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**ORGANIZATIONAL CULTURE OF ISLAMIC PUBLIC
 EDUCATION MANAGEMENT A DISCURTIVE**

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Abstract. The presence of pesantren since XX century has significantly contributed to the development of institutional Islamic education. Even pesantren education is believed to be the oldest Islamic education in Indonesia, because the role of pesantren as educational institution (*al-haiah al ta'lim wa al-tarbiyah*), service and guidance of society (*al-haiah al ta'awuny wa al takafuly wal al ittijaahi*) and the struggle for society (*al-haiah al-jihaadi li'izzi al-islam wal muslimin*). This view is sociologically, can give birth to the value system of local wisdom as a subculture of pesantren education. Therefore, the internalization of the aforementioned values becomes social capital for pesantren in moving the individual social behavior and into belief and core values to give birth to the effectiveness and productivity of work in Islamic education organizations and (*noble industry*). The social value system referred to, becomes a source of inspiration that is capable of inspiring all individual social actions, coordinating and controlling a group of people in a sorganization. Departing from the conceptual framework referred to, the basis of the foundation of the birth of Islamic education management organization culture by developing the values of local wisdom or tradition in boarding school.

Keywords: Organizational culture, Islamic boarding school, education management.

A. INTRODUCTION

Sociologically, the presence of pesantren since the beginning of the XX century is a unique sociol phenomenon and to be studied (Efendi, 2005). Because pesantren as the oldest Islamic education in Indonesia, has a system of values (*believe system*) and subculture in pesantren institutional. Internalization of these values becomes one of the main attraction for the society. Therefore, the dynamics of pesantren education has significantly improved according to the demands of the society (*himmah al-mujtama*) today, so that the existence of pesantren plays its role dynamically, even the existence of pesantren pondok still survive (Hasdzik, 1995). This condition, can not be separated from the management system built by the founders of pesantren based on the value system is believed, as the foundation of Islamic education management. Thus the importance of the social value system, so that can be transformed in building the Islamic educational organization culture, portrait of pesantren management in various aspects much built through social values as a subculture of pesantren. Because value in essence, serves as a measure, a standard, a motivation to influence the social behavior of individuals within an organizational culture.

The significance of these values, the social capital of pesantren in building the culture of Islamic education organization. Thus the importance of Islamic educational organization culture, because the effectiveness and productivity of work is very dependent on the system of values and cultures built, even a good organizational culture can survive in the face of various situations, both from internal and external aspects. Since the internalization of social values of pesantren will give birth to a positive organizational culture and a productive work climate,

this view can be continually nurtured and passed on to all individuals the organization. That is the organizational culture that pesantren builds based on a system of values, habits, has a meaning and is transformed within the organization through the management of Islamic education (Schein, 1985). In another aspect the organizational culture is a value system that every individual believes can give birth to better social behavior, to achieve greatness and glory (*ahsani taqwfm*). Therefore, the above organizational culture, based on (*aqlus salfm, qalbun salim, qalbun munib and nafsul mutmainnah*), thus giving birth to the behavior and actions of the effective individual in the organization, namely piety to Allah SWT with integrity (*nafs al-mutmainnah*) pious and giving birth to effective performance based personality (*integrity, commitment, dedication*), capacity and competence.

Thus, the importance of organizational culture in education management. Therefore, organizational culture is essentially inseparable from the basic concept of culture itself, which is believed by a group of individuals within the organization, as is C.A. Van Peursen states, the universal culture includes all manifestations of human life, whether in the form of religion, norms or knowledge (Peursen, 1984), and then can be interpreted as a shared basic assumptions in building the organizational culture of Islamic educational institutions, therefore the basic assumption is social values as pesantren tradition (Ndraha, 1997), as Taliziduhu Ndraha asserts that the basic assumption includes two, among other things; 1) belief, this view is motivated by the state of mind of the material expression in a community around the pesantren (Amir, 2000), 2) a value system that can influence the behavior and social actions of individuals in the organization that is the size of each individual, how does one's behavior in Islamic educational organizational culture (Luthan, 1995).

Organizational culture is understood as a set of beliefs or values that exist in the organization, therefore a strong and established organizational culture can give birth to an identity for the institution. Thus the organizational culture contains a set of values that are built and adopted beliefs that can be applied in organizational life. On another level, the culture contains an explicit and implicit pattern of individual behavior, therefore organizational culture is a determinant of the process of achieving a predetermined goal (Gibson, 1996), as Stephen P Robbin explains that organizational culture is a value system built on philosophical views and guides wisdom in organizations management of Islamic education. Organizational culture therefore is a shared agreement on the value system that is built together in the organization and binds all the actions and roles of a person. Thus the behavior and social actions of individuals within the organization able to give birth to an effective organizational culture based on the social value system. It is in this context that Trice Beyer argues that the culture of oraganization universally represents a complex pattern of beliefs, expectations, ideas, value systems, attitudes and behaviors that members perceive and feel within an organization (Robbin, 1996).

B. MATERIALS AND METHOD

1. Culture of Islamic Education Management Organization

For more than a quarter of a century, the study of organizational culture has become a major attraction among Islamic education management practitioners. In that context, the organizational culture of education management in pesantren is a set of values established by the kiai through its understanding of the Qur'an and al-Hadith. In addition to organizational culture is also able to dominate the behavior of individuals, how he can build a better work climate, through the role and actions of individuals, therefore, each individual must be able to understand the value system built by the organization (Susanto, 1997). The internalization of cultural values of Islamic education management organizations can give birth to motivation for each individual in the face of various changes, by identifying the problems that occur. This view is motivated by their understanding of the value believed of change to create a better organizational climate, because the organizational culture can give birth to effective behavior both individually and in groups. Effective behavior in Islamic education management

organizations can provide rewards, while those who do not fit the value system will get punishments because they are considered unproductive in the organization.

In different aspects, organizational culture is described as the dominant value built by the organization. A strong organizational culture system can significantly influence the effectiveness of Islamic education management. Because of the value of organizational culture as the basis or rule (*rule of the game*) for the management of Islamic education. Thus, the transformation of pesantren values as a tradition inherent in the culture of pesantren and into institutional distortion that continues to be preserved and developed (Wahid, 1999). The value constructed is essentially a holistic ethic which provides the foundation for the birth of Islamic education management organization culture. This view, sociologically can be a tradition inherent in the culture of pesantren since the beginning of the XX century. Therefore the question of value today becomes an important measure, as the result of Hijri's research that explains that social life in the West with secularism is ripe to study and link the value of spirituality in various social life (Hijriah, 2016), even Tobroni in research states, the value of spirituality increasingly accepted since the century- 21, as Aburdene and Fukuyama mention as the century of *value (the value age)* (Tobroni, 2002). Gay Hendricks and Kate Ludeman (Ludeman, 1996) and Tjahjono (Tjahjono, 2003) declare that the internalization of the social values can inspire, arouse and mobilize the social action of individuals in society, where the current condition of society is always confronted with anxiety, aridity and the void of spirituality or tawheed values.

Thus the social value system can influence the actions and roles of individuals, through the internalization of social values within the established organizational culture. This view, as described in the results of research conducted by O'Reilly, Chatman and Caldwell, explains that it is so important the value of organizational culture to influence individual social roles and actions. Departing from the results of the study, that the value system in organizational culture is able to provide satisfaction for individuals in the field of work and high commitment in the organization, even the value of organizational culture is significantly able to affect the effectiveness of the organization (O'Reilly, 1991). Similarly, the value of organizational culture can encourage leaders to create an organizational culture that emphasizes the (*interpersonal relationship*) to the behavior (*work tasks*) with several stages, among others; a) member identity, identifying each individual in the organization to determine its ability, b) group emphasis how big the role and individual social actions, c) risk tolerance, encouragement for each individual to be more effective and innovative through the value of organizational culture, d) conflict tolerance, the magnitude of the impetus given to each individual toward attitudes and openness through the established value system (Susanto A. B., 1997).

Departing from that context, Mulyono in perspective internalization of these values universally difficult to change, because the organizational culture built-in the pesantren, is believed to be a social value system by the community both in internal and external boarding school. Thus the value system, can transform individual behavior in various educational management activities through organizational culture built (O'Reilly, A Profile Comparison Approach to Assessing Person-Organization Fit, 1991). Significantly the behavior is capable of giving birth to an effective organizational culture, which gives birth to the attitude of commitment and job satisfaction, as Fred Luthan views divides the six organizational cultures, namely; a) observed behavioral regularities, agreed rules as the basis of implementation, b) norms, the birth of individual social behavior standards, including the guidelines for the extent to which work must be done, c) dominant values, the core values shared by all members organization, d) philosophy, policy is built on the value system as a belief in the organization (Luthan, Organizational Behavior, 1995).

Thus the transformation of these values into magnet changes in individual behavior, as John P. Kotter and James L. Heskett explain that the values believed and embraced by a group of people in society can survive (Kotter, 1999). In this context the culture within the organization is very difficult to change and has bind themselves, because it describes the organizational culture patterns or individual behavior in an organization. Thus John P. Kotter

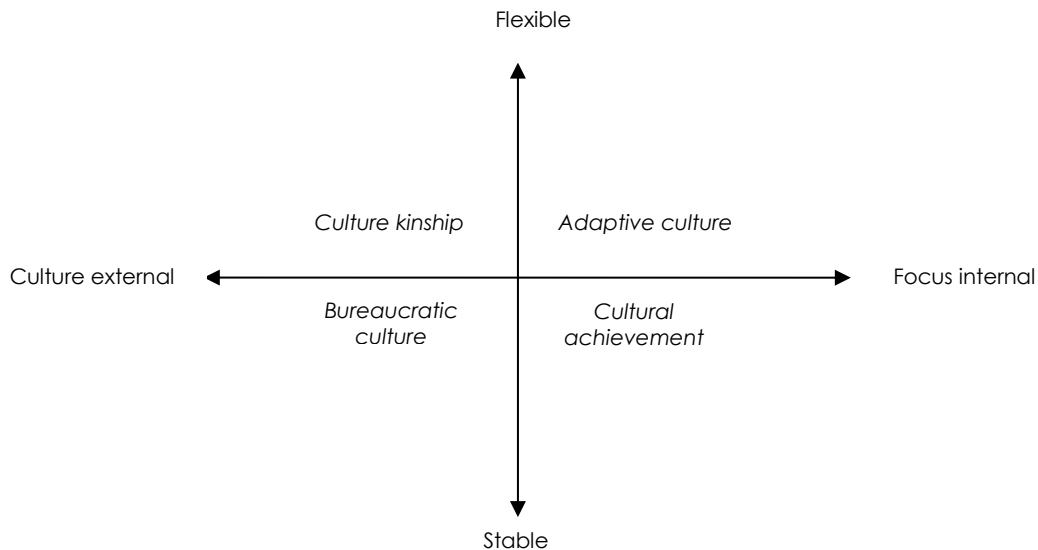
and James Heskett describe three concepts of organizational culture: strong culture; strategic culture; and adaptive culture. Therefore, an effective organization is perceived to have a strong organizational culture (Heskett, 1998), and it can not be separated from the value system, so as to affect individual behavior, such a value system rooted in the pesantren tradition can influence the behavior of individuals, because they feel comfortable working, and high loyalty.

2. The Value of Organizational Culture in Pesantren

The dynamics of organizational culture, as a model of management of Islamic education management that requires a holistic change (Ludeman, *The Corporate Mystic: A Guidebook for Visionari*, 1996). Therefore, the internalization of these values is increasingly needed to support and strengthen mechanisms in various fields including in building a culture of Islamic education organizations. Similarly, the organizational culture value system can give meaning from the born into the inner or give the strengthening of spirituality and purity to all that is profane. Therefore, the above social values as a process to foster rationality, clear the mind and conduct the process of guiding the behavior and social role of individuals within the organization. Thus, if the value system in the organization can be understood, it will increase the productivity of performance and commitment to the institution (Wibowo, 2006).

Thus the cultural values of the Islamic education organization-the pesantren-are built through the understanding of kiai against al-Qur'an and al-Hadith. Transform these values into social capital in building Islamic education management organization culture. Philosophically, the internalization of social values is a value system capable of generating positive energy. Positive energies are meant, in the form of spiritual encouragement and religious ethics or tawhid as a means of purification, purification and the generation of true human values in building individual behavior in the organization. Therefore, as an Islamic educational institution Islam-pesantren - built on the basis of universal values, namely al-Qur'an and al-Hadith (Shihab, 1992), so that he can have a standard of values and norms as a foundation in building culture in Islamic education. Internalization of values derived from religious doctrine can be applied in the social realities of society, including in management Islamic education (Pabundu Tika, 2006).

