

The Concept of Building a Madrasah Culture of Achievement Through Madrasah Organizational Culture

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Abstract

Madrasahs play a vital role as educational institutions equivalent to schools in Indonesia. The complexity of improving the quality of education involves structural and cultural strategies, where organizational culture is a key factor. This study aims to provide a conceptual framework for building a high-achieving culture in madrasahs through organizational culture. A qualitative descriptive approach was utilized, focusing on a comprehensive literature review of relevant theories and studies. Key sources included works by Edgar H. Schein, Victor S.L. Tan, and Stephen P. Robbins, alongside regulatory and contextual studies of madrasahs in Indonesia. The findings indicate that the main factors influencing the organizational culture of madrasahs include the fading philosophy of their founders, the influence of Islamic boarding school (*pesantren*) culture, the pivotal role of teachers as human resources, the leadership of madrasah heads, and external factors such as government regulations, stakeholder aspirations, and competitor challenges. This study contributes to understanding the synergy between traditional Islamic boarding school values and modern challenges in shaping organizational culture in madrasahs. The study concludes that strengthening organizational culture can enhance madrasahs' effectiveness and performance. Practitioners are encouraged to reinforce foundational philosophies, empower human resources, and foster collaboration with stakeholders. Future research should focus on empirical studies, using quantitative or mixed methods, to assess the impact of organizational culture on madrasah performance and explore its application across diverse contexts.

Keywords: Madrasah, Organizational Culture, Educational Quality, Islamic Boarding School Values, Leadership

1. Introduction

There are two strategies that can be developed to improve the quality of education, namely structural strategies and cultural strategies. Structural strategies are efforts to improve the quality of education through improving the process components and tasks of education management. While the cultural strategy is to improve the quality of education through positive cultural engineering that supports the effectiveness of the organization. Cultural strategies have been widely practiced. However, the complexity of education quality issues related to many factors that need to be done, including organizational culture factors (Zebua et al., 2024). Some articles that explain about testing organizational effectiveness include Cameron (1980); Easterby-Smith et al. (1998); Sekaran & Snodgrass (1989). The first two articles explain how to measure organizational effectiveness and what indicators are used to test it. Meanwhile, Sekaran & Snodgrass (1989) provide a framework for testing organizational effectiveness and explicitly link it to cultural factors. These articles agree that organizational effectiveness cannot be separated from the environmental factors that shape the organization. O'Connor (1995) tested cultural and non-cultural factors and their influence on the use of performance evaluation systems. O'Connor's research found that the level of individualism and



uncertainty avoidance moderates the effect of task difficulty on the relationship between budgetary pressures with job related tension and performance.

The purpose of the article is to provide a framework for thinking about the development of madrasah achievement culture through madrasah organizational culture. This article is expected to provide additional references for researchers and other disciplines, especially those related to its application in the world of education. The complexity of education quality problems is related to many factors that need to be addressed, including organizational culture factors. Therefore, the same attention needs to be given to improving cultural factors, because structural changes require changes in values, attitudes and work patterns, which means changes in organizational culture. Cultural engineering has as important a role as structural engineering in determining the quality of education. The organizational culture referred to in this case is the basic assumptions in the form of beliefs, values, norms that are shared by members of the organization and influence their behaviour. Because of its influence, the organizational culture determines the effectiveness of the madrasah/school organization.

2. Literature Review

2.1. Theoretical Foundation of Problem Solving

An organization, whatever its name, is established on the basis of the reasons there are goals to be achieved with the highest possible quality. Organizations that can achieve high quality are called outstanding organizations. Achievement organizations are usually because they have a culture of achievement, which has values and norms that encourage the work behavior of organizational members to achieve goals.

The culture of achievement is the energy that makes an organization bias forward, because an organization that has a culture that supports increased achievement, usually the organization gets progress. Therefore, the demand for organizational leaders is to build an organizational culture to always excel by instilling an achievement culture or culture of achievement, namely instilling philosophies, values, and norms that are considered productive in supporting achievement (Kholis M., 2016).

Achievement culture is a cultural characteristic that encourages and drives people's performance to achieve achievement. Achievement culture emphasizes the importance of the work to be done rather than the role of the person. According to Victor SL. Tan, in an achievement culture, if necessary, people will be willing to exchange their roles and responsibilities so that the work runs better to improve organizational performance. A culture of achievement empowers people to feel excited and fit for the job and show appropriate reactions to what the job requires (Tan, 2002).

Building an organizational culture is instilling values and norms that are considered conducive to generating enthusiasm and improving employee performance in achieving organizational targets. Before instilling new cultural values, organizations need to analyze what cultural values hinder progress to be eliminated and replaced with new values that are considered to spur progress.

2.2. Proposed Problem Solving Concept

The field of study of organizational culture can be part of organizational theory and can also be part of management theory. The study of organizational culture cannot be separated from organizational behavior in organizational theory.

Robbins & Udaya (1994) in Organizational Theory include the study of organizational culture in organizational theory (Ndraha, 2003). While Gibson (1991) include organizational culture as part of management. The opinions of these experts seem to indicate that there is no agreement whether

organizational culture is in organizational theory or in management theory. Differences in positioning organizational culture as part of organizational theory or part of management theory, more due to differences in point of view. Differences in viewpoints about whether the position of organizational culture is in organizational theory or in management theory does not affect the substance of the object of study of organizational culture. Substantially, organizational culture is related to organization and management because organizational culture is a product of human behavior interaction in carrying out management functions that take place in the structure and container of the organization.

2.3. Culture

There are many definitions of culture, adapted from the English word "culture" and the Latin "*colore*." Terminologically, culture is defined as the mind, intellect, or a set of specific patterns of attitudes, beliefs, and feelings that underlie, guide, and give meaning to an individual's behavior within a society.

Edgar Henry (1986) defines culture as a pattern of shared basic assumptions that the group learned as it solved its problems of external adaption and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think, and feel in relation to those problems. Vijhai Sathe (1985), in Ndraha (2003), defines culture as the set of important assumptions (often unstated) that members of a community share in common. In the opinion of Vijhai Santhe and Edgar Schein, we can find the keyword of the definition of culture, namely basic assumption.

2.4. Organization

People establish organizations because there are goals that cannot be achieved alone. However, goals can only be achieved through the help of people and groups of people working together. Therefore, people establish organizations. So, organizations are characterized by the presence of people or groups of people who work together to achieve common goals agreed upon in the organization.

According to S. Robbins (2016), an organization is a consciously coordinated social entity, with a relatively identifiable boundary, that works on a relatively continuous basis to achieve a common goal. An almost similar definition was put forward by Suwanto & Koeshartono (2009), organization is a system consisting of patterns of work activities carried out regularly and repeatedly by a group of people to achieve a goal. Another definition was put forward by McFarland, that an organization is an identifiable group of people contributing their efforts toward the attainment of goals.

These three definitions are enough to provide an understanding that organizations are characterized by (a) the existence of a group of people who gather intentionally, (b) the group of people is active, cooperates, and coordinates, (c) the activities are repeated or continuous, and (d) there is a common goal to be achieved.

2.5. Madrasah Organizational Culture

The explanation of the notions of culture and organization as stated above cannot necessarily be combined so as to form the concept of organizational culture. However, the essence of each term can be a reference to form an understanding of organizational culture.

Organizational culture, for the first time, was known in America and Europe in the 1970s. One of the figures is Edward H. Shein, a professor of management from the Sloan School of Management, Massachusetts Institute of Technology. Also, he was the Chairman of the 1972-1981 Organizational Studies Group and an organizational culture consultant to various organizations in America and Europe. One of his scientific works is *Organizational Culture and Leadership* (1997).

Attention to organizational culture in Indonesia began in the 1980s, when the private sector had the opportunity to develop businesses in the non-oil and gas sector, the need for acculturation of new values about entrepreneurship and management began to be felt. The new values came in waves. Alvin and Heide Toffler called it a "wave" which is known as the third wave, the era of information society. Furthermore, organizational culture began to be discussed in the 1990s. At that time, people began to talk about acculturation of new values, cultural conflicts, and how to maintain culture. Then, organizational culture was included in the curriculum of education, training, guidance and counselling in universities, government agencies, and companies.

The scope of discussion of organizational culture is different from the scope of discussion of culture. Culture contains a broader scope of understanding. Nations in the world have their own culture which becomes national culture. In a country there may be various ethnic groups that have their own culture as a subculture based on tribal or regional. Similarly, each organization can have its own culture that is different from other organizations. It is this organizational scope that is designated by organizational culture.

Thus, organizational culture is a culture that is applied to the scope of the organization. According to Stephen P. Robbins, organizations have personalities, just like individuals. Robbins calls it organizational culture. Similar opinion, expressed by Suwanto & Koeshartono (2009) that the organization is a living organism that has a body and personality. The reason that the organization is a personality is because organizational activities are a reflection of the beliefs, norms, attitudes, and personalities of its members.

3. Methods

This research uses a descriptive qualitative approach based on literature study to analyze the development of madrasah achievement culture through organizational culture. This research method involves several stages which are explained in detail as follows:

3.1. Data Collection

Data was collected from relevant and reliable literature sources, such as:

- a) Key reference books: Including Edgar H. Schein's *Organizational Culture and Leadership* (Jossey-Bass, 2004), and Victor S.L. Tan's *Changing Your Corporate Culture* (Times Books International, 2002).
- b) Scientific journal articles and other documents: Focus on organizational culture, management theory, and madrasah education, especially in the Indonesian context.
- c) Sources of Indonesian education regulations and policies: Includes guidelines from the Ministry of Religious Affairs and madrasah accreditation documents.

All literature sources were collected from the library of Institut Nahdlatul Ulama Tasikmalaya and online databases such as Google Scholar and ProQuest.

3.2. Research Setting, Time, and Location

The research was conducted in an academic setting with a focus on relevant literature for madrasah education in Indonesia.

- a) Study Location: Institut Nahdlatul Ulama Tasikmalaya.
- b) Study Period: October 2023 to December 2023.
- c) Study Context: Highlighting madrasahs in Indonesia, including their interaction with pesantren culture and education regulations.

3.3. Literature Analysis

Once the data was collected, the literature analysis was conducted through the following steps:

- a) Identification of Key Concepts: The definitions of culture, organization, and madrasah organizational culture were analyzed using the theoretical framework from Edgar H. Schein and Stephen P. Robbins.
- b) Evaluation of Factors Forming Organizational Culture: This study identified the founder's philosophy, Islamic boarding school culture, teacher HR, leadership, regulations, customer aspirations, and competitor challenges as key elements.
- c) Theoretical Synthesis: Findings from relevant literature were combined to produce a comprehensive conceptual framework.

3.4. Validation and Reference to Previous Research

The method used refers to previous research:

- a) Cameron (1980) and Sekaran & Snodgrass (1989) who discussed the measurement of organizational effectiveness.
- b) O'Connor (1995) who examined the influence of culture and non-cultural factors on organizational performance.
- c) Modifications to this study involve a focus on the madrasah context and organizational culture in Indonesia.

3.5. Reproducibility and Material Detail

This method does not use physical experimental materials but relies on widely published and accessible literature. All data sources are listed in the bibliography to enable replication by other researchers.

4. Results and Discussion

4.1. Factors Shaping Madrasah Organizational Culture

4.1.1. The Fading Philosophy of Madrasah Founders

As Edgar Henry (1986) said that organizational culture comes from the beliefs, values, and assumptions of the founders of the organization. Therefore, a description of the organizational culture of madrasahs requires tracking what beliefs, values and assumptions were desired and instilled by the founders and then adopted by the next generation to form the madrasah culture.

In order to find the beliefs, values and norms that originated from the founders of the madrasah, one can look at the history of the madrasah, since the beliefs, values and assumptions adopted by the founders of the madrasah underlie the process of its establishment. As a general orientation step, the search for beliefs, values and norms can be traced back to the history of madrasahs in Indonesia.

In general, it can be said that the birth of madrasah in Indonesia is a continuation of the mission of establishing Islamic educational institutions that have existed before, such as Islamic boarding school or *pesantren* in Java, *meunasah* and *dayah* in Aceh, *surau* in Minangkabau.

4.1.2. The Culture of Islamic Boarding Schools, Values That Are Becoming More Distant

The number of madrasahs that grow in the Islamic Boarding school (*pesantren*) environment, by Ali Mukti, is called madrasah in Islamic Boarding school, and by Mahmud Arif, it is called Islamic Boarding school-based madrasahs. The rise of madrasah in the Islamic Boarding school environment, according to Steenbrink (1974), does not necessarily erase the Islamic Boarding school tradition. This can be seen from the religious traditions, intellectual traditions, and leadership traditions typical of

Islamic Boarding school are still found in many madrasahs located in the Islamic Boarding school environment.

The influence of Islamic Boarding school traditions on madrasahs, as Steenbrink (1974) said above, means that Islamic Boarding school traditions give a traditional style to the organizational culture of madrasahs. However, in Steenbrink (1974) opinion, there is also the potential for the erasure of Islamic Boarding school traditions from the establishment of madrasah by Islamic Boarding school. Included in the understanding of the style of Islamic Boarding school tradition is that the values and norms of Islamic Boarding school contribute to shaping the organizational culture of madrasah. The influence of Islamic Boarding school on madrasahs clarifies the theory that one of the sources of organizational culture is the beliefs, values, and norms brought by the founders of the organization.

4.1.3. Human Resource Factors, Madrasah Teachers, the "Ustadz" Who Pursue Formal Education

The strength of the influence of teachers' human resource factors on the formation of madrasah organizational culture is determined by the philosophy, norms, or values embraced by individual teachers themselves and by the level of adaptation to the philosophy and values fostered by madrasah institutions. Individual teachers' philosophies and norms are shaped by their academic backgrounds, religious education backgrounds, religious experiences, and work experiences elsewhere. Teachers' adaptation to the philosophy, norms and values fostered by the madrasah organization is determined by teachers' loyalty to the institution and by the charisma of the philosophy, values and norms and the atmosphere of the institution's work environment.

