



## **THE URGENCY OF ORGANIZATIONAL CULTURE FOR THE DEVELOPMENT OF ISLAMIC EDUCATIONAL INSTITUTIONS**

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### **Abstract:**

Organizational culture, especially in Islamic educational institutions, plays a crucial role, as it makes the institution adaptable, flexible, and elastic, just like a culture that will never experience decline and becomes perfect when combined with a religion based on the Qur'an and Sunnah. This research uses a qualitative approach that involves the researcher as the research instrument. In data collection, the rector is the key informant. Other informants were selected using snowball sampling techniques. This process continued until data saturation. In addition to interviews, research data were collected through observation and written documents. The collected data were analyzed following the steps outlined by Miles and Huberman (1984), such as data reduction, data presentation, and drawing conclusions (illustration/verification). More specifically, data validation was done through triangulation. The research results show that the organizational culture that can develop UIN Sayyid Ali Rahmatullah is the religious culture, hardworking culture, and disciplined culture. The values that have developed include the values of Fastabiqul khaerat, Jihad, Uswah, and togetherness.

**Keywords:** *Organizational Culture, Development, Islamic Educational Institution*

### **INTRODUCTION**

Mastuhu (1999:29) criticizes the Islamic education system for being in a defensive position and only reacting to developments. He argues that education should be more offensive and anticipatory given the rapid pace of development. Currently, our education system seems stagnant, like a road in one place, while social dynamics are progressing rapidly. Education progresses in a linear manner, while social dynamics move in a proportional sequence. As a result, our education becomes impractical and irrelevant to the evolving social dynamics.

Various studies have been conducted at UIN Sayyid Ali Rahmatullah Tulungagung, but none have delved into the organizational culture associated with the development of Islamic education, closely related to Islamic education management. Therefore, this research is highly significant as it attempts to deeply examine the urgency of organizational culture for the development of higher Islamic education.

Organizational culture is a shared perception embraced by members of an organization, a system of shared meanings (Stephen, 1996; 289). Organizational culture encompasses a system of values, norms, or rules, philosophy, beliefs, and attitudes (behavior) embraced by members that influence work patterns and organizational management. Culture levels consist of four types: Artifacts, Perspectives, Values, and Assumptions. The characteristic forms of organizational culture include innovation and risk-taking, attention to detail, results orientation, people orientation, team orientation, aggressiveness, and stability.

Organizational culture is a set of values, beliefs, and understandings that are essential and collectively owned by the members. Organizational culture expresses values or ideas and beliefs collectively embraced by members, manifested in symbolic tools such as myths, ceremonies, stories, legends, and special languages (Kast and Rosenzweig in Mohyi, 1999:193).

Organizational culture is formed by everyone involved in Islamic educational institutions, referring to ethics, performance regulations, and the type of structure of the institution. Hadari Nawawi (2012: 284) explains that organizational culture, through the structure of Islamic educational institutions, can control organizational behavior and member behavior. Individuals involved in Islamic educational institutions are the main source of organizational culture because a person will only join an organization perceived as suitable, and likewise, an organization will only be suitable for and accept individuals who align with the organization's values.

According to Sondang P. Siagian (2002: 187), one factor that distinguishes one Islamic educational institution from another is its culture. These aspects are important and therefore need to be understood and recognized. However, universal aspects must be applied by management with a carefully considered approach to situational factors, conditions, time, and space. In other words, they are applied according to the prevailing culture and values embraced in the organization.

Culture in Islamic educational institutions is something that will influence the level of knowledge, including abstract system ideas present in human minds in daily life. According to U. Saefullah (2012:88), the manifestation of culture consists of objects created by humans as cultured beings, such as behaviors and tangible objects, for example, behavior patterns, language, living tools, social organizations, religion, art, and others, all of which are intended to help humans sustain community life.

Each Islamic educational institution has a different organizational culture, sometimes with unique characteristics, even though the institution is located in the same region and operates in the same field. Organizational culture is formed through three ways: leaders, founders/owners, and interpersonal interactions. Additionally, the formation of organizational culture involves selection and socialization. The focus of the discussion will also touch on stability, leading to further belief in things that bring spiritual stability, such as rituals and the implementation of religious symbols that have developed at UIN Sayyid Ali Rahmatullah Tulungagung.

We need to understand the urgency of culture within an organization, as it can be observed in the following explanations. Culture within an organization performs several functions. Culture plays a role in setting boundaries, meaning it creates clear distinctions between one organization and another.

Culture provides a sense of identity for the members of the organization. It facilitates the emergence of commitment to something broader than individual self-interest. Culture enhances the stability of the social system. On the other hand, culture can be seen as a barrier to change, and it can be a burden if shared values do not align with those that would enhance the effectiveness of the organization (Stephen, 1999: 295). In such cases, it becomes disheartening when an organization needs something new and dynamic, while rooted cultural values within it are no longer suitable for change. This hinders change and makes the organization less dynamic in responding to environmental changes.

In changing the behavior of individuals, both individually and as a group within the organization, culture plays a significant and effective role in achieving organizational goals, including achievements and more. Organizational culture can be strong or weak. Organizational culture is considered strong when shared values, attitudes, and beliefs are well understood and adhered to with strong commitment, creating a sense of togetherness. Conversely, weak culture is reflected in a lack of commitment among employees to shared values and attitudes that can be implemented or agreed upon.

In this regard, F.E. Kast and J.E. Rosenzweig argue that a strong culture is a powerful tool for guiding behavior and helping employees perform their jobs a little better, especially in two aspects: a strong culture is an informal rule system that

expresses how people behave most of the time. A strong culture allows people to feel better about what they do, so they might work harder (Kast in Mohyi: 1999.197). From this description, it can be inferred that a strong culture will lead an organization to success, fostering innovation and achieving the desired goals of the organization. Moreover, members can maintain loyalty, perseverance, and diligence in carrying out various tasks assigned by the organizational institution.

Likewise, the meaning of culture for organizational life has positive impacts. In practice, it often occurs that organizational performance continues to decline due to having an overly strong culture. An excessively strong culture can lead to egocentrism, as if they are the best among competitors. This condition occurs when a company's performance continues to improve, and on the other hand, it is unaware that the environment has changed.

Regarding the role of organizational culture in Islamic educational institutions, according to Purwanto, organizational culture has five roles: creating a sense of identity and pride for employees, creating a clear distinction between the organization and others; facilitating the formation of commitment and broader thinking than individual interests; strengthening organizational behavior standards in providing superior service to customers; creating adaptive patterns; and building a comprehensive organizational control system.

The importance of organizational culture in Islamic educational institutions is reflected in the success of Prophet Muhammad (SAW) in creating a comfortable working atmosphere for his companions. This was due to his compassionate attitude towards all his followers, as stated in the Quran, Al-Imran, verse 159: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (Al-Imran, 3:159).

According to Aan Komariah and Chepi Triatna (2013: 112), in its early stages, organizational culture formed in Islamic educational institutions usually refers to its vision, mission, and founding goals influenced by internal aspirations and external demands. As a group phenomenon, the emergence of culture takes a considerable amount of time and generally involves a figure (top leader) who introduces the vision and mission to the staff, later becoming a reference for all group members. Organizational culture formed in Islamic educational institutions essentially takes time and is often fluctuating in its formation process. However, fundamentally, the organizational culture formed in Islamic educational institutions is the cumulative result of each element's experience, both from its founders and the surrounding community, from the institution's establishment until now.

Culture plays a crucial role in various aspects of the overall life of Islamic educational institutions. According to Wirawan (2007: 37), the importance of organizational culture for Islamic educational institutions, their members, and those associated with them, includes the following. Organizational culture encompasses a set of characteristics that depict an organization and differentiate it from others. Organizational culture is a normative cement that binds the elements of an organization together. It is often depicted as the glue that unites an organization.

Organizational culture not only unites but also facilitates the commitment of organization members to the organization and their workgroups. It reduces uncertainty and increases certainty. Organizational culture creates consistency in thinking, behavior, and responsiveness to the organizational environment. Organizational culture is an unseen force or an indefinable force behind visible and observable organizational factors.

A conducive organizational culture creates, enhances, and maintains high performance. Organizational culture influences workplace safety. A strong organizational culture drives work motivation, consistency, effectiveness, and efficiency while reducing uncertainty, enabling the organization to succeed in the market and competition.

Furthermore, Wawan explains that a strong organizational culture guides the

behavior of elements within the educational institution and helps them carry out all activities and tasks within the institution a little better, especially in two aspects, A strong culture is an informal rule system that reveals how people behave most of the time. A strong culture allows people to feel better about what they do, so they might work harder.

Development is an effort to enhance one's technical, theoretical, conceptual, and moral abilities according to needs through education and requirements. According to Andrew F. Sikula, development refers to staffing and personnel issues as a long-term educational process using systematic and organized procedures with the management of Islamic educational institutions, conceptual and theoretical knowledge for general purposes.

According to the Indonesian Dictionary, an institution is the origin of something, the beginning of something to become something, form, appearance, reference, bond, body, or organization that has clear goals, especially in the field of knowledge. According to the National Education System Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and a learning process so that learners actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves and society. Islam is a religion revealed to Prophet Muhammad as the last prophet and messenger to guide the lives of all human beings until the end of time.

In terms of terminology, Islamic educational institutions are a container or place where the Islamic education process takes place. The institution contains both concrete aspects such as facilities and infrastructure and abstract meanings, including specific norms and regulations, as well as the educational responsibilities themselves. Therefore, the development of Islamic educational institutions is a local thought conceived by the needs of an Islamic community and its development driven by the spirit of Islam and guided by its teachings and goals (Huzairin, 1992:37).

In our country, Indonesia, the goals of education are stated in Law No. 20 of 2003 concerning the National Education System, Article 3 emphasizes that National Education functions to develop the abilities and shape the character and civilization of the nation that is beneficial in order to enlighten the life of the nation. It aims to develop the potential of learners to become people who have faith and piety to the One Almighty God, have noble morals, are healthy, knowledgeable, skillful, creative, independent, and become democratic and responsible citizens.

Based on this framework, H.M. Arifin (2000:10) explains Islamic education as mental, moral, and physical (physical) training that produces culturally advanced individuals to fulfill duties and responsibilities in society as servants of Allah. Thus, Islamic education means cultivating personality and instilling a sense of responsibility. In other words, Islamic education is a matter of life, and life is a process of education. Islamic education fundamentally aims to develop an Islamic worldview that is reflected in Islamic attitudes and life skills, leading to prosperity and well-being of the community in a holistic manner, both material and spiritual, as a reflection of Islamic values.

## **RESEARCH METHODS**

This research adopts a qualitative approach, where the researcher serves as the key instrument and adapts comprehensively to the natural setting based on the environmental conditions entered (Creswell, 2014; Guba, 1981; Sugiyono, 2017). To ensure the validity of the research data, the researcher employs triangulation. Triangulation is carried out by examining the validity of data using something other than the data itself for checking purposes or as a comparison of data. The data analysis in this research follows the steps developed by Miles and Huberman (1984), as follows: (1) data reduction, conducted through the process of selection, focus, simplification, abstraction, and transferring raw data that emerged in recording the significance of organizational culture for the development of Islamic higher education at UIN Sayyid Ali Rahmatullah Tulungagung, (2) data display, which involves presenting information obtained through reduction activities. Information about the significance of organizational culture is collected and organized based on the focus and aspects of the issues under investigation,

thus becoming an organized set of information, (3) drawing conclusions and verification to prove the validity of the data with new data, leading to the obtained research results' validity. Drawing conclusions and verification begin since the data collection activities are conducted.

## **RESULTS AND DISCUSSION**

This research was conducted at UIN Sayyid Ali Rahmatullah Tulungagung. The research results are outlined based on the focus and research questions posed, namely (1) the forms of organizational culture that can develop UIN, and (2) the values that develop within organizational culture.

### **The Manifestation of Organizational Culture that Can Develop UIN Sayyid Ali Rahmatullah**

The researcher gathered information from the Head of Public Relations regarding the expression of organizational culture for the advancement of Islamic higher education. The Head of Public Relations mentioned:

*"The rector of UIN Sayyid Ali Rahmatullah Tulungagung consistently sets an exemplary standard in a system and working approach that acknowledges no boundaries of time, starting early and leaving late. He consistently participates in the congregational Dhuhr prayer with professors, staff, and students in the grand campus mosque, maintaining a state of ritual purity from the Fajr prayer to the Dhuhr prayer (without interruption). Such leadership behavior signifies a strong religious faith (referred to by the researcher as religious), and failing to emulate it would bring about a sense of shame due to it being a positive example." (IF.1, W-12-11-2023).*

A senior lecturer, well-versed in the history of UIN Sayyid Ali Rahmatullah Tulungagung's development from inception to the present, expressed a similar sentiment:

*"UIN Sayyid Ali Rahmatullah Tulungagung is, in my opinion, particularly unique in its existence within the community, possibly due to its proximity to three significant Islamic boarding schools. Consequently, the campus environment profoundly influences the entire academic community religiously. Even the Rector holding office on this campus, aside from being knowledgeable in general subjects, must also possess mature knowledge of religion (a kyai). Failure to meet this criterion results in a short tenure at UIN Tulungagung, lasting at most around 2 years. This has been proven until now, and even the Ministry of Religious Affairs at the central level is aware of it, exercising great caution in appointing the rector. It's not an open selection despite the university's status as a state Islamic institution. This indicates that the situation and conditions at UIN Tulungagung are deeply religious. In fact, some students reside in Islamic boarding schools such as Panggung, Mbah Dul's, and Ngunut, all while memorizing the Qur'an." (IF.1:W, 20-10-2023).*

According to the rector, Prof. Maftukhin (interview on 13.10.23), the religious culture on campus can mold students into scholarly characters. He asserted that the character of students differs from that of santri (students in Islamic boarding schools) in traditional pesantrens. Consequently, the task of UIN Satu Tulungagung is to instill a santri lifestyle in students, a challenge greater than transforming santri into students. This was underscored in his remarks on National Santri Day:

*"Turning santri into students is easy. Simply establish a university in the pesantren. However, transforming students into santri is more challenging. Nevertheless, UIN SATU Tulungagung strives diligently to mold students into santri, exemplified by organizing activities to study madrasah diniyah in the morning from Monday to Thursday before lectures. In this activity, students learn to read and write the Qur'an, with some even delving into yellow books. Therefore, this PPBKM also includes a yellow book reading competition. According to the rector, UIN SATU Tulungagung's duty is*

*not only to transform students into santri but also to educate and academicize those who were previously in pesantrens. This dual role aims to shape scholars who are both academic and possess religious knowledge. This constitutes the weighty responsibility shouldered by the lecturers. As a result, all lecturers, especially those teaching non-religious courses, are obligated to study religion. This practice will be reinstated, mirroring the period before the pandemic, where lecturers and employees, starting at seven in the morning, join students in learning the Qur'an for those who haven't yet acquired this skill."*

Based on the above interviews, it is evident that UIN Sayyid Ali Rahmatullah Tulungagung has undergone development and success, a trajectory inseparable from the rector's role in formulating operational policies for both qualitative and quantitative institutional development. This perspective is justified both theoretically and empirically. The success of Islamic higher education is heavily reliant on its leader (Gorton, 1976: 244). The intelligence, skill, and creativity of a leader serve as the linchpins for the triumph of an Islamic university. The rector stands as the top leader of an Islamic educational institution. Consequently, the vitality of an Islamic higher education institution is determined by leadership behavior influencing subordinates to earnestly execute the development of Islamic higher education for the advancement of the entire academic community, a collective initiative and a trust from Allah.



Figure 4.1: The Spirit Cultivated at UIN Satu Tulungagung

From here, we can observe that the religious culture implemented by an individual or group has the ability to gauge how the entire academic community perceives the rules they follow, motivating them to work more diligently and seriously in their work. This is also considered a trust from Allah entrusted to them by an organization or a community. With the development of society today, UIN Sayyid Ali Rahmatullah (Satu) Tulungagung needs to balance these demands.

Hard Work Culture, In the researcher's interview with the Vice Rector 1 at his office, he stated that:

*"Leadership development for lecturers and education staff at UIN Satu Tulungagung is done through the creation of working conditions that stimulate the growth of religious culture and work ethic. For this, the attitude and nature of trust are continually developed as the character and personality of employees, whether they occupy structural positions or ordinary staff. The working world cannot be separated from the breath of religion to seek the values of piety because it is believed that works and deeds that are divorced from faith, the value of rewards in the eyes of Allah SWT will be rejected. Therefore, every believer is educated so that every job is started on the basis of intention for Allah. Working and creating based on religious motivation are*

*expected to generate a sense of satisfaction, tranquility, and the ability to work and achieve without knowing the bureaucratic working hours. A competitive and high-achieving work situation and opportunities for work success are always conditioned by me so that there is a call to duty and responsibility, not out of fear of the leader, as an attitude that demands accountability” (IF.1, W. 14-9-2023).*

From the above interview, the researcher sees that the leadership's attitude in creating a work ethic is not only with demands that must be achieved but also involves a religious approach by motivating lecturers and education staff that the working world cannot be separated from a religious perspective. Because the value of rewards in the eyes of Allah will be multiplied for those who work hard. From this leadership approach, it is hoped that subordinates will work hard out of a sense of duty, responsibility, and not out of fear of the leader.

The same reality can be proven by the researcher through questions to the rector about when he goes home. He answered:

*"We will go home after the work is done, and it must be remembered that as leaders, we need to adopt the philosophy of a chicken, where a chicken, when it will regenerate its offspring (incubating its eggs), must focus and stay in one place because if left alone, the eggs will rot. The rotten ones are those who have various unethical behaviors, opposing parents, protesting against teachers, and so on. We spend almost 24 hours for the campus, any small issues from lecturers, education staff, or students will be quickly known and handled well" (IF.1, W. 16-9-2023).*

From the interview results, it is evident that the leadership actively participates in creating a work ethic by conducting intensive supervision or overseeing all activities carried out at UIN Sayyid Ali Rahmatullah Tulungagung. Along with that, the researcher considers that in UIN Tulungagung, the need for hard and thorough work has become a tradition or habit, because if it is not completed, unable to balance those demands, or neglected, especially related to the teaching and learning process, the risk they will face is protests from the students themselves, and even demonstrations are not impossible. The researcher observes a tendency among students to demand various perceived shortcomings, usually making demands on lecturers during the teaching and learning process. Thus, completing tasks with maximum effort must be achieved and completed.

To strengthen the understanding of the hard work culture that is currently being implemented and developed at UIN Satu Tulungagung, the researcher quotes excerpts from an interview with the former rector at his residence as follows:

*"In the process of culturalizing the values of organizational culture at UIN Satu Tulungagung, it is basically an identity, and this identity is strongly based on faith. This faith is a vital idea that colors the entire activities of life. From here, a religious understanding develops, which means that if the image or identity of our religion is correct, we will behave and consider the image of the religion correctly and practice it correctly. The basic principle in Islam is to work seriously or work hard according to talent or professionalism" (IF.4, W. 18-9-2023).*

On another occasion, the researcher interviewed the head of the library at his workplace, and he explained:

*"The willingness to work hard that requires us to continuously improve services to students because we have changed the paradigm in our library, namely, first, besides securing books from irresponsible hands using various methods, we also stimulate students' reading interest and instill the paradigm mentioned earlier, that the library is not just a book depository but a center for information and knowledge of technology and the arts" (IF.5, W. 19-9-2023).*

The researcher asked several questions to the Head of the General Affairs Division, with the following answer:

*"We feel committed to the task and complete the work until noon, and sometimes until the afternoon, not because our office is close to the leader's room, but all of that is due to the demands that must be completed" (IF.2.W.12.9.2023).*

In essence, the working principle implemented by the academic community of

UIN Satu Tulungagung is that if religious values that form the basis for working, such as trust and responsibility, exist, we will not doubt someone in carrying out their duties because on their shoulders, there is a form of trust and responsibility. We realize that in the dynamics and global civilization of today, Islamic higher education faces very heavy challenges. The community is beginning to be bound by positivism, materialism, and capitalism, so everything that does not provide benefits, profits, and opportunities will be abandoned. Based on the above view, the campus must improve its professionalism in managing this Islamic higher education and always maintain quality, both in services and academics.

As mentioned earlier, Robbins suggests that organizational culture is characterized by seven traits, but in this discussion, the researcher takes two characteristics: aggressiveness and results orientation. These two characteristics, in the researcher's view, are closely related to the creation of a hardworking culture. Aggressiveness is the extent to which the activities carried out by the organization emphasize that employees should be aggressive and competitive in carrying out their duties. Serious and continuous correction of weaknesses, dissatisfaction with achievements made so far, not performing tasks casually, so that individuals continually experience improvements in fulfilling the trust given to them.

One of the keys to the success of an individual or an organizational institution is the presence of a discipline movement, whether it is self-discipline, discipline in tasks, or discipline towards Allah SWT, in performing our duties of worship to Him.

In this regard, the leadership of STAIN Tulungagung stated in an interview with the researcher at his home:

*"I have invited the entire academic community to perform the Dhuhr prayer in congregation. Congregational prayer teaches us discipline in time. If we are able to discipline ourselves for congregational prayer, it will bring that discipline to each individual's personal attitude to perform tasks or work well."* (IF.1, W.19.8.2023)

The culture of discipline is evident at UIN Satu Tulungagung, starting from the strict selection process for new students, and similarly, lecturers and employees arrive promptly. When the researcher observed lecturers and employees regarding discipline, at that time, the researcher interviewed one of the Vice Rectors 1 in his office as follows:

*"Lecturers and employees of UIN Satu Tulungagung are disciplined because of their awareness of their respective duties and responsibilities. This awareness is difficult for an individual because it reflects a person's personal attitude."* (IF.9, W.6.9.2023).

In the same context, the rector of UIN Satu Tulungagung also said during an interview with the researcher:

*"The discipline of lecturers and employees has always been a necessity for everyone, and it is highly demanded because students are already scrutinizing these things. So, anyone who does not want to be disciplined can apply to transfer to another university. It's up to them. Why should we deal with people who don't want to be managed?"* (IF.1, W.10.9.2023).

In the literature review, F.E. Kast and J.E. Rosenzweig stated that a strong culture to determine behavior helps employees work more focused, committed, and disciplined. The success of an organizational institution is basically determined by the factor of discipline. If there is no discipline from the beginning of an institution's work, it marks the beginning of its downfall. World-renowned companies such as IBM, SONY, HYUNDAI all require disciplined employees. (F.E. Kast and J.E. Rosenzweig in Mohyi, 1999:197).

Suharsini Arikunto in her book "Manajemen Pengajaran Manusiawi" (Humanistic Teaching Management) stated that discipline is related to an individual's self-control over rules made by themselves or external parties (Suharsini Arikunto, 1993:114). Discipline patterns are indeed difficult to apply, especially when it comes to personal aspects. Therefore, it is the leadership that initiates discipline, followed by staff or subordinates.

Meanwhile, Charles H. Madsen Jr., Clifford Madsin K. Madsen in their book *"Teaching/Discipline: A Positive Approach"* stated:

*"Discipline is a process whereby certain relationships (associations) are established. It's a way of behaving conducive to productive ends."* (Charles H. Madsen Jr./Clifford Madsen, 1981:8)

The meaning of this statement is that discipline is a process through which certain relationships (associations) are established. It is a way of behaving that is conducive to achieving productive outcomes. From these two concepts, it is concluded that an individual's obedience to all regulations, whether self-made or from others, greatly determines their success. For example, the defeat at the Battle of Uhud was a result of the deficiencies and weaknesses in the discipline of the Muslim community at that time.

Speaking about the values developed at UIN Satu Tulungagung, it will certainly start from the vision and mission of UIN Satu Tulungagung. When talking about mission and vision, it is essential to understand that the organizational vision encompasses the image, values, and beliefs. In other words, the vision is a broad insight into the future from the manager's perspective and is an ideal condition that the organization aims to achieve in the future. It also provides guidance and actual ideas in the decision-making and policy-making processes, consistently referring back to that vision.

Reflecting on the characteristics of vision and mission, it can be concluded that the mission is the implementation of the vision. The vision originates from the owner of the organization or company, while the mission is intended for management. In other words, the vision is abstract, while the mission is an activity. Starting from the vision and mission, the values developed at UIN Satu Tulungagung, as discussed in a researcher's dialogue with the Rector of UIN Satu Tulungagung at his residence, are as follows:

*"Our work and efforts must be motivated by religious values, and it is expected to produce a sense of satisfaction, tranquility, and the ability to work and achieve. Because in the mission and vision of UIN Satu Tulungagung, making this campus a leader, the value I will develop is the value of fastabiqul khaerat or the opportunity to excel."* (IF.1, W.13.9.2023)

Fastabiqul Khaerat Value, a pure value developed at UIN Satu Tulungagung, encourages everyone to strive to be the best or foremost among the community. The Quranic verse urges us to become the "best community," providing high motivation for each individual to compete and become a winner in their respective professions. At UIN Satu Tulungagung, the researcher observed a high level of competition, especially to achieve excellence, making it a leader in the field of education and teaching. A senior lecturer, in a dialogue at his residence, stated:

*"The efforts of the leadership to make this campus physically magnificent do not solely rely on projects coming from the government, but we must collaborate with the parents of new students to raise funds. The participation of parents is significant for the success that UIN Satu Tulungagung has achieved."* (IF.10, W.23.9.2023)

Another effort for Fastabiqul Khaerat undertaken by the institution's leadership includes managing finances with the concept of open management, which comes from the rector to subordinates. This process needs to be well-captured in making policies for the smooth running of the learning process at UIN Satu Tulungagung. Initiatives like these are part of the rector's efforts to implement good budget management and transparency to pursue excellence and make the campus prestigious. A senior lecturer stated:

*"Success does not lie in the physical appearance in the office with a rigid and strict schedule but rather in the responsibility and willingness to pursue achievements. You can see and observe in the field that the atmosphere at UIN Satu Tulungagung is very*

*comfortable. Subordinates do not feel disadvantaged because the rector and his team are always open, especially in financial matters. According to me, it is very vulnerable if not managed well and transparently." (IF.11, W.8-9-2023)*

Among the lecturers and staff, there is a competition to achieve success, making winners in every task, both internally and generally among classes, ultimately showcasing and presenting the best graduates with highly commendable grades for the students' parents.

The value of Jihad, developed at UIN Satu Tulungagung, according to the researcher, is the value of Jihad, a fundamental and sacred struggle that motivates all lecturers and employees to continuously pursue genuine Jihad values. The former Rector stated in his sermon at the campus mosque:

*"UIN Satu Tulungagung belongs to the community and must be fought for together. This campus is an institution based on religion. Its success is a source of pride for Muslims who can compete with non-Islamic educational institutions. Here, we need to have the value of Jihad, which is eradicating ignorance to become knowledgeable and professional, eradicating polytheism to firm up our beliefs, eradicating immorality to become morally upright, and eradicating fanaticism to embrace a broad understanding and not be rigid in facing the vastness of knowledge. Also, eradicating laziness to become disciplined." (IF.1, W.23.9.2023)*

These values are the foundation of the personalities of lecturers and staff at UIN Satu Tulungagung, so they never know fatigue or weariness because they feel they are striving on the path of Allah SWT. In addition, UIN Satu Tulungagung focuses on both academic and non-academic quality, extracurricular activities for students, and the spiritual dimension built on this campus through the madrasah diniyah (religious school) for both students and teaching staff.

Uswah Value, The Uswah value or exemplary behavior at UIN Satu Tulungagung can be seen in the role of leaders who always emphasize who follows whom in this life. To condition an institution to have a religious atmosphere, the Uswah values must be instilled in three aspects: foundational, structural, and operational. Regarding the foundational aspect, it involves the model of exemplification suitable for the organization's situation and conditions related to daily life. The structural aspect involves the whole elements, from the highest leadership to the security guards, taking on the role of exemplifying behavior and actions both inside and outside the madrasah, or in other words, in life. The operational aspect involves the implementation of attitudes in daily life, showing praiseworthy characteristics and avoiding reprehensible traits.

Based on these aspects, UIN Satu Tulungagung believes that these values lead the entire academic community to take on the role of being exemplary for students specifically and the community in general. The leadership of UIN Satu Tulungagung, rich in statements, often conveys the following to anyone, including researchers:

*"When we lead, we use a very simple philosophy, the philosophy of a shepherd. Herding ducks is different from herding horses. If ducks are not eager, the shepherd can just walk behind them with a discouraging stick. Then when they reach their destination, the shepherd sticks the discouraging stick and puts a hat on it. The shepherd leaves, and the ducks won't go anywhere. But it's different with herding horses. Because horses have great desires, the shepherd must be in front. If a horse wants to be bathed, the shepherd has to get into the water first before the horse will follow or descend. This is enough for us to understand." (IF 1, W.24.9.2023)*

In this regard, the leadership prioritizes itself to create deep exemplification so that these qualities become a model for all staff members, namely religious values, philosophy, ethics, and aesthetics, which will educate humans to become righteous servants of Allah, virtuous, wise, loving beauty, and eventually set an example for others. In connection with the leadership's state at UIN Satu Tulungagung, the researcher

observed closely the exemplary behavior in dealing with rules. Leaders always set an example first, such as discipline in coming to the office and leaving, performing congregational Dhuhr prayers, and attending religious lectures every day, among other things.

Value of Togetherness, The Islamic concept of Ukhuwwah, which people still perceive in fragments rather than comprehensively, is fundamental in life, covering social, educational, political, defense needs, and others. The most fundamental aspect is the concept of Jama'ah or togetherness. The concept of togetherness should be understood holistically in Islam. If this concept is implemented, it will not feel burdensome for someone to do anything. The Rector said in his address during the Ministry of Religious Affairs' gathering:

*"I will try to make more friends on this campus. That's why I always behave well and respect my subordinates. We need to build the values of togetherness, honesty, and no need to lie among ourselves. Even a child, if lied to, will get angry and won't want to be with us anymore."* (IF. W.23.9.2023)

The success achieved by UIN Satu Tulungagung at present, while people may think it is solely the success of the rector, is an impossible statement. Honestly, it is a success obtained through a pattern of togetherness. The pattern of togetherness is consistently applied by the rector in his daily activities in delegating tasks effectively to responsible subordinates, clearly visible at UIN Satu Tulungagung. Cohesion to carry out tasks effectively is a characteristic held by the entire academic community, both in official and personal relationships or in family matters. One senior lecturer said:

*"The togetherness at UIN Satu Tulungagung is good but needs improvement because it goes through several ways or processes, including leisurely walks, physical fitness exercises, reviving Islamic arts, reunions, and even recreational activities packaged in study tours, which significantly strengthen the sense of togetherness."* (W.16.9.2022)

From the above description, the researcher concludes that the culture at UIN Satu Tulungagung in the process of socialization and internalization still highly requires the presence of leadership as a controller of cultural socialization and internalization. Creating a friendly, familial, harmonious, beautiful, clean, and orderly atmosphere is the aspiration of the rector, often expressed in front of students, as he is a practitioner of an Islamic-conditioned campus.

*"Recently, I feel that togetherness at UIN Satu Tulungagung, in the broad sense, is somewhat disturbed, perhaps due to the actions of irresponsible individuals. Thus, personally, the sense of togetherness is somewhat disrupted. In UIN Satu Tulungagung, the togetherness among campus residents used to be very high. Maybe because the views of some people have changed, namely positivism, materialism, and capitalism among campus residents."* (IF. 5. W.9.9.2023)

The Islamic concepts of Ukhuwwah Islamiyah and avoiding divisions pose a significant challenge for Islamic educational institutions, and the risk is that they have to initiate it in line with Islamic concepts.

## **CONCLUSION**

The findings of this research conclude that the organizational culture that can develop an organization in Islamic higher education consists of religious culture, hard work culture, and discipline culture. The prevailing values include the values of Fastabiqul Khaerat, Jihad, Uswah, and togetherness. This is evident due to the role of the rector as an exceptional leader who sets an example for subordinates to work hard,

be disciplined in carrying out all activities on campus. However, lately, the value of togetherness on this campus has been somewhat disturbed by something. Based on these conclusions, the current weakness in our Islamic higher education is the tendency towards changing views, namely positivism, materialism, and capitalism among campus residents. This is inconsistent with the national education goals formulated in the National Education System Law No.20/2003. Lecturers, as those directly related to students, need to be equipped with a series of developmental efforts through professional services. These professional services should be carried out well and effectively by the rector and internal supervisors, in this case, the LPM. Leaders are crucial in setting themselves as examples and role models in carrying out daily tasks, from work discipline to embodying religious values and the vision-mission of Islamic higher education, followed by all other academic communities.

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