the culture and ideology of Western rationalism and Eastern idealism. They also used those two strengths to seize two opportunities on the global macroscale, namely agreeing on the idea of cultural universalism by Rabindranath Tagore and synthesizing the excellence of four international exemplary educational institutions which later became PMDG Synthesis where the values are in line with the values of PMDG's Pancajiwa and motto. This motivation shows their road knowledge and independent mind which later became PMDG's third and fourth motto where they are thinking and acting both locally and globally. It is relevant to the sub theory of extrinsic motivation of leaders by Richard M. Ryan and Edward L. Deci, the external macroscale drive of leaders sub theory by Norman Fairclough et al that the analysis and meaning of a great leader span social conditions on an external macroscale, and the SWOT Analysis by Albert Humphrey, namely S-T and S-O strategies.

Only paying attention to how broad, comprehensive, and deep the intrinsic and extrinsic motivation of Trimurti Founders of Gontor, moreover their later actions on a local-regional, national, and international scales which turned out to be relevant to the theory and analysis of experts in the field of modern management and leadership, *pesantren* and UUP, it can be said that they are not ordinary leaders, but the great leaders. The proof, in July 1990 and October 1990, The International Biographical Center of Cambridge, England, was awarded the Certificate of World Leadership to Mr. Zar for his leadership and achievements in the field of education.<sup>79</sup> They don't just make theories but strive to make them happen by being willing to sacrifice their wealth, energy, thoughts, and even lives, as their philosophy "*Bondo bahu pikir, lek perlu sak nyawane pisan*"<sup>80</sup> which they have practiced in PMDG as

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*Pesantren Modern*, 476-480.

<sup>79</sup> Muhammad Al Mighwar, "Kepemimpinan Kiai Dalam Pengelolaan *Pondok Pesantren Modern* (Studi Historis Kepemimpinan K.H. Imam Zarkasyi Di *Pondok Modern Darussalam Gontor*)", (Universitas Islam Nusantara (UNINUS) Bandung, 2021), 11. but some *Pesantren* still have not systematically regenerated and are hesitant to strengthen leadership and management as required by Law 18/2019 concerning *Pesantren*. For this reason, another approach that is easier to understand is needed, namely lessons learned from *Pesantren* that are indicated to be successful, such as the Modern Islamic Boarding School Darussalam Gontor (PMDG)

<sup>80</sup> Adib Susilo, Nurdianawati Irwani Abdullah, and Nor Azizan Che Embi, "The Concept of Gontor's Literacy on Waqf as A Model to Achieve Waqf Inclusion and Increase

a reflection of themselves. Referring to Nicholas Murray Butler (the President of Columbia University in New York),<sup>81</sup> Trimurti Founders of Gontor include the first class of humans namely “The few who make things happen,” not the second class namely “the many more who watch things happen,” and not the third class namely “the overwhelming majority who have no notion of what happens.”

### The Implications for PMDG

The intrinsic and extrinsic motivation of Trimurti raises two positive implications for PMDG which in turn determines its type, survivability, sustainability, and quality.

*First*, the selective protective implications of three good *pesantren* systems, namely: (a) selective protection of the function of *pesantren* as a place to galvanize the seeds of community leaders, meaning as Islamic religious education institutions with a dormitory or boarding system where the Kiai is the central figure, the mosque as a center of activity that animates it, and teaching Islam under the guidance of a Kiai which is followed and imitated by his students (*santri*) as his main activity;<sup>82</sup> (b) selective protection of the five elements of *pesantren*, namely Kiai, students, mosques, huts or dormitories, and Islamic religious education are the most important elements in *pesantren*, because if an institution such as a boarding school lacks one of them it is not called a *pesantren*;<sup>83</sup> and (c) selective protection of the contents of *pesantren*, that the essence of *pesantren* lies in the content and soul, not in the skin, the main content is mental education and character, because in *pesantren* education there is a strong soul, which greatly determines the philosophy of life of the students. The names *pondok*, *pesantren*, or *pondok pesantren* are no different because they refer to the same meaning, where *pondok* means

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Cash Waqf Participation,” *The 9th International Islamic Economic System Conference (I-IECONS) 2021* 12/VIII, (2021): 395, [https://oarep.usim.edu.my/jspui/bitstream/123456789/13614/1/The Concept of Gontor\\_s Literacy on Waqf as A Model to Achieve Waqf Inclusion and Increase Cash Waqf Participation.pdf](https://oarep.usim.edu.my/jspui/bitstream/123456789/13614/1/The%20Concept%20of%20Gontor_s%20Literacy%20on%20Waqf%20as%20A%20Model%20to%20Achieve%20Waqf%20Inclusion%20and%20Increase%20Cash%20Waqf%20Participation.pdf).

