

ORGANIZATIONAL CULTURE OF ACHIEVING MADRASAH

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ABSTRACT

This study aims to describe the organizational culture of achievement in MI Muslimat NU Pucang Sidoarjo and MI Nurul Huda 2 Surodinawan Kota Mojokerto, which focuses on two components, namely madrasah values and institutional management traditions. Qualitative research with a phenomenological approach, was conducted at two locations. Collecting data through in-depth interviews, participant observation, and documentation. Data analysis through data reduction, data display, and data verification. Achieving organizational culture in both madrasahs can be presented: (1) The values that underlie the behavior of madrasah life, consisting of: the value of worship, the value of sincerity, the value of honesty, the value of education, the value of trust, the value of ukhuwah diniyah, the value of simplicity, and the value of self-education; (2) The tradition of institutional management that appears in the organizational culture of both madrasahs consists of two aspects, namely: the institutional structure and the function of institutional management.

Keywords: Organizational culture, madrasah, achievement.

A. INTRODUCTION

Madrasa education occupies a very important and unique position to prepare and shape the personality of a pious and pious Muslim generation. There are at least five roles of madrasahs in giving birth to the Muslim generation, namely: (1) as a means of disseminating Islamic religious values, (2) as a forum for forming al-karimah character and Muslim personality, (3) as maintaining the religious traditions of the Muslim community, (4) as a bulwark of the nation's morality, and (5) alternative educational institutions that can

be chosen by the Muslim community (Chair, 2016:194).

The magnitude of the role of Madrasah Ibtidaiyah as an Islamic educational institution is not accidental, but there is a foundation of value. Owens (in Robbins, 2003:81) suggests soft aspects that affect individual and organizational performance, namely values, beliefs, culture, and rules of behavior. Values shape culture and are the basis for change in the lives of individuals or groups.

The position of the head of the madrasa as the leader of the institution, is required to hold fast to the noble values that become the standard of attitude and behavior, and to develop organizational culture in the madrasa. These noble values become the beliefs of the head of the madrasa in his entire life, so that if in the process of leadership it contradicts or deviates from the values he believes in, automatically the public's trust in the head and madrasa institution as an Islamic educational institution will fade.

The existence of the head of the madrasa as a leader in his institution is very essential. A madrasa head in carrying out his duties and functions should have wisdom and broad insight. Apart from the pattern and style of leadership, the head of the madrasa as a leader in his institution also has an important role in developing an outstanding organizational culture. Robbins (2006:123) argues that the functions of organizational culture are: (a) making clear differentiation between organizations, (b) bringing a sense of identity for organizational personnel, and (c) as social glue to unite the organization by providing standards of behavior for individuals or groups.

A strong and strong culture is the main pillar of an organization's success. The values contained in organizational culture must be understood, inspired, and practiced by all individuals or groups involved in it. Scermerhorn and Hunt (1991:344) say, "an organization's culture can help solve the problem of external adjustment and internal integration."

Representations of outstanding organizational culture in Islamic educational institutions (madrasas) that are increasingly surviving in the midst of global change and competition and interesting to study are MI Muslimat NU Pucang Sidoarjo, and MI Nurul Huda Surodinawan Mojokerto City. MI Muslimat NU Pucang is an exclusive madrasa, because this Islamic educational institution has experienced a fairly long history of leadership in making improvements and revolutionary changes, namely for 65 years (1954-2019). This long period of time has given rise to an organizational culture of achievement in several aspects, including the implementation of quality assurance for

madrasas in the aspects of: (a) Ahlul Sunnah Wal Jamaah, (b) Mantab aqidah, and (c) academic achievement. Besides that, it also has potential / advantages that are already visible, such as: (a) expert in dhikr, (b) memorize juz Amma, tahlil, Surah Yasin, Surah Al-Baqarah, and short selected letters, (c) based on Nahdlatul Ulama (NU), (d) IT-based learning and evaluation, (e) 56% of teachers with Masters degree and 12.8% of educators have international certificates from Cambridge University, (f) Accreditation "A" from BAN-S/M, (g) Opened the International class program (ICP) and the Special Smart Students (SCI) 5 years graduated. Furthermore, MI NU Pucang Sidoarjo successfully independently became an international standard madrasa (Cambridge International Examination & International Baccalaureate Program), by obtaining a certificate with ID 276 (MINU Doc. 2019/2020).

MI Nurul Huda 2 Surodinawan was established on July 15, 1940. As an Islamic basic education institution, this madrasa has the main goal of trying as much as possible to be able to make the younger generation of Muslims who have the firmness of the aqidah al-Islamiah, have the character of al-karimah, have the toughness to carry out the shari'a. 'at Islam which leans towards Ahlus Sunnah wal Jama'ah an-Nahdliyah, and makes the Islamic generation intelligent in mastering science and technology (science and technology), tough and independent in facing the global era. The visible organizational culture of achievement, including: (a) The achievement of various academic and non- academic achievements at the district/city, provincial, and even national scale. (b) Implementing character education through Aqidak Akhlak and Fiqh subjects based on Ahlus Sunnah wal-Jama'ah based on pesantren. (c) Using an integrated curriculum, namely: the curriculum of the Ministry of Religion, the curriculum of the Ministry of Education and Culture, which is combined with the typical curriculum of MI Nurul Huda 2, and Cambridge University. (d) The intensity of the class program (tahfiz, bilingual, and regular classes), even specifically for the tahfiz class program, starting in 2018 students of grades 4, 5, and 6 are in hostel with direct guidance and supervision from huffadz teachers (musyrif) (Dok. MINH , 2019/2020).

This study aims to describe the organizational culture of achievement at MI Muslimat NU Pucang Sidoarjo and MI Nurul Huda 2 Surodinawan Mojokerto City, which focuses on two components, namely madrasa values and institutional management traditions.

B. METHOD

This qualitative research uses a phenomenological approach, namely observing and asking questions, recording data and meaning, as well as analyzing and interpreting. The research variables or the things being studied are the data that carry the entire research problem. The research was conducted in two locations, namely MI Muslimat Nahdlatul Ulama Pucang Sidoarjo and MI Nurul Huda 2 Surodinawan, Mojokerto City. Both madrasas are more than 60 years old, implement full days school, integrated curriculum, and have more than 1,000 students. Sources of data are principals, teachers, parents, and students, with data collection instruments in-depth interviews, participant observation, and documentation. The data were validated by checking the views of the informants, triangulating sources, methods, and theories, as well as extending the presence of researchers. Data analysis was carried out by data reduction, data display, and data verification.

C. RESULT

1. Madrasa values

The values that underlie the behavior of life in the two madrasas can be classified into eight forms: (a) the value of worship, (b) the value of sincerity (sincerity), (c) the value of honesty, (d) the value of education. (e) the value of ukhuwah diniyah, (f) the value of trust, (g) the value of simplicity, (h) the value of independence.

a. Worship Value

Worship literally means "to serve or to serve". In Islam, the task of human life is to worship (serve, carry out devotion, and serve oneself) to Allah SWT. (Qur'an 51:56; 98:5; 2:21; 1:4; 18:110; 6: 102). Dedicate your heart and mind to Allah SWT. and loving Him wholeheartedly is at the root of the values in Islam. With this mental attitude, humans are no longer bound or dazzled by the world alone. The head of the Madrasah bases it on a hadith qudsi: "O children of Adam, take time to worship Me, I will surely fill your chest with wealth and I will spare you from poverty. Otherwise, I will fill your hands with busy work and I will not spare you from poverty." The value of worship for the residents of MI Nurul Huda 2 Surodinawan is manifested: (1) the behavior and speech of the head of the madrasa towards teachers and students, (2) the behavior and speech of the teacher towards students, (3) the behavior and speech of students towards the teacher. The traditions of pesantren life are also applied in this institution, for example: fardlu prayer in

congregation, dhuha prayer, recitation of the Qur'an, Asmaul Husna, Istiqhosah, Tahlil, Reading Dibak/Barpromise (Shalawat), wirid, and others (Obs). .MINH, 2019/2020).

b. Value of Sincerity (Sincerity)

Sepi ing pamrih (not because of the desire to obtain certain benefits), solely because of "worship". This includes the whole atmosphere of life in the madrasa. Teachers are sincere in teaching, students are sincere in learning, educational staff or employees are sincere in providing assistance (assistance). The atmosphere of sincerity also takes place between individuals; sincere between students and students, between students and teachers, between seniors and younger siblings. That is the meaning of sincerity in the moral and spiritual fields. Thus, a student understands the meaning of Lillahi Ta'ala, the meaning of charity, the meaning of taqwa, and the meaning of sincerity (Int.MINU, 2019).

The personal sincerity of the founder (masyayikh) - KH. Muhaimin, KH. Mohsin, and KH. Shodiq, and assisted by community leaders Surodinawan - there is no doubt since he founded the madrasa. With a burning spirit and devotion (worship) the founders fostered and preserved madrasas as private Islamic educational institutions. The sincerity of the founders was told by Mr. Misbakhul Umam, S.Pd, as the Head of the Madrasah, that:

KH. Muhaimin Noor is with KH. Muhsin, and KH Shodiq at the beginning of the establishment of this madrasa (read: MI Nurul Huda 2) until he died never received a salary or wages. In fact, he-he is the one who supports this madrasa from some of his three assets. The three of them were always sincere and diligent in educating and teaching students, starting from being located in the overhang (verandah) of the mosque, residents' houses, to having their own building around 1964's.

c. Honesty Value

In education and teaching, honesty is the main foundation that every actor and manager of Islamic education must have. Honesty has the meaning of "unification of heart and words". The value of honesty in MI Muslimat NU Pucang is manifested in: (1) the attitude of the head of the madrasa towards teachers and students, (2) the attitude of the teacher towards students, and (3) the attitude of students towards the teacher and to himself, especially in relation to learning. In this case, Mr. Hamim Thohari, S.Pd., M.M, as the Head of Madrasah (Int. MINU, 2019) explained:

Honesty has a huge impact in fostering students' attitudes, mentality, and personality. The value of honesty is developed by madrasas, especially in the selection and evaluation process. On the other hand, lying or cheating, even though it may be hidden, will one day bring harm to oneself. Rasulullah SAW. Said: "Verily honesty leads to goodness, and goodness leads to heaven".

d. Educational Value

From the beginning, madrasas were established and established for Islamic education and teaching to Muslims, so that they become "khairo ummatin ukhrijat linnas", namely people who are physically and mentally qualified (body and soul), who have quality in faith, morals, knowledge and deeds. The founders, leaders, teachers, education staff and all components of the madrasa realize that to achieve this goal can only be done through education. Therefore, the value of education has always been the basis and source of reference for all daily activities at the madrasa. MI Nurul Huda 2 Mojokerto opened a class with three programs, namely: the regular class program, the tahfidz class program, and the bilingual class program. In the three programs there is an introduction to Islamic boarding schools, including: salafi fiqh, salafi aqidah, salafi morality, nahwi, shorof, (the books studied include: Mabadi' Fiqh, Aqidatul Awwam, Tuhfatul Athfal, Sulam Taufiq) (Obs. MINH, 2019).

e. Trust Value

Amanah means "trustworthy". The word trust is often interpreted as responsibility (accountability). In the context of Madrasah Ibtidaiyah education, the value of trust must primarily be held by madrasa leaders and teachers. The scope of the mandate that must be carried out includes the following: (1) their willingness to manage the madrasah, must be accountable to Allah SWT, students and their parents, and the community, regarding the quality they manage; (2) trust from parents, in the form of: children who are entrusted to be educated, as well as money paid; (3) trust in the form of knowledge (especially for teachers), whether delivered properly and professionally, whether it is committed to student success or just completing the target time and material (Int. MINU, 2019).

f. The Value of Early Brotherhood

Life and association in madrasas are filled with a friendly and harmonious atmosphere of brotherhood, so that all joys and sorrows are shared, with the fabric of religious feelings. Students are instilled in togetherness and mutual help, such as taking care of classes, playing together in extra-curricular activities, being class pickets, scout training together, and so on. This ukhuwah (brotherhood) is not only during the madrasa, but also affects the unity of the people in society after they return from the madrasa (Int.MINH, 2019).

g. Value of Simplicity

Life in the madrasa is filled with an atmosphere of simplicity, but majesty. Simple doesn't mean passive (nrimo: Javanese), and it doesn't mean it's because of destitution or poverty. But it contains elements of strength and fortitude, self-control in the face of life's struggles with all its difficulties. Thus, behind that simplicity radiates a great soul, dares to move forward in the face of life's struggles, and never back down in all circumstances. In fact, this is where a strong mental or character will grow which is a requirement in all aspects of life. especially living in a global era with all the competition in all lines of life (Int.MU, 2019).

The measure of simplicity at MI Nurul Huda 2 is regulated in its management framework, namely using something that is in accordance with the situation and conditions and needs with consideration of efficiency and effectiveness. For example, the construction of high-rise buildings at MI Nurul Huda 2 is not for the purpose of showing off, but it is time for them to be built, namely in accordance with the educational needs and interest of the people who send their children to MI Nurul Huda 2 (Int.MU, 2019).

h. Independent Value

The value of independent education is a powerful life weapon. Self-reliance (zelp help) or standing on one's own feet not only in the sense that students always learn and take care of all their own interests, but also the madrasa itself as an Islamic educational institution has never relied its life on the help and mercy of others. In this case, Mr. Imam Baihaqi, S.Pd.I (Int.MINH, 2019) as Public Relations stated:

MI Nurul Huda 2 is very careful in accepting assistance from other parties, for fear that this assistance will tarnish the value of self-reliance that this madrasa wants to build, and MI Nurul Huda 2 can accept assistance as long as the assistance is not binding. Understandably, this madrasa was founded by Islamic boarding school kiai who incidentally have an independent spirit.

2. Madrasa Management Traditions

The tradition of institutional management at the two research loci can be traced in two aspects, namely: institutional structure and management function.

a. Institutional Structure

MI Muslimat NU Pucang Sidoarjo is institutionally under the auspices of the Muslimat Education Foundation Nahdlatul Ulama Bina Bakti Women Center. This foundation has been registered with the Ministry of Law and Human Rights of the Republic of Indonesia with Number: AHU-AH 01.06-548. This body consists of 14 people who are administrators of the Muslimat Nahdlatul Ulama (Dok.MINU, 2019).

Muslimat Education Foundation Nahdlatul Ulama Bina Bakti Women Center chaired by Dra. Hj. Choirun Nisa', M.Pd.I is the highest institution in the MI Muslimat NU Pucang organization. This institution is tasked with carrying out the mandate of the Muslimat NU Sidoarjo Branch in organizing and fostering Islamic educational institutions, from Early Childhood Education (PAUD) to Madrasah Aliyah (MA).

The vision of MI Muslimat NU Pucang Sidoarjo is:

Make Learners:

- Accustomed with dzikir: All learning activities in school will make the learners remind to Allah.
- Develop self potensial: Academic potensial, personal and social potensial, and spiritual potensial
- Accustomed to do the teaching of ahlussunnah waljamaah: Greeting, heart and actions based on the teaching of ahlussunnah waljamaah
- Accustomed with adab: All learning activities in school will make the learners to realized the adab is important
- Accustomed with techology: All learning activities in school base on the technology and engineering (Dok.MINU, 2020)

Meanwhile, the missions of MI Muslimat NU Pucang Sidoarjo are:

- Increasing the intensity of learning as a form of worship
- Increasing the quality of learning in national curriculum
- Increasing the adab of learners
- Increasing the school brand
- Increasing the Science knowledge and applied
- Increasing the Mathematic knowledge and applied
- Increasing the digital technology of learning (Dok.MINU, 2020)

MI Nurul Huda 2 Surodinawan Mojokerto City institutionally under the auspices of the Nurul Huda Religious Social Education Foundation is located at Jalan Raya Surodinawan No. 173 Prajurit Kulon District, Mojokerto City (Obs.MINH, 2020). The foundation led by KH. Faqih Usman, Lc. this is the highest institution in the organization MI Nurul Huda 2 Surodinawan Mojokerto City. This institution is tasked with carrying out the mandate of the community/Muslims in organizing and fostering Islamic educational institutions, namely: Islamic Boarding Schools, Diniyah Madrasas, Ibtidaiyah Madrasas

(MI), and taklim assemblies (Dok.YPSK, 2020).

MI Nurul Huda 2 Surodinawan's vision of Mojokerto City is: "To create a generation of Muslims who have good morals, knowledge, and achievements".

Mission of MI Nurul Huda 2 Surodinawan Mojokerto City:

- Creating an Islamic educational environment.
- Forming students with good character in accordance with the teachings of Ahlussunnah waljamaah.
- Organizing creative, innovative and technology-oriented learning.
- Explore and balance the intelligence of students between intellectual emotional and spiritual.
- Encouraging students to achieve achievements in academic and non-academic fields (Dok.MINH, 2020).

b. Institutional Management Function

The role of the principal as a manager is a key factor that determines the success or failure of a madrasa in achieving its goals. The role of the principal as a manager arises because of the provision of formal authority in the form of a decree. To exercise formal authority and status, the principal has three roles: interpersonal, informational, and decision-making.

The role of the principal as a manager can be seen in table 1 below:

Table 1 Description of the Principal's Role as Manager in MI Muslimat NU Pucang Sidoarjo and MI Nurul Huda 2 Surodinawan Mojokerto City

1) Interpersonal Role	
Role	MI Muslimat NU and MI Nurul Huda 2
(a) Figurehead (as an emblem or symbol); activities of the principal in representing the madrasa, both inside and outside the madrasa	(a) Entering into a relationship: <ul style="list-style-type: none"> • Private madrasa organization • Islamic education leader • Leaders of Islamic religious organizations • Leaders of social organizations
(b) Leader (leader); the activities of the principal of the madrasa provide internal motivation and direction to develop and control the madrasah	(b) Provide direction and motivation by: <ul style="list-style-type: none"> • Scheduled and incidental • Face-to-face and informal • Personal and collective

(c) Liaison (liaison); activities of the head of the madrasa to interact with parties outside the madrasa to get something that the madrasa needs	(c) Interact to: <ul style="list-style-type: none"> • Build networks and support • Doing bargaining and negotiation • Alliances and coalitions • Compete in excellence (quality) • Provide solutions to educational problems
2) Informasional Role	
Role	MI Muslimat NU and MI Nurul Huda 2
(a) Monitors; activities of the head of the madrasa to seek information inside and outside the madrasa on a constant basis	<p>(a) Seeking information about the organization's internal operations, through:</p> <ul style="list-style-type: none"> • Regular meeting with students every Monday • Regular internal KKG meetings every Saturday with teachers • Regular meetings every Sunday with teachers and education staff (MI Muslimat NU) while at MI Nurul Huda 2 are held every Friday afternoon. • Regular meetings with students every Friday afternoon (MI Nurul Huda 2) • Regular meetings with foundation administrators and madrasa committees • Regular meetings with parents <p>(b) Seeking information about external conditions through:</p> <ul style="list-style-type: none"> • Mass media • Comparative study of madrasah principals both at home and abroad • Scientific activities attended by the madrasa principal outside the madrasa • Headmaster visits to formal and informal figures • Religious activities attended by the head of the madrasa outside the madrasa
(b) Dessiminator; the activities of the head of the madrasa to carry out internal transmission of the madrasa	<p>(b) Transfer information, through:</p> <ul style="list-style-type: none"> • Madrasa magazines and bulletins • Formal meetings either through the foundation meeting forum, administrators and teachers • Official meeting with parents • Unofficial meeting • Scheduled regular lessons
(c) Spokesperson: activities of the head of the madrasa to	(c) Disseminate outbound madrasah programs, through:

convey information outside the madrasa	<ul style="list-style-type: none"> • General mass media • Mass media affiliated with Nahdlatul Ulama (NU) • Madrasa magazines and bulletins • Activities outside the madrasa • Socialization on the development of madrasah facilities and infrastructure and the quality of madrasa education graduates
3) Decision Making Role	
Role	MI Muslimat NU and MI Nurul Huda 2
(a) Entrepreneur; activities of the madrasah principal to initiate and design controlled changes in the madrasah	<ul style="list-style-type: none"> • Seek input from both inside and outside the madrasa before making a decision • Deliver big ideas to respond to and implement
(b) Disturbance handlers; the activities of the head of the madrasa to overcome quickly and precisely the problems that arise so that the madrasa is free from distractions and critical	All problems that arise in the operation of the madrasa are handled by the head of the section and his staff, while the head of the madrasa is only involved in the strategic problems of the madrasa
(c) Resource allocators; activities of the head of the madrasa to manage resources and their distribution for the implementation of the madrasa program	<ul style="list-style-type: none"> • Madrasah activity planning and budget (RKAM) are decided in meetings • Routine funds are obtained from student tuition and madrasah businesses independently • Development funds are obtained from foundations, guardians of students, alumni, and the government • Finances are managed by the madrasa treasurer in a transparent and accountable manner
(d) Negotiators; activities of the head of the madrasa to determine the strategy in negotiations with parties outside the madrasah	<ul style="list-style-type: none"> • Maintaining and preserving sunnah waljama'ah experts • Emphasizing the stability of Islamic aqidah and morality • Realizing a Qur'anic generation of Islam that is intelligent in mastering science and technology, tough and independent • Achieve and cultivate academic and non-academic achievements • Based on quality assurance system

D. DISCUSSION

1. Madrasa values

Values and value categories of research findings at the two sites are summarized in table 2 below.

Table 2 Analysis of Values in Cross-Site Research Findings

Institution	Values	Category			
		Type	Status	Source	Apply
MI Muslimat NU Pucang Sidoarjo	1. Worship	Right	Terminal	Lord	Universal
	2. Sincerity	Well-Right	Terminal	Lord/Man	Universal
	3. Honesty	Well	Terminal	Lord	Universal
	4. Education	Well-Right	Instrumen	Man	Local
	5. Trust	Well	Terminal	Lord	Universal
Mi Nurul Huda 2 Surodinawan Mojokerto City	1. Worship	Well	Terminal	Lord	Universal
	2. Sincerity	Well-Right	Terminal	Lord/Man	Universal
	3. Ukhuwah diniyah	Well	Terminal	Man	Universal
	4. Simplicity	Well	Terminal	Lord/Man	Local
	5. Independent	Well-Useful	Instrument	Man	Universal

As presented in table 2, some values are owned by the two madrasas, namely "the value of worship and sincerity (sincerity)", while other values are owned by each madrasa. The value of "worship" appears to be the most influential value in the life of the madrasa, and its influence on the leadership process of the madrasah principal is no exception. Worship is the main purpose of humans created by Allah SWT. (Surat adz-Dzariyat verse 56).

Worship is a form of obedience and submission of an abid (servant) to ma'bud (who is worshiped) because he hopes for goodness from Him. Worship in Islam is only aimed at Allah SWT. only (iyyaka na'budu), as a form of devotion and hope (iyyaka nasta'in). Clearly, there is a purpose behind the devotion of a servant (Shihab, 1999:xxi). Once the theological basis for the value of "worship" is so strong, it is understandable why the two madrasah communities base all their behavior and actions solely for the purpose of worshipping Allah SWT. Both madrasas seem to hold fast to the value of this worship.

The value of "worship" makes the principal and the madrasa community show a strong commitment to their work, madrasa development, and hard work. It is found on

every site. Their commitment is also shown in their innovative and strategic programs that they have developed. All stems from their belief that their work is “worship”.

Sincerity (sincerity) has also become a value that is guided by the two madrasas. In fact, it can be explicitly said that sincerity is the goal of education and teaching for both madrasas. The value of "sincerity (sincerity)" makes the headmaster and madrasah civitas show enthusiasm in working, they also do not like to show off (riya'), ujub, arrogant, or prejudice in work and charity. Everything they do is always disassociating themselves from profit and self-interest. The value of sincerity brings happiness, peace and tranquility of body and soul. His heart and mind are gathered in one goal, namely the pleasure of Allah SWT.

In addition to basing these shared values, there is a value held by one madrasa. For example, “honesty” is an important value for MI Muslimat NU Pucang. In the teachings of Islam honesty (as-shidqu) is one of the mandatory characteristics for the Messengers of Allah SWT. which must be imitated by his people, because honesty will bring goodness, and kindness leads a person to heaven Allah SWT.

Honesty inspires goodness and transparency in organizational life. This value is strengthened by the image attached to madrasas as “International Standard Madrasas” with transparent and accountable management, organization and human resources (HR) standards and based on a quality assurance system.

The value of honesty that is owned by madrasas and becomes a guide for community behavior in it strengthens the opinion of Mukhlas Samani (2011: 79) who says that among the personalities both according to the Qur'an and al-Hadith that every Muslim must have is "honesty, not cheating". , keep promises, tell the truth, and trust. It also strengthens Diane Tillman's opinion regarding the 12 basic life values that are very urgent to be instilled or educated to the younger generation to equip them to live a peaceful, peaceful and happy life in their community (Purwaningsih, 2010: 50). Likewise, the government's policy through the Ministry of Education and Culture, regarding the nine values of anti-corruption education, namely: honesty, justice, simplicity, responsibility, discipline, courage, hard work, caring, and independence (Bura and Puspita, 2012:74).

The value of “education” is also an important value for MI Muslimat NU Pucang. This is because education is a civilizing process in order to develop all human potential and talents so that they raise themselves and the world around them at the human level (Kartono, 1992: 22). At this level, education can elevate human status towards dignity,

character, morality, values and attitudes that reflect human beings. In the context of Islamic education, insan kamil is an integrated human being, physically and spiritually, able to live a normal and natural life due to his piety to Allah SWT. (Mahmud, 2016:72). The educational value of this madrasah further refines Putra's theory which argues that "education is an important tool to build the nation's character and develop national productivity. Education has the ability to enlighten as well as a means of transformation and humanization. Education can also change people with bad personalities into noble personalities" (Wibowo, 2013:35).

Amanah is a value that is owned by MI Muslimat NU Pucang. Amanah is a way for the madrasa community to interpret their work and life as something entrusted to them to be carried out as perfectly as possible. The concept of trust is based on Islamic concepts, for example in the Qur'an Surah An-Nisa' verse 48. Al-Mawardi (1992:498), a prominent classical commentator defines the word "amanah" as a word that has two meanings: entrusted leadership, and objects entrusted, both must be delivered to the person entitled to the mandate. The value of trust that is applied in life at this madrasa strengthens the opinion of Mukhlis Samani (2011: 79) who says that among the characters that must be possessed by Muslims are "honest, not cheating, keeping promises, and being trustworthy".

Another distinctive value of MI Nurul Huda 2 Surodinawan is "ukhuwah diniyah". Ukhuwah diniyah is a relationship woven by love and based on the same creed and religion. Ukhuwah diniyah or brotherhood among Muslims of the same religion is a form of relationship between humans whose principles have been outlined by Allah SWT. in the Qur'an and al-Hadith, which is a form of brotherhood because of Allah SWT. (Ansari, 2016:118).

The values of ukhuwah diniyah which are owned and applied in the life of this madrasa, have empirically been able to glue together egalitarian brotherhood, solidarity, deliberation, love and affection, a sense of unity and sharing, as well as independent and professional madrasa organizations. This finding strengthens the findings of Anshori's (2016:118) study which concluded that Muslim brotherhood is a pillar of Islamic society and actually acts as an adhesive for other Islamic social pillars, such as elements of equality, independence, unity and deliberation. Ukhuwah diniyah also has virtues, namely: creating unity, strength, and love and affection.

Simplicity is another value of MI Nurul Huda 2 Surodinawan. Simplicity is an unpretentious behavior and attitude that is not excessive, not too many intricacies, not a lot

of knick-knacks, straightforward, as it is, frugal, according to needs and humble. The antonym of the word simplicity is luxury. According to Purwaningsih (2010:54), the value of simplicity can be taught to young children through: (a) stories or stories, (b) habituation of using pocket money sparingly, (c) setting aside pocket money for savings, and (d) giving alms to the poor. For teenagers and early adults, teach the value of simplicity by: (a) getting used to living frugally, (b) against advertising expensive clothing products that are not easily influenced, and (c) providing explanations and discussing the advantages of living a simple life. The value of simplicity possessed by this madrasa further strengthens the government's policy through the Ministry of Education and Culture, regarding the nine values of anti-corruption education, namely: honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, justice (Bura and Puspito, 2010:74).

Independence is also the value of MI Nurul Huda 2 Surodinawan. Standing on one's own feet is a behavior and attitude that is not easy to depend on others to complete tasks. Independence or the ability to help oneself is a powerful weapon that is internalized by madrasas to their communities. Being independent does not only mean that teachers, students, and all madrasa civitas are able to learn and practice taking care of their own interests, but the madrasa itself as an educational institution must also be able to be independent so that it never relies on the help or mercy of others.

The independent value possessed by this madrasa strengthens the government's policy through the Ministry of Education and Culture, regarding nine values that must be internalized to students in anti-corruption education, namely: honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, justice (Bura and Puspito, 2010:74). In summary, the findings in this study reinforce previous findings regarding the values and life beliefs of members of the madrasa community, which affect the development of an organizational culture of achievement in the madrasa as a whole. These values and beliefs serve as guides and standards for members of the madrasa community to move forward with madrasa processes and procedures.

2. Institutional Management Traditions

a. Ethos Work and Motivation of Achievement

The work ethic and achievement motivation of the Madrasah Principal as the head of the madrasa is the main motor of success for the two madrasas in developing an

organizational culture of outstanding madrasahs. The leadership of the madrasah principal shows a major role in building the work ethic and achievement motivation of all elements of the madrasa community, starting from teachers, school staff, students, and parents to always strive to raise the madrasa. Although the leadership patterns of each madrasah head have some differences, between them there is a common vision to make the madrasa they lead as an institution of quality, character, and achievement.

The inspirational motivational leadership of the madrasah principal as exemplified by the madrasa leaders in these two madrasahs, according to Sergiovanni (1987:131) is considered an attribute of effective institutional leadership, and the institution is successful. Keith Davis when discussing the trait leadership model stated that "one of the characteristics of a leader that must be developed is the nature of self-motivation to excel and be able to transform that motivation to all members of the organization he leads" (Yunus, 2009:36). A successful leader is a leader who is able to generate work motivation which is manifested in the form of increasing enthusiasm and work motivation in the organization which in turn succeeds in achieving optimal work productivity (high performance) (Arifin, 2010:29).

b. Effective Principal Leadership

The head of the madrasa in these two madrasahs is the leader who will determine the success of the madrasa. In this study it was found that in carrying out effective and efficient leadership in raising madrasahs, the head of the madrasa as a leader and manager has three roles, namely: First, the interpersonal roles, in this case the head of the madrasa as: (1) figurehead (headmaster). madrasahs as symbols or symbols), (2) leaders (leaders), and (3) liaisons. Second, informational roles, in this case the head of the madrasa as: (1) monitor, (2) disseminator, and (3) spokesperson. Third, decision-making roles, which include: (1) entrepreneur, (2) disturbance handler, and (3) resources allocator.

The role of the Madrasah Head as a leader and manager in both madrasahs in raising the above madrasah strengthens the opinion of Stoner & Freeman who concludes that "To exercise formal authority and status, every manager has at least three roles, namely: interpersonal (interpersonal roles), informational (informational roles).), and decision making (decisional roles)." (Usman, 2014:3). The same thing was also conveyed by Syafaruddin (2005:222) that "the effectiveness of the leadership of the madrasah principal is a managerial behavior that must be realized in achieving high performance from every Islamic educational institution. Therefore, school management efforts must be carried out

effectively.”

c. Involvement of Foundations, Madrasah Staff, and Teachers

According to Jerome Want (2007: 175), changing corporate culture cannot be done by not involving people in the organization from the change process. The success of the leadership of the two madrasas is not solely the performance of the madrasa leadership, but also the important role of the foundation, madrasa staff, and teachers. The madrasa head, foundation, madrasa staff, and teachers are directly or indirectly involved in making decisions regarding the progress of the madrasa and the implementation of the madrasa program.

The involvement of foundations, madrasa staff, and teachers has directly contributed to the implementation of madrasa programs. That is, this involvement is not only physical but also normative and psychological aspects. Arguments and expressions of teachers and madrasa staff that educating students is worship to Allah SWT. and also the form of devotion to religion, nation and state is an indicator of emotional involvement and psychological aspects. The involvement of foundations, madrasa staff, and teachers in managing institutions/madrasas is able to create learning organizations, namely organizations that continuously develop the ability to constantly adapt and change (Wahyudi, 2009:13). Chris Argyris (1999:7) asserts that, "An organization has learned if any of its components have acquired information and have this information available for use, either by other compnents or by itself, on behalf of the organizations".

d. Strong Community Support

Education is a social domain that cannot be separated from society. Education and society have a very strong reciprocal relationship (Mamo and Supriyanto, 2013: 120). Both madrasas have basically received strong support from the community and are able to establish a harmonious relationship between the school and the community. MI Muslimat NU Pucang, is located in the heart of a big city undergoing an urban cultural transformation. The community around the madrasa has a well-established social status (57.91% private employees, 16.82% entrepreneurs, and 25.27% others) and a good level of education (56.39% Bachelor/S1, 26.59% SMA , and another 17.2%), so that their level of concern for the educational needs of their children is relatively good. The amount of community support for madrasas can also be seen from the source of community participation funds which reached Rp. 9,796.800.000,- in the 2019/2020 school year (Dok.MINU, 2020), and continues to increase from year to year.

Meanwhile MI Nurul Huda 2 Surodinawan is located on the outskirts of Mojokerto which is experiencing a cultural transition from rural culture to urban culture. The community and the apparatus, as well as the parents of students fully support the madrasa. This is mainly related to the assumption that the community provides an assessment of the existence of madrasas as a means of da'wah and education. Even the existence of a large madrasa can also be used as a means of economic activity for the surrounding community, especially to meet their basic needs, work in madrasas, or participate in opening businesses around the madrasa. Starting from this assumption, the community's support for madrasas is very large, for example in the form of waqf or material and non-material donations.

This strong support from the community and parents was followed by high expectations for the two madrasas to grow their children. These views and expectations are in line with the opinion of Hymes (1953: 9), that although the purpose of home-school relations is so that teachers and parents both benefit, the priority for profits is on the students.

E. CONCLUSIONS AND SUGGESTIONS

1. Conclusion

Achievement organizational culture in both madrasas can be presented: (1) The values that underlie the behavior of madrasa life, consisting of: the value of worship, the value of sincerity, the value of honesty, the value of education, the value of trustworthiness, the value of ukhuwah diniyah, the value of simplicity, and the value of independence; (2) The tradition of institutional management that appears in the organizational culture of the two madrasas consists of two aspects, namely: the institutional structure, and the function of the management of the institution.

2. Suggestions

The head of the madrasa should consistently maintain the superiority of the values and traditions of the organizational culture that excels in the madrasa, so that it does not lose influence and trust in the community. The management of Islamic basic education institutions as an awareness process about the importance of science and technology needs serious attention from all parties. As a comparison, it is necessary to conduct research on organizational culture in high achieving public elementary schools.

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