Organizational culture within pesantren gives birth to trust and characteristics, among others; commitment, competence and consistency. These three things are attitudes that need to be possessed by someone in the organization as a form of compliance and obedience in performing the duties of the organization and sticking to the value system built. In addition to that attitude one must also have an attitude of consistency, as a form of steadiness and sticking to the value system of the organization. Thus the three principles can be described as follows (Silva, 1984):



Graphic B1 Three Principles

Some of the organizational culture value systems mentioned above are expected to give birth to a proto-type about the ideal Islamic educational management system in the future and significantly give birth to an adaptive organizational culture, among others; 1) creative, ie Islamic educational institutions that have creativity in making program design, responding to problems and solving problems that arise, 2) doing eksaperimentasi, Islamic education dare to make changes with systematic planning, 3) dare to take risks, the consequences of creativity and experimentation is risk-taking, 4) organizational independence, without this attitude an organization will not be able to adapt well, 5) responsive to some problems that arise if not responsive it will be missed, therefore the organization must be able to make changes to offset the issue both from internal or external. Therefore, organizational culture is a set of values that each individual believes, based on the internalization of local values in pesantren that are used as the basis of Islamic education organization, so as to build the social behavior of individuals within the organization as a whole unity (Hafiduddi, 2003)

3. Cultural Behavior of Pesantren Organizations

Thus, the internalization of these values, capable of generating positive energy, is a boost of spirituality that serves as a means of purification, purification and the realization of true human values to reach the glory, glory (*ahsani taq'wim*). Because the actions and roles of a leader are based on aqlus salfm (*healthy reason*), qalbun salim (*healthy heart*), qalbun munib (*clean, pure heart*) and mutmainnah nafsul (*quiet soul*). From that context, the above value system is a capital in building a portrait of transformative leadership. Because essentially, the task of a leader is to influence the person who is led to behave and behave in accordance with the vision, mission of the organization as core values by inspiring, enlightening, awakening, generating through the approach as mission-focused, vision-directed, philosophy driven and value-based institutions for such attitudes are istiqamah (*integrity*), iklas, jihad and good deeds (Saefullah, 2012).

Strong organizational culture can be realized, if the commitment to the value system adopted, the attitude of commitment must be reflected in the organization, so as to bring the vision, mission and objectives and actions and social roles of individuals in the organization in accordance with the demands of today's society, can thus be marked by high attention to stakeholders and bring about a change system. Therefore, Islamic education institutions should be able to give attention to various parties, initiative to make changes through the organizational cultural value system above, as Setudi Purwanto found that a strong culture built through several aspects, among others; commitment, ability (*competence*), cohesion and

consistency. The condition should be can be carried out consistently, as agreed upon and constituted one unshakeable order (Tobroni, 2002).

Habitualization of these values, can give birth to the actions and the role of an effective leader in the organizational system, the people who are devoted to Him and have integrity (*nafs al-mutmainnah*) so as to be able to do good deeds, ie make changes in leadership, in addition to birth behavior effective performance based on personality (*integrity, commitment, dedication*), capacity and competency. While the opposite of positive energy, can be symbolized by the materialistic and (*destructive*) forces, namely the destructive value, the positive values are functioning as a means of purification, purification and the generation of true human values (*conscience*), while the material values (*thaghut*) actually works the opposite, namely the decay and embezzlement of human values consisting of bererapa things, among others; the power (*thaghut*) gave birth to kufr (*kufur*), munajiq (*hypocrisy*), fasiq (*ungodliness*) all of which is a power that distances the human being from the creature of spirituality and humanity that is essential (*ahsani taqwim*) becomes a material creature (*asfala sajiifn*), (*qalbun maridl*) a heart that is sick, does not feel, (*qalbun mayyit*) a dead heart and no conscience, and (*lust of i-gods*) disgraceful soul, all of these things will make man devote himself to the gods besides Allah.

D. CONCLUSION

Departing from the discussion, the organizational culture of Islamic education management, sociologically can be built through the social values of pesantren. Because essentially the presence of pesantren as the oldest Islamic education in Indonesia has local wisdom values (*local wisdom*) that can be transformed in various life in the community including in building a culture of Islamic education management organizations. In another aspect, the presence of pesantren serves as an institution (*al-haiah al ta'lim wa al-tarbiyah*), service and guidance of society (*al-haiah al ta'awuny wa al takafuly wal al ittijaahi*) and struggle (*al-haiah al -jihaadi li'izzi al-Islaami wal muslimin*). Therefore, the internalization of social values becomes social capital for pesantren in moving the social behavior of individuals to create the effectiveness and productivity of work in the environment of Islamic education (*noble industry*) through organizational culture.

Thus the transformation of social values above, became the foundation of the birth of Islamic education management organization culture, so as to give birth to individual sodial behavior in a better organizational system, based on the value system built in organizational culture. This view can streamline performance culture by synergizing the system of local tradition in Islamic education organizations, because organizational culture is understood as a recognized value system and implemented jointly to achieve organizational goals.

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