BUILDING ORGANIZATIONAL CULTURE IN ULUMUL QUR'AN SCHOOL: AMONG ELECTABILITY, CