

THE ROLE OF LEADERSHIP IN FORMING ORGANIZATIONAL CULTURE IN ISLAMIC EDUCATION INSTITUTIONS

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Abstract

Organizational culture has a very important role in improving the quality of the organization. If the role of culture can function properly, it can be expected that organizational performance will increase. The purpose of this research article was to understand and describe the role of the principal in the process of forming organizational culture in Madrasah Aliyah Negeri 3 Malang. This research uses a qualitative approach through a case study design using a phenomenological approach. Data collection techniques were carried out by: in-depth interviews, participant observation, and documentation studies. The informant's sampling technique used purposive sampling. Data analysis was carried out by means of: data reduction, data presentation, and drawing conclusions. Meanwhile, checking the validity of the data is carried out using the following criteria: credibility, dependability, and confirmability. The results showed that: First, the leader factor has an important role in the process of forming organizational culture. Second, the process of forming organizational culture occurs through several stages, namely: the adaptation stage, the pattern search stage, the system building stage, and the stage for forming organizational culture as self-identity. The results of this study are expected to be useful for the development of organizational culture theory and the development of Islamic educational institutions, especially in the development of organizational culture.

Keywords: *Roles, Principals, Organizational Culture, Islamic Educational Institutions*

Abstrak

Budaya organisasi mempunyai peranan sangat penting didalam peningkatan mutu organisasi. Jika peran budaya bisa berfungsi dengan baik, maka bisa diharapkan kinerja organisasi akan meningkat. Tujuan artikel penelitian ini adalah untuk memahami dan mendeskripsikan peran kepala madrasah dalam proses pembentukan budaya organisasi di Madrasah Aliyah Negeri 3 Malang. Penelitian ini menggunakan pendekatan kualitatif melalui rancangan studi kasus dengan menggunakan pendekatan fenomenologis. Teknik pengumpulan data dilakukan dengan: wawancara mendalam, observasi partisipan, dan studi dokumentasi. Teknik pengambilan informan menggunakan purposive sampling. Analisis data dilakukan dengan cara: reduksi data, penyajian data, dan penarikan kesimpulan. Sedangkan pemeriksaan keabsahan data dilakukan dengan menggunakan kriteria: credibility, dependability, dan confirmability. Hasil penelitian menunjukkan bahwa: Pertama, faktor pemimpin mempunyai peran penting dalam proses pembentukan budaya organisasi. Kedua, proses pembentukan budaya organisasi terjadi melalui beberapa tahapan, yaitu: tahap adaptasi, tahap pencarian pola, tahap membangun sistem, dan tahap pembentuk budaya organisasi sebagai identitas diri. Hasil penelitian ini diharapkan dapat bermanfaat bagi perkembangan teori budaya organisasi dan juga pengembangan lembaga pendidikan Islam terutamanya pada pengembangan budaya organisasi.

Kata Kunci: *Peran, Kepala Sekolah, Budaya Organisasi, Lembaga Pendidikan Islam*

INTRODUCTION

The problem of leadership is a very important thing in an organization, especially in educational institutions, because leadership is a creative aspirational force, spirit and moral strength, which can influence members to change the attitudes, behavior of groups or organizations to be in line with their wishes and aspirations. leaders by interpersonal leaders to their subordinates (Kartono, 1998). The success of leaders is not an accidental phenomenon, but one of them is because they have the competence to build organizational culture. Organizational culture refers to the unified system of meaning held by members that distinguishes the organization from other organizations. This system of shared meaning when observed more closely is the main characteristic that is respected by the organization. Organizational culture is the character, character, and personality of the organization that is built by members of the organizational community or vice versa, organizational culture determines the behavior of members of the organization.

An effective organization is an organization that has a strong culture, personality and character, namely an organization that has the power to develop and

mobilize all resources to achieve goals. Meanwhile, organizations that have a weak culture are the opposite where the organizational strength is "grossed" by members and to achieve the goals of the members themselves, not the goals of the organization (Robbins, 2017). Therefore, the organization will be effective if the organizational culture can be internalized in members of the organizational community, influencing their behavior to foster a pleasant working climate. Healthy and not the culture of an organization is determined by several things and the most important thing is that individuals have the appropriate integrity that is faced to achieve organizational goals. According to Robbins, a healthy organizational culture has several characteristics, namely: individual initiative, tolerance for risk taking, identity, and tolerance for conflict. Apart from that, to build a strong culture, it is necessary to have core beliefs, core values, vision and mission that can become a paradigm and at the same time a driving force for change. (Tabrani, 2005)

Therefore, considering the importance and magnitude of the influence of culture for an organization. For example, in educational organizations, the influence of culture on teaching and learning processes and student achievement, it is necessary to have an important role for a madrasa principal as an innovator and developer of culture in the educational institution, namely in the form of methods, forms, techniques, and efforts in developing culture in the institution he leads. The development of organizational culture that takes place at the institution cannot be separated from the initiatives and innovations of a leader who then invites members who are competent in the field to respond to these ideas and ideas, then disseminated to all members of the organization to be implemented together.

In Sergiovani's view, culture has very clear implications for improving the quality of performance of people in an educational institution or school (Sergiovanni, 1991). For an organization, the existence of culture according to Garner is an invisible force behind something that is visible, a social energy that moves people to behave, so that it is a "character" for individuals, something that is hidden, unites, provides meaning, direction and mobilization for its members. This culture becomes the "soul or heart" of an organization. An organization without a clear and good culture will tend to be porous and will not be able to survive. Therefore, culture can influence a person's thoughts, feelings, and actions (Peterson, 2002). Culture influences almost every aspect of the school, including for example how the uniforms are used (Peterson, 2002). Culture is an invisible force that can influence the thoughts, feelings, and actions of people who work in an organization (Komariah & Chepi, 2006). Culture not only gives a positive signal to students but also to all staff in the institution (Jerald, 2006). According to Schein, the role of culture is to integrate the internal environment and adapt to the external environment (Schein, 2016). Mardiyah adds that a strong culture is the key to the success of an organization. Organizational culture contains values that must be understood, inspired, and practiced together by all individuals or groups involved in it (Mardiyah, 2012). Paine stated that organizational culture acts as a tool for internal integration. If the role of culture can function properly and is accompanied by the preparation of the right strategy, it can be expected that

organizational performance will increase. The occurrence of compatibility between *soft systems* (strategy, system, and structure) and *hard systems* (staff, skills, styles, and shared values). (Bate, 1994)

So far, most people assume that organizational culture always has a positive impact on organizational life, whereas culture is often an inhibiting variable (Hofstede, 1997). Therefore, culture is really like two sides of one coin. On the one hand, organizational culture can be an asset for an organization and on the other hand it can be an obstacle (liability). Organizational culture itself for organizational life has several functions, namely: (a) Culture as a differentiator between one organization and another, (b) Culture as a form of organizational identity, (c) Culture as an organizational glue, and (d) Culture as a control tool. (Mardiyah, 2012)

According to Sobirin, many studies on organizational culture have been carried out, in the last twenty-five years, research on organizational culture continues to experience rapid development (Sobirin, 2007). Research conducted by Cavanagh and Dellar for example shows that school culture has a major effect on improving the quality of student learning (Cavanagh & Dellar, 1997). Stoll and Mortimer in Cavanagh and Dellar also found that school culture influences school improvement and effectiveness (Cavanagh & Dellar, 2001). There are three important factors that influence each other in school culture, namely the attitudes and beliefs of people who are within the scope of the organization and the surrounding environment (Boyd, 2007). These three factors can be a barrier and can also be a bridge to implement sustainable improvement efforts in an educational institution. According to Deal & Peterson, school culture is the most important factor that must be considered by school administrators, it doesn't matter whether they like it or not. To be successful in bringing about change, their attention must be devoted to cultural issues. If they are more concerned with policies and regulations, he continued, it is better for him to find another job, not as a school administrator or leader. (Deal & Peterson, 1990)

Studies on the relationship between leadership and organizational culture have also been carried out by several researchers, for example Schein in Ndraha in his book, "*The Role of Leadership in Building Culture*", explains the relationship between organizational culture and leadership as follows: *First*, organizational culture is formed through the actions and behavior of the founders as strong leaders of established company leaders and recognizes that the company's success now begins with the leadership of its founders. *Second*, the basic values are presented into a culture by leaders through six primary mechanisms and six secondary mechanisms. If the leadership and all employees have sense of the same belief (share vision, values and belief) on these factors, it can be trusted that the company will succeed. The similarity of vision, values and beliefs among organizational members indicates a strong organizational culture. It is better if the diversity of organizational members towards the vision and values of the organization shows a weak organizational culture (Ndraha, 1997). In other words, the success of a company is determined by whether the company's culture is strong. Peter and Waterman Jr. in (Sobirin, 2007)

Research on leadership and culture has also been conducted by Geertz, namely research on the leadership of Kiai in Islamic Boarding Schools. According to Geertz, the role of "cultural brokers" shows that the Kiai as leaders act like a dam that "accommodates" so many manifestations (presence) of the new culture and releases some of the many manifestations of the new culture (Geertz, 1981). However, Horikoshi has another opinion, that the kiai are not high dams that have a passive role, but instead become "agents of reform" by choosing for themselves which ones they want to convey to the community and which ones they don't. (Horikoshi, 1987)

According to Hofstede, a leader has an important role to create organizational culture in an educational institution (Hofstede, 1997). The important role of an institution in developing organizational culture cannot be denied, meaning that a healthy organizational culture should start from the leadership of an organization, because organizational culture is closely related to the vision that a leader has about the future of the educational institution. Organizational culture is a manifestation of the development of the vision created by the institution and will eventually become the hallmark, character, and image of an institution (Mukhtar, 2003). Principal leadership makes a very important contribution to school success, both qualitatively and quantitatively. Therefore, for the principal's leadership function to succeed in empowering all school resources to achieve goals according to the situation, a principal who has professional abilities is needed, namely: having personality, basic skills, experience, training, and knowledge (Wahjosumidjo, 2002). The principal is "the key person" for the success of a school. Therefore, the principal is the person who is given the responsibility to manage and empower the various available resources and can explore again to realize the vision, mission, and goals of the school. (Mulyasa, 2005)

In this article, the author wants to explain how the role of leaders in the process of forming organizational culture in *Madrasah Aliyah Negeri 3 Malang* can then influence the thoughts, feelings and actions of the people who are in it so that it can become an institution. successful education so that other educational institutions can learn from it.

RESEARCH METHODS

This study aims to obtain an in-depth description of the role of leadership in the process of forming organizational culture with a qualitative approach. The appropriate qualitative approach as described by Muhadjir is a naturalistic phenomenological model. Research in the phenomenological view means understanding events in relation to people in certain situations (Muhadjir, 2007). This is in line with what is described by Bogdan, to understand the meaning of events and people's interactions, a theoretical orientation or a theoretical perspective with a phenomenological approach is used. The research design used is a case study (Bogdan & Biklen, 1998). This study seeks to understand the meaning of events and people's interactions in certain situations. To be able to understand the meaning of events and

people's interactions, a theoretical orientation or a theoretical perspective with a phenomenological approach as described above is used.

The naturalistic paradigm chooses sampling purposive. By sampling purposive, the things sought can be selected in extreme cases so that the things sought stand out and are easier to find their meaning. Therefore, the results achieved by taking this sample are not to seek generalizations, but the results of research with this model may be used for transferability in other cases (Lincoln & Guba, 1985). This research took place in *Madrasah Aliyah Negeri 3 Malang*. The selection and determination of the location was motivated by several considerations based on uniqueness, attractiveness, uniqueness, and in accordance with the topic in this study.

The data collected through this research is data that is in accordance with the research focus, namely about the role of madrasa leadership in the process of forming organizational culture. The types of data in this study are divided into two, namely primary data and secondary data. The data source is human and not human. Human data sources function as subjects or key informants, while non-human data sources are in the form of documents relevant to the research focus, such as pictures, photos, notes or writings (documents).

Informants in this study were selected using techniques sampling purposive and snowball. To be able to understand the meaning and interpretation of the phenomenon of the role of madrasa leadership in the process of forming organizational culture, it requires the involvement and direct appreciation of researchers to objects in the field. Therefore, the instrument in this study is the researcher himself as an instrument (human instrument). The advantages of researchers as a key instrument as described by Lincoln and Guba, namely: (a) responsiveness and adaptability, (b) can emphasize holistic emphasis, (c) can develop a knowledge base, (d) the freshness of processing, (e) have the opportunity to clarify and summarize, and (f) can take advantage of the opportunity to investigate the response that is special/typical. (Lincoln & Guba, 1985)

Data collection techniques in this study were carried out by: (1) in-depth interviews, (2) participant observation, and (3) documentation. Informants were taken by purposive sampling technique. The form of data is words, notes, reports and documents obtained from the informants. Data analysis techniques are carried out by: data reduction, data presentation, and drawing conclusions. Meanwhile, the validity of the data was checked using the following criteria: (1) credibility with the technique of time extension and persistence of observation, as well as source triangulation, (2) dependability, and (3) confirmability.

RESULTS AND DISCUSSION

Profile of *Madrasah Aliyah Negeri 3 Malang*

Madrasah Aliyah Negeri 3 Malang was originally an educational institution called PGAA (*Pendidikan Guru Agama Islam*) or Islamic Teacher Education 1 Malang, which is an educational institution that aims to meet the needs of teachers of Islamic religious education in state low schools. PGAA 1 Malang officially started the new

school year in 1956 with the first principal being R. Seoroso. In the same year, PGAA 1 Malang also accommodated students from the 4-year PGAP (*Pendidikan Guru Agama Pertama*) or First Religion Teacher Education. PGAP was first led by Soerat Wirjodiharjo. In addition, PGAA also accommodates transfer students from the SGHA (*Sekolah Guru dan Hakim Agama*) or School of Teachers and Religious Judges, which at that time had been abolished by the government.

The two educational institutions, namely PGAA 1 Malang and PGAP 4 years, occupy the same building on Bromo Street No. 1 Unfortunately. The building is used in conjunction with the timing, namely PGAA 1 Malang uses it as a place to study in the morning and PGAP 4 years in the afternoon. In the academic year 1958/1959, PGAA 1 Malang and PGAP 4 years later were merged into one name, namely PGAN (*Pendidikan Guru Agama Negeri*) or Public Religion Teacher Education 6 years (grade 1 to grade 6) with the first principal, RD Soetario (1958-1961). The PGAN lasted until 1992 before on July 1, 1992, based on the Decree of the Minister of Religion of the Republic of Indonesia Number 42 of 1992, PGAN Malang was converted into *Madrasah Aliyah Negeri 3 Malang* with its first principal Mr. Untung Saleh which was then continued by Mr. Kusnan A.

During the leadership of Mr. Kusnan A. The *Madrasah Aliyah Negeri 3 Malang* was appointed by the Director General of Islamic Religious Institutional Development by Decree Number E.IV/Pembinaan.00.6/KEP/17.A/1998 as one of the five Model State Madrasah Aliyah in East Java. *Madrasah Aliyah Negeri Model* is a madrasa that is designed with various features and excellence in academic aspects, qualifications of teachers and madrasah principals, facilities and has good management and administration qualities. In addition, it is also one of the leading madrasahs in Indonesia. *Madrasah Aliyah Negeri 3 Malang* is also one of the integrated madrasahs of eight integrated madrasahs in Indonesia. In 2007 *Madrasah Aliyah Negeri 3 Malang* was included in the 25 *Madrasah Aliyah* selected in the Education Quality Improvement Program for Madrasa Achievement Contracts throughout Indonesia with the government towards International Standard Madrasahs or MBI (*Madrasah Berstandar Internasional*).

The Role of Leaders in Formation of Organizational Culture

Culture that is formed in an organization basically takes a long time. Organizational culture is the cumulative learning result of organizational members from their predecessors and from their socio-economic environment since the organization was founded until today. To form an organizational culture in *MAN 3 Malang*, the author begins by conducting a search related to the history and development of *MAN 3 Malang*, starting from its establishment until now. From the search for the history and developments in *MAN 3 Malang*, the author considers that the important point in the organizational culture change that has occurred has been since the transfer of function from PGAN 6 years Malang to *MAN 3 Malang*. The process of the transfer of functions began with the issuance of the Decree of the Minister of Religion of the Republic of Indonesia Number 42 of 1992 dated July 1,

1992. This was considered important, even though the process of changes had been carried out before. The change of name to *MAN 3 Malang* directly affects the goals or orientation of the madrasa. PGAN 6 years Malang which was previously established or oriented to meeting the needs of Islamic Religion teachers in public schools after changing to *MAN 3 Malang*, the goal or orientation is no longer to produce teachers but rather to produce graduates who are ready to continue their education to a higher level high. The change in orientation of course indirectly affects the workings of every madrasah because they must adapt to the changes that occur in the madrasa.

The idea in the process of forming organizational culture as described by Kotter and Heskett are that it can come from anywhere, either from individuals or groups, from the lower or upper levels of the top leadership of the organization.(Kotter & Heskett, 1992) In companies, for example, ideas are often associated with founders or early leaders who articulate them as a vision, business strategy, philosophy or all three. The organizational culture created by managers or top leaders is implemented into a vision or philosophy and business strategy. Then the vision and strategy are implemented by new members of the organization, can be taught group style explicitly. Managers or senior members of organizational groups communicate their core values continuously in daily conversations or through rituals and special conversations or communication to encourage new members to take over the core values of organizational culture which are then applied in behavior. Therefore, the adoption process of the core values of an organizational culture can lead the organization to have a strong culture and perform well (Kotter & Heskett, 2011). In line with the opinion of Kotter and Heskett, Schein, also states that organizational culture is created by leaders and one of the most decisive functions of leaders is creation, management and if necessary destroy culture (Schein, 2016). The influence of leaders on the formation of organizational culture is mainly determined by the founders of the organization where the actions of the founders of the organization become the core of the initial culture of the organization. This is because the leader is responsible for the success of the organization, so he has opportunities to transform the organizational culture with a new set of artifacts, perspectives, values, and assumptions that are brought into the organization. According to Robbins, the principal in carrying out his duties and functions requires a model and leadership style. The principal's model and leadership style is not a coincidence, but there are underlying values. Owens offers several dimensions, one of which is the soft dimension that affects individual performance and quality, namely values, beliefs, culture and behavioral norms. Values are the building blocks of culture and are the basis and foundation for change in personal or group life. (Said, 2018)

The importance of the leadership role in the formation of organizational culture is also explained by Hodge and Anthony in Komariah and Triatna, namely as one of the stages called dependency or authority confrontation (Komariah & Chepi, 2006). At this stage, it shows the strength of the leader's role in the formation of organizational culture so that the group seeks to determine appropriate leadership criteria and they can accept it. Therefore, the success achieved at this stage brings a

feeling of success and good relations among members of the organization. A leader has an important role in the "engineering planning" of organizational culture and its maintenance. The leader or founder of the organization brings with him a set of basic assumptions, values, perspectives, artifacts into the organization, and instills them in the members of the organization. (Schein, 2004)

According to Sathe, the role of leaders or founders of organizations is very large in the process of forming organizational culture, especially for organizations that are just starting out. It can be said that the leaders or founders are the only source of cultural formation in an organization, while the members of the organization only accept what the founders say (Sathe, 1982). Founders and owners of organizations can also influence the formation of organizational culture, so we can know that leaders and founders in an organization have a big role in building organizational culture, so positive and innovative leadership is needed in an organization so that the organizational culture becomes strong. (Mohyi, 1999)

Stages of the Organizational Culture Forming Process at *MAN 3 Malang*.

The stages of organizational culture formation at *MAN 3 Malang* can be explained as follows:

Environmental Adaptation Process

Organizational culture does not just appear without a process that creates it. The cultural process can be seen based on the formation, maintenance and development of the organizational culture. Meanwhile, to face the challenges of cultural change, it is necessary to have a process of cultural adaptation. Therefore, the formation of culture cannot be done in an instant, but it takes time and even a lot of money to be able to accept new values in the organization. However, Kotter and Heskett argue that a cultural change in an organization can occur quickly and can also be gradual. An organization sometimes succeeds and sometimes also fails in forming a new culture within it. So, to make these changes requires hard work and sometimes takes quite a long time (Kotter & Heskett, 2011). According to Ndraha the formation of organizational culture cannot be done in an instant, but it takes time and even a lot of money to be able to accept new values in the organization. (Ndraha, 1997)

At the stage of the adaptation process, *MAN 3 Malang* adjusts after the transfer of function from *PGAN 6 Tahun Malang* to *MAN 3 Malang*. The adaptation carried out by madrasahs is by making changes, namely following changes in policy at the time. The change in the government at that time was the abolition of teacher schools which at that time were called *PGAN 6 Tahun Malang* to become *Madrasah Aliyah*. The need to make changes as a response or adaptation to existing policies is actually very difficult to do because at that time it can be said that the school is in its peak condition with various achievements and is also a well-known school in the city of Malang.

The transfer of the function of the school which was initially oriented to create prospective teachers/teachers later turned into a school that was oriented to deliver students to be able to continue their education to a higher level. The change in

orientation of course also affects the work culture in the school. For schools that are already established, the choice to make changes is not an easy choice, because they must adjust or adaptations in various aspects, both related to adjusting work in schools and outside schools. This is as explained by Hodge and Anthony in Komariah & Triatna, when the culture in the organization has been established in an established manner, the organization is usually reluctant to make changes. (Komariah & Chepi, 2006)

The same thing was also expressed by Kotter and Heskett, culture will be formed into an adaptive culture is a culture that can help an organization in anticipating and adapting to environmental changes that will be associated with superior performance over a long period of time (Kotter & Heskett, 1992). In addition, an adaptive culture strongly encourages and rewards entrepreneurship, which can help organizations adapt to a changing environment by recognizing and using new opportunities. Meanwhile, cultures that are not adaptive are usually very bureaucratic, people are reactive, risk averse and not very creative. Information does not flow quickly and easily throughout the organization and there is widespread control pressure that reduces the motivation and enthusiasm of members of the organization in working. According to R. Kilman in Kotter and Heskett, adaptive culture calls for an approach that is ready to take risks, beliefs, and is proactive in organizational life as well as individual life. (Kotter & Heskett, 2011)

The process of forming organizational culture is certainly inseparable from the influence of the environment around the organization. Organizational survival is determined by the organization's ability to respond appropriately to environmental opportunities and challenges (Kotter & Heskett, 2011). Sujak adds that the process of change in an educational institution, for example, is also influenced by environmental factors that require change, either because it is influenced by competition, technological advances, changes in the political climate, or government policies. (Sujak, 1990)

According to Robbins this adaptation process can be done by means of socialization, which is an effort by adapting employees to the culture that exists in the organization. This process can be carried out through three stages, namely: the pre-arrival stage, the encounter stage, and the metamorphosis stage. At this stage the organization will receive results in the form of productivity, commitment, and turnover. (Robbins, 2017)

Searching for Institutional Patterns

The next stage in the process of forming organizational culture at *MAN 3 Malang* is the search for patterns. At this stage, institutional managers realize that the educational institutions they manage have changed and these changes have had a less than encouraging impact on the development of the institution. Therefore, they are trying to find the right pattern to be developed in the madrasa so that it can rise to become one of the quality educational institutions in Malang City.

The pattern search process is carried out through several changes and innovations made by madrasah members, although these changes have not produced the expected results because they have not been supported by a strong system. At the time of searching for this pattern, institutional managers were still mostly devoted to the physical development of the institution. However, this does not mean that they ignore other aspects, because in their view the institution will not be able to develop properly without being supported by adequate facilities. So that at that time, the development of the physical aspect of the institution became a higher priority. Physical development at that time was more about developing existing physical buildings, such as adding and repairing study rooms by providing additional facilities, building Islamic boarding schools for madrasa students, installing CCTV in several madrasa rooms, etc. The search for patterns with the development of the physical aspect of the madrasa then received appreciation from the government, namely by showing *MAN 3 Malang* as one of the five Madrasah Aliyah Models in Malang City.

At this stage, several efforts have been made to maintain the existence of *MAN 3 Malang*. Efforts that have been made are by providing guidance to existing resources in madrasas, both educational staff and education staff. In addition, it also recruits new workers, to fill the vacancies of several jobs in the madrasa. In addition, other efforts have been made by holding resource development workshops, sending teachers to be involved in the MGMP (Subject Teacher Conference) forum and conducting comparative studies or visits to well-established or good institutions in the hope of getting more study for quality improvement at *MAN 3 Malang*. These activities are very important to be carried out, this is as stated by Tika namely that resource development activities in educational institutions are very important as an effort to internalize cultural values and introduce organizational culture to new members (Tika, 2006). From the student side, for example, efforts have also been made to develop and several breakthroughs, as has been done, namely the holding of the female Madrasah Aliyah Religious Program (MAPK) at *MAN 3 Malang*, which is a learning program aimed at recruiting excellent students around the East Java region. who were then educated intensively. In addition, there is also an MBI (International Standard Madrasa) program, which is a program for students who have the ability and want to develop talents in international language aspects, such as talent development in Arabic and English.

Building a Madrasah System

Basically, the developments that occurred in *MAN 3 Malang* occurred significantly, according to the assessment of most madrasah residents, only becoming prominent when the madrasa was led by Mr. Abdul Djalil, namely the former principal of *MIN Malang 1* and *MTsN Malang 1* who was later appointed as principal at *MAN 3 Malang* in 2000. During his leadership, several changes have been made, both from academic and non-academic aspects. His success has brought progress to this madrasa, in addition to his personal leadership skills and his experience having served as principal in several different educational institutions.

When Mr. Abdul Djalil took over the leadership, he put a lot of emphasis on building a strong system in madrasas. In his view, *MAN 3 Malang* will be able to develop quickly if the existing system in the madrasa is well developed, therefore on various occasions he always focuses on the development of the existing system in the madrasa. Efforts to build a good system in madrasas are intended so that they can continue to develop even though there will be changes in leadership in the future. Because, with a good system, everyone will get used to or be controlled to follow the system and if there are changes, then these changes will not deviate far from the existing system.

At the stage of developing a system, a madrasah leader has a very large role, he becomes a mover and inspiration for all members of the organization so that major and fundamental changes occur. Courage in taking steps and a great commitment to advancing the madrasa make all members of the madrasa move to support the achievement of the goals that they aspire to together. Efforts to build this system are made easier with the support of professional personnel. In addition, aspects of the welfare of teachers and employees are also increasingly being improved so that their motivation to work is also increasing. As for students, madrasas are always encouraged and motivated to explore all their potential so that their self-confidence grows higher and the spirit to excel.

Building a system at this stage is marked by the presence of an experienced leader who seeks to articulate the values he believes in to all school members, communicates his vision and mission and seeks to reconstruct the behavior of members of the organization as well as develop a change plan and realize the change together with all components in the development effort. Madrasahs are in accordance with previous planning and cannot be separated from the vision, mission, goals, and strategies of the madrasa.

According to Kotter and Heskett, of the 10 companies studied, the main change in culture begins after an individual who has a record of experience in leadership, is appointed to lead an organization. Each of these individuals has previously shown the ability to work better than just managing well. They know how to bring about change and intend to do so (Kotter & Heskett, 2011). In addition, Stephenson in Maxwell also states that whenever they take over an organization, they always start by doing two things, *first*, they train all employees to improve their service to customers, and *second*, change the leadership of the organization. Despite the many obstacles faced in the end most of the members of the organization will help make all the changes to the strategy, products, structure, policies, personnel and finally the culture. Therefore, Kotter and Heskett, argue that with the creation of a solid system in the organization, the leader of the organization seems to be a drummer who is accompanied by all members of the organization (Kotter & Heskett, 2011). According to Ekosusilo the formation of a value system in an organization is also influenced by the characteristics of the organizational culture that exists in the institution. These characteristics have a big role in the formation of the cultural system that exists in an organization. (Ekosusilo, 2003)

Forming Organizational Culture as Self-Identity

The last stage in the process of forming organizational culture at *MAN 3 Malang* is the stage of forming organizational culture, namely the emergence of a culture because of the vision, mission, goals, and strategies as well as the experience possessed by organizational members in implementing change efforts in the organization. *MAN 3 Malang*. The culture formed is manifested by cooperation between members of the madrasa, continuous improvement efforts, awareness of being disciplined, and the development of religious traditions in the madrasa.

According to Kotter & Heskett, after the process of cultural change is well implemented in an organization, the organization can be judged to have been successful and the success has been ongoing for many years. At that time, organizational culture can be said to have been formed because of the vision and strategy as well as the experience that members of the organization have in implementing them. The culture that is formed in an organization has the possibility to form into a strong culture, or an adaptive culture (Kotter & Heskett, 1992, 2011). In an organization that has a strong work culture, almost all members of the organization share a set of values and a relatively consistent method of running the organization. In a strong organizational culture, organizational members are highly motivated to work, shared values make people feel comfortable working for the organization and the commitment that is built makes them work harder, their work is intrinsically rewarded and members of the organization in general are always involved. in the decision-making process.

If the organizational culture is managed properly by the leader, the organizational culture will become an identity, namely an effort to integrate various important activities that are essential for the success of the institution and can also help facilitate communication and produce an image that is consistent with the ethos and character of the organization. Thus, organizational identity is related to strategic issues. Organizational identity is different from traditional brand marketing because organizational identity relates to all stakeholders and various aspects of an organization's communication.

After the organizational culture has become an identity, the results of the civilizing efforts at *MAN 3 Malang* begin to be seen, marked by the increasing number or increasing achievements achieved by madrasas, both individual achievements and institutional achievements. The achievements of the madrasa are achievements in academic and non-academic aspects. The manifestation of organizational culture at *MAN 3 Malang* can be seen from the attitude of cooperation and mutual assistance between madrasa members, besides that continuous quality improvement efforts have also become a quality culture in the madrasa. The culture of cooperation in an organization is the key to success in managing an institution.

CONCLUSION

The process of forming organizational culture at *MAN 3 Malang* ultimately forms an adaptive organizational culture which can be seen from the efforts to adapt

to the surrounding environment, both the internal and external environment of the madrasa, taking advantage of opportunities for innovative efforts to be able to compete with other educational institutions and look the courage of leaders to initiate changes in tactics or strategies in institutional development efforts, the courage to take risks, have high confidence and are proactive in organizational and individual life. In addition, it can also be seen that there are continuous improvement efforts, namely the implementation of various activities such as seminars, workshops, workshops, trainings, comparative studies and so on which are expected to improve organizational performance. In addition, it was also found that there was very strong support from the residents of *MAN 3 Malang* to jointly send madrasas to become superior Islamic educational institutions.

In closing, the results of article on organizational culture in *MAN 3 Malang* are expected to be used as a model or reference for cultural development in organizations, especially in educational organizations, especially educational institutions like *MAN 3 Malang*.

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