<sup>81</sup> Nicholas Murray Butler, “There Are Three Types of People: Those Who Make Things Happen, Those Who Watch Things Happen, and Those Who Wonder What Happened,” WordPress, 2018, <https://quoteinvestigator.com/2018/07/05/make-happen/>.

<sup>82</sup> Noor Syahid et al, “Implementation Of An Integrated Curriculum In Islamic Religious Education At SMAIT Abu Bakar Boarding School Kulon Progo Academic Year 2021/2022,” *Educan: Jurnal Pendidikan Islam* 6, no. 1, (2022): 92, <https://ejournal.unida.gontor.ac.id/index.php/educan/article/view/7174>.

<sup>83</sup> Zarkaysi, *Perjuangan K.H. Imam Zarkaysi, K.H. Imam Zarkasyi: Dari Gontor Merintis Pesantren Modern*, 1.

a temporary boarding place, *pesantren* means a place for students, while *santri* means students who study Islam,<sup>84</sup> and *pesantren* is not the same as a Hindu *hermitage*, because the people who study or teach in the hermitage are only certain castes, namely Brahmins and Kshatriyas, while in *pesantren* everyone is not discriminated against, all students can learn easily.<sup>85</sup> Trimurti summarizes the content and spirit of *pesantren* in five core values, namely Pancasila, motto, orientation, synthesis, and philosophy which are the main foundations of PMDG education until now.<sup>86</sup> In the *pesantren* system, cadre education for community leaders who have these five core values can be carried out effectively and efficiently for 24 hours.

*Second*, the projective implications of four modern systems, namely: (a) modernization of institutions, management and organizations, from paternalistic or monopoly owned by Kiai to waqf owned by institutions since the waqf (pledged orally in 1951 and in writing in 1958)<sup>87</sup> and from single leadership to triad collective leadership; (b) modernization of the system, from *pondok* only to the integration of *pondok* and madrasah; (c) modernization of curriculum, from religion alone to the integration of religious knowledge and general science in a balanced way with a ratio of 100%: 100%; (d) modernization of methods, from *sorogan*, *bandongan*, and *wetonan* to the classical guided organized in the form of a class delivery in the term set; and (e) modernization of educational substance, from partial academic to comprehensive, such as hard skills education in the form of sports, arts, skills, entrepreneurship, science and technology, and soft skills education in the form of leadership practices in student and student organizations (ready to lead and be led),<sup>88</sup> opening special classes for

<sup>84</sup> *Ibid*, 55-58.

<sup>85</sup> Alhamuddin, "Modern Islam Ala Trimurti Modern Pondok Darussalam Gontor," *At-Ta'dib* 3, no. 2, (2005): 203–231. 1. Pancasila (sincerity, simplicity, self-reliance, islamic brotherhood, freedom); 2. Motto (noble character, sound body, road knowledge, independent mind); 3. Orientation (society, simple life, no party, worship seeking knowledge); 4. Synthesis (Al Azhar, Syanggit, Aligarh, Shantiniketan); 5. Philosophy (institutional philosophy, education, and learning).

<sup>86</sup> Muhammad Al Mighwar et al, "The Leadership OF K.H. Imam Zarkasyi In Managing Of Boarding School Darussalam Gontor," *IJO-International Journal of Educational Research* 4, no. 03, (2021), 21, <https://www.ijournals.com/index.php/er/article/view/450/212>.

<sup>87</sup> Eko Nur Cahyo and Ahmad Muqorobin, "Strategi Pengembangan Wakaf Berkelanjutan Dalam Sektor Pertanian: Studi Kasus Di Yayasan Pemeliharaan Dan Perluasan Wakaf Pondok Modern (YPPWPM) Gontor Ponorogo," *Falah: Jurnal Ekonomi Syariah* 4, no. 2, (2019): 149, <https://ejournal.umm.ac.id/index.php/JES/article/view/10086/7028>.

<sup>88</sup> Khalid Ramdhani, "Penerapan Nilai-Nilai Pendidikan Kepemimpinan Di Pondok



junior high school graduates and above, alumni *pesantren* classes, repeat classes for students who did not advance to grades, and overseas classes to meet the needs of local, national, and global communities (for example, in 1972 there was already a student from Australia, Muhammad Roos Stacey).<sup>89</sup> Mr. Zar's first son, K.H. Abdullah Syukri Zarkasyi (Mr. Syukri) stated that Trimurti did the four modernizations inspired by the four international exemplary educational institutions as the latest methods that are considered effective and efficient, not the modernization of religious teachings, such as *aqidah*, *sharia*, or ways of worship.<sup>90</sup> Instead, the *sharia* of religious teachings (i.e. *wasathiyah al-Islâm* or moderation of Islam) is used as a framework and guidance for PMDG modernization, such as using Arabic and English, general science and religious learning in a balanced and proportionate manner.<sup>91</sup> They adopted, adapted, and reconstructed in line with the traditions of Islamic education and Indonesian national education that have become their most valuable legacy, both in symbolic aspects (i.e. the nominalization of the physical and non-physical infrastructure of Gontor) and substantial aspects (i.e. the modernization of the learning system and institutional management, language skills, and the holistic education paradigm design).<sup>92</sup>

The two implications for the PMDG have covered eight types of implications in Silalahi theory. The uniqueness is that the two implications for PMDG reflect the two peculiarities of the *pesantren*'s local traditions or civilization (*tsaqâfah*), where the selective protective implications of the three *pesantren* systems are a manifestation of the rules of the *pesantren* "*al-muḥâfadzah 'ala al-qadîm al-shâleh*" or preserving good old *tsaqâfah*, and the projective implications of the four modern systems are manifestations of the rules of the *pesantren* "*al-akhdzu bi al-jadîd al-ashlah*" or the adoption and adaptation of new and better *tsaqâfah*.

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Modern Darussalam Gontor Ponorogo," *Jurnal Pendidikan Islam Rabbani* 1, no. 2, (2017): 205, <https://journal.unsika.ac.id/index.php/rabbani/article/view/1027>.

<sup>89</sup> Umar Bukhory, "K.H. Imam Zarkasyi and the New Genre of *Pesantren* (Reflection of a Grandson of Students)," *Journal of Islamic Studies* 1, no. 2, (2016): 259–72.

<sup>90</sup> K.H. Abdullah Syukri Zarkasyi, *Gontor Dan Pembaharuan Pendidikan Pesantren*, (Jakarta Indonesia: RjaGrapindo, 2005), 116 & 197.

<sup>91</sup> Rahmat Yasin, "Implementation of Wasathiyatul Islam in the Curriculum of Modern Islamic Boarding School Darussalam Gontor ( Study of K . H . Imam Zarkasyi's Thought)," *Jurnal At-Ta'dib* 14, no. 2, (2019): 91.

<sup>92</sup> Kurniawan Dwi Saputra dan Krismono, "The Reconstruction of Aligarh and Santiniketan Educational Philosophy" 17, no. 2, (n.d.): 253 & 274.



Based on those two motivations and two implications, Trimurti founded New Gontor *Pondok* with the new name "*Pondok Darussalam Gontor*" (PDG) on September 20, 1926/12 Rabi'ul Awwal 1345 as the starting point of its awakening.<sup>93</sup> The PDG is a continuation of the Old Gontor *Pondok* and Tegalsari *Pondok* belongs to their ancestor. When the establishment of PDG, the age of Trimurti is still young; Mr. Sahal (1901-1977) was 25 years old, Mr. Fananie (1905-1967) was 21 years old, and Mr. Zar (1910-1985) was 15 years old. Initially, The PDG organized *Tarbiyatul Athfal* (TA) for the primary or kindergarten level. In 1932 held *Sullamul Muta'allimin* (SM) for secondary education, then on December 19, held KMI for secondary education which integrated *Tarbiyatul Athfal* and *Sullamul Muta'allimin* and was the final form of modernization of education. The PDG, and that's when a new name emerged, namely "*Pondok Modern Darussalam Gontor*" (PMDG).<sup>94</sup> Then higher education of PMDG was established with several status upgrades; in 1963 it was Perguruan Tinggi Darussalam (PTD), in 1996 it was Institut Pendidikan Darussalam (IPD), in 1999 it was Institute Studi Islam Darussalam (ISID), and in 2014 until now it was Universitas Darussalam (UNIDA).<sup>95</sup> UNIDA is the ideal of Trimurti since the establishment of PMDG as stated in the articles of Association and Household Budget for PMDG Waqf Agency article 5 letter B number 3 as an implementation of the mandate of the PMDG Waqf Submission Charter in 1958 number 4 letter b which reads "maintaining and perfecting so that *Pondok Modern* becomes a quality and meaningful Islamic University." At the inauguration of the PTD opening, 17 November 1963, Mr. Zar<sup>96</sup> stated that the ideal UNIDA should be a real university, consisting of various faculties and covering all kinds of branches of knowledge; not limited to spiritual, religious, and social sciences, but also medicine, agriculture, warfare, and other exact and technical sciences. UNIDA must be a combination of four universities abroad that become PMDG Synthesis.

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<sup>93</sup> Fananie), "Interview."

<sup>94</sup> Panitia Penulisan Riwayat Hidup dan Perjuangan K.H. Imam Zarkasyi, *Perjuangan K.H. Imam Zarkasyi: Dari Gontor Merintis Pesantren Modern*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 40-49.

<sup>95</sup> Amal Fathullah Zarkasyi, "Tentang," UNIDA Gontor, 2014, <https://unida.gontor.ac.id/tentang/>.

<sup>96</sup> K.H. Imam Zarkasyi, "'Perkenalan Pertama Dengan Perguruan Tinggi Darussalam,'" in *K.H. Imam Zarkasyi: Dari Gontor Merintis Pesantren Modern*, (Ponorogo Jawa Timur Indonesia: Gontor Press, 1996), 475-78.

Just paying attention to the four PMDG words, one will be seen the integrality of Trimurti motivation and its implications as well as its alignment with the UUP. *First*, the word “*Pondok*” or “*pesantren*”, Trimurti defined it as “an Islamic educational institution where the Kiai is the central figure, the dormitory is the environment, and the mosque is the central point that animates it. Without these elements, it is not called a *pesantren*.”<sup>97</sup> This is in line with the five elements of *pesantren* in the UUP Article 5 paragraph (2) and the theory of *pesantren* by Zamaksyari Dhofier. *Second*, the word “*Modern*”, Trimurti defined as “an up-to-date method, and by today’s times, which is productive and easy to produce, unlike people walking on foot. It’s like people making chairs. People used to make chairs one by one, but now they use machines so they can produce quickly,”<sup>98</sup> which in Mr. Syukri’s terms is called “four-field modernization.” This is in line with the criteria for *Modern pesantren* in article 5 paragraph (1) letter b. *Third*, the word “*Darussalam*”, Trimurti defined it means *Santiniketan*, Tagore’s college, which means a peaceful village or a safe village which refers to the word of God in the QS. Yunus [10]: 25, “And God called to the village of peace” for carrying out His word in the QS. al-Hujurat[49]: 10, “Indeed the believers are brothers” to reach world peace as wide as possible as His word in the Quran, Surah Al-Hujurat, verse 13, “And we made you into nations and tribes so that you may know one another.”<sup>99</sup> This is in line with the teachings of *Islâm rahmataan li al-âlamîn* and the noble values of the Indonesian nation within the framework of the Unitary State of the Republic of Indonesia in the UPP article 1 paragraph (1).

*Fourth*, the word “*Gontor*”, Trimurti interpreted as a “*nggon kotor*” or dirty place, besides as the name of the village in Ponorogo Regency, East Java, which they are “*magic*” or transform into a clean place in a civilized and dignified place.<sup>100</sup> This is in line with UUP article 1 paragraph (1) and Article 33 paragraph (1) where Kiai in his function as an educator plays a role in maintaining the *pesantren*

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<sup>97</sup> Masqon, “Dynamic of *Pondok Pesantren* As Indegenous Islamic Education Centre in Indonesia,” 1.

<sup>98</sup> Pimpinan *Pondok Modern Gontor*, “Sekilas Tentang Pendidikan Di *Pondok Modern Gontor*,” in K.H. Imam Zarkasyi: *Dari Gontor Merintis Pesantren Modern*, I, (Ponorogo: Gontor Press, 1996), 450–51.

<sup>99</sup> YPPWPM, *Sejarah Pondok Modern Gontor III*, (Ponorogo Jawa Timur Indonesia: YPPWPM, n.d.).

<sup>100</sup> YPPWPM, *Sejarah Pondok Modern Gontor I*, (Ponorogo Jawa Timur Indonesia: YPPWPM, n.d.), 104.

culture and uniqueness as noble values of the Indonesian nation, whereas Trimurti still respects and maintains the word "Gontor" as their place of domicile which has become a civilized place. Likewise, the basis of Pancasila in the articles of Association and Household Budget for PMDG Waqf Agency, article 3, and its five principles as the main spirit that animates it by the requirements for the establishment and operation of *pesantren* in the UUP, especially article 6 paragraph (2) letter b, namely Islamic Values *rahmatan li al-âlamîn* and based on Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. The compatibility of the four words of PMDG with the UUP also proves the large contribution of the main ideas of PMDG as a partner of the Government in its preparation through MP3A, FKPP, and FKPM. The General Chairman of FKPM, K.H. Amal Fathullah Zarkasyi,<sup>101</sup> explained how strategic and important the UUP is for the future of *pesantren* education in Indonesia, it is like a boarding school house (either *salafiyah* or *ashriyah*) and all who are in it are obliged to maintain, build and equip the contents of the house together.

The four PMDG words are also a symbol of Trimurti themselves, both physically and psychologically. Physically, Trimurti leads PMDG, and the collective leadership of these three people becomes the tradition of PMDG until now in culture and structure balance.<sup>102</sup> Psychologically, PMDG reflects the three characteristics of Trimurti, namely: (a) "*Pondok Modern*" reflects the unity of ideals and ideas of Trimurti, namely a combination of the traditional and modern system, Western rationalism and Eastern idealism, national personality and world humanitarian personality;<sup>103</sup> (b) PMDG reflects the three founding Kiai souls into one, namely "*Pondok Modern*" is identical with the soul of Mr. Fananie, "*Darussalam*" is identical with the soul of Mr. Zar, and "*Gontor*" is identical with the soul of Mr. Sahal;<sup>104</sup> (c) The uniqueness is that Trimurti uses the term "*Trimurti*" only as a symbol and makes it easier to mention and respect the teachings of their ancestors, not as a servant to Trimurti in the sense of the unity

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<sup>101</sup> Admin, "FKPM Kawal Peraturan Pelaksana UU *Pesantren*," Forum Komunikasi *Pesantren* Muadalah (FKPM), 2020, <https://www.pesantrenmuadalah.id/berita/fkpm-kawal-peraturan-pelaksana-uu-pesantren/>.

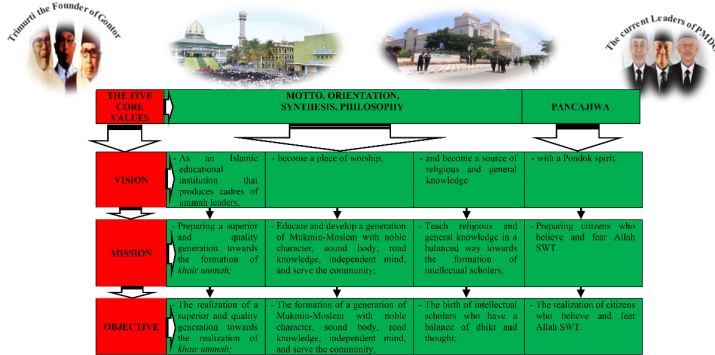
<sup>102</sup> Muttaqien, "Kultur Dan Struktur: A Lesson From Gontor."

<sup>103</sup> Nurhadi Ihsan et al, *Profile Pondok Modern Gontor*, (Ponorogo Jawa Timur Indonesia: *Pondok Modern Gontor*, 2006), 23-24.

<sup>104</sup> YPPWPM, *Sejarah Pondok Modern Gontor III*, 505 .

of the three Gods Brahma, Vishnu, and Shiva in Hinduism because Trimurti still believes in Allah The Almighty.

The three current PMDG leaders (K.H. Hasan Abdullah Sahal, K.H. Amal Fathulah Zarkasyi, and K.H. Akrim Mariyat) are always consistent and focused on maintaining and realizing Trimurti’s motivation and its implications. It is can be seen from two recent facts, first, on 28 April 2022, K.H. Hasan Abdullah Sahal with two other current leaders<sup>105</sup> stated “With this, we PMDG Leaders reaffirm that PMDG is an educational institution that stands above and for all groups; not affiliated with any social organization or political organization. This principle is a mandate from the wakif that cannot be distorted. All parties who wish to change this principle are desperate to influence the PMDG extended family in any way. Deviation from this declaration is a betrayal of the mandate of the waqif.” Second, the current PMDG leaders always stick to the PMDG vision, mission, and objective formulated by the PMDG second generation leaders which describe ‘what to be, what to do, and what is produced’ by Trimurti in the five core values,<sup>106</sup> where the relationship can be charted as below.