The academic background and religious education background of madrasah teachers are directly proportional to the number of general and religious subjects in madrasah, because teachers are required to have a diploma in accordance with the subjects they hold. The background of religious experience is very diverse among teachers. Meanwhile, the adaptation of teachers to the philosophy and cultural values of the institution is determined by the interaction between individuals and madrasah institutions.

The number of general subject teachers, who of course have a general education background, is greater than teachers of religious subjects. The number of general subject teachers in terms of expertise is the same as teachers in schools because general subjects in schools are the same as general subjects in madrasah. The presence of general subject teachers has contributed to the academic achievements of madrasahs being on par with schools. The presence of religious subject teachers contributes to religious competence and noble morals for students.

The reality of such teacher human resources influences the process of forming madrasah organizational culture. The philosophy, values, and norms of the organization are the accumulation of the philosophy, values, and norms adopted by the members of the organization, which then form the organizational culture. The philosophy, values and norms of general subject teachers, which are more numerous than those of religious subject teachers, influence the characteristics of madrasah organizational culture.

4.1.4. Leadership Factors as a Culture Model

By referring to Edgar Henry (1986) opinion that organizational culture grows, among others, by factors of new beliefs, values and assumptions brought by new members and leaders. The influence of madrasah leadership on the formation of madrasah organizational culture is due to the meaning of the leadership function as a process of influencing the activities of a person or group of people in efforts towards achieving goals in certain situations (Khomsin & Supriharyanti, 2024). The key word in this

definition is influence, namely the ability to influence a group of people to want to do what the leader wants to achieve goals.

The leadership behavior of the madrasah principal affects the formation of madrasah organizational behavior, meaning that the leadership of the madrasah principal affects the madrasah organizational culture. Leaders always display a new organizational culture model every day through what they do. The behavior shown, the policies drafted, the emotions expressed, the results noticed and ignored, the commitment shown, the attitude in communication, all affect the attitude and behavior of the organization.

4.1.5. Regulatory Factors, Adaptability under Limitations

Organizational culture can change because it is driven by the existence of modifying factors, one of which is the factor of pressing regulations. Pressing regulations in this case are government regulations on education regulations. The level of adaptation to regulatory demands requires two things, namely the mental dimension and the material dimension. The mental dimension may be that all madrasahs want to meet the demands of accreditation, but funding limitations prevent them from fulfilling the eight education standards (Bakar et al., 2024). This limitation is caused by the government, which has not provided proportional funding for madrasahs, especially private madrasahs. So, there is an unfair condition between rights and obligations.

4.1.6. Customer Aspirations (Stakeholders) are Important Factors to Consider

Stakeholders in non-profit organizations generally include: customers or payers, employees, board of directors, and users. Analogous to the madrasah education system, stakeholders are teachers, employees, students, parents, government, and the community. Stakeholders are often called customers, but customers have a special meaning, namely those who directly enjoy the products/services of madrasah institutions.

The aspirations and demands of customers (teachers, staff, students, parents, and superiors) have different strengths of influence in each madrasah. The strength is determined by the status of customers' rights to express their aspirations/demands and the level of madrasah's adaptation to customers' aspirations/demands. The government has the legal right to regulate madrasahs, while teachers, students and parents have moral and possibly weak legal rights to express their aspirations to madrasahs.

4.1.7. Competitor Challenge Factors Determine Survival

There will always be competitors, especially in this era of freedom and democracy. There is no other choice but to position competitors as a positive factor for the development and improvement of organizational quality. The strength of the competitor challenge factor on the formation of madrasah organizational culture is determined by the strength of the madrasah organization's awareness of the threats and challenges of competitor excellence and the level of organizational adaptation to these threats.

5. Conclusion

This research examines the development of madrasah achievement culture through organizational culture with a descriptive qualitative approach based on literature study. The results show that the main factors influencing madrasah organizational culture include the fading philosophy of the madrasah founder, the Islamic boarding school (*pesantren*) culture that has a significant influence on values and norms, teacher human resources who have a central role in implementing a

productive work culture, the leadership of the madrasah principal who is the main driver of the culture of achievement, as well as government regulations, customer aspirations, and competitor challenges that demand adaptation. This study makes an important contribution by providing a conceptual framework to analyze the relationship between organizational culture and madrasah effectiveness and highlighting the importance of synergy between traditional Islamic boarding school values and modern challenges. For educational practitioners, it is recommended to strengthen the founding philosophy, empower human resources, and increase collaboration with stakeholders to create a culture of achievement. In addition, future research is recommended to use quantitative or combined methods to concretely measure the impact of organizational culture on madrasah achievement and expand the study to various Islamic boarding school-based madrasahs to understand the diversity of their implementation.

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