**Picture 2. The relationship between the five core values of Trimurti with the current Vision, Mission, and Objective of PMDG**

<sup>105</sup> Gontortv, “Gontor Berdiri Di Atas Dan Untuk Semua Golongan”, (Indonesia, 2022), [https://www.youtube.com/watch?v=z\\_YKJvIGDu4&feature=youtu.be](https://www.youtube.com/watch?v=z_YKJvIGDu4&feature=youtu.be).

<sup>106</sup> Muhammad Al Mighwar, “Kepemimpinan Kiai Dalam Pengelolaan Pondok Pesantren Modern, (Studi Historis Kepemimpinan K.H. Imam Zarkasyi Di Pondok Modern Darussalam Gontor),” 179 & 240.but some Pesantren still have not systematically regenerated and are hesitant to strengthen leadership and management as required by Law 18/2019 concerning Pesantren. For this reason, another approach that is easier to understand is needed, namely lessons learned from Pesantren that are indicated to be successful, such as the Modern Islamic Boarding School Darussalam Gontor (PMDG

Referring to the vision concept by Juliansyah,<sup>107</sup> the formulation of the PMDG Vision has fulfilled two elements of vision, namely 'general institutional goals' (i.e. development of good citizens) and 'specific institutional goals' (i.e. development of aspects of knowledge, skills, attitudes, and values). However, the first field modernization of Trimurti namely "institution, management and organization" implied in the PMDG vision (i.e. "As an Islamic educational institution...", "...to become a place of worship...", "to become a source...") has not been mentioned in its mission and objectives. Although contextually this field has been practiced well, it might be good to mention it in the PMDG mission (e.g. "Organizing professional and accountable governance") and in its objectives (e.g. "Professional and accountable governance") so that the projective implications of four modern systems of Trimurti can be realized textually and contextually.

## The Conclusion

The presence of a *pesantren* now and in the future is the result of the implications of the type and scale of the initial motivation of the founding Kiai which also shows the breadth of knowledge, social sensitivity, and sharpness of analysis of the social reality around them. The type and scale of Trimurti's motivation along with its positive implications have made PMDG a success which was continued by its successor leaders, with evidence that it still survives, is sustainable and has quality with international and national recognition. In this context, the presence of PMDG has fulfilled the expectations of the Government in its various laws and provided great benefits to local-regional, national, and global communities.

Therefore, two things are recommended. *First*, Trimurti's motivation should be used as the lesson learned for another *pesantren* Kiai who is still ambiguous and lack motivation. *Second*, it is time for Trimurti to be awarded the title of National Hero as has been awarded to other Kiai who live in contemporaries and struggles, such as Ki Hajar Dewantara, K.H. Ahmad Dahlan, K.H. Hasyim Asy'ari, and K.H. Idham Chalid (their first santri as well as the first Chairman of the PMDG Waqf Board) that with their uniqueness have similarities in concepts and practices in struggling and filling Indonesian independence e.g.

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<sup>107</sup> Juliansyah, "Kritik Filosofis Atas Tujuan, Visi, Dan Misi: Mempertanyakan Mutu Pendidikan Nasional," 2017, 67.

through efforts to educate nationalist and internationalist religious nation/people based on Islamic and national values/characters. Awarding the title of National Hero to Trimurti in the momentum of a century of Gontor (1926-2026) is very appropriate, important, and urgent as a form of personal appreciation for their struggle, dedication, and extraordinary work to the nation and state and the world, and as a role model that inspires future generations. Juridically, the conferment of the title of National Hero to Trimurti has fulfilled the general requirements and special requirements regulated in article 25 and article 26 of Law 20/2009 concerning Titles, Merits, and Honors. Although this title is not Trimurti's goal and was never proposed by their family because of their sincerity, it would be wise and prudent if the community, especially PMDG alumni, and the Government (Region, Province, and Center) took the proactive initiative to award it, as concrete evidence of the nation's characteristics as exemplified by the first President of the Republic of Indonesia, Soekarno, "A great nation is a nation that respects its heroes," and "We should never forget history."[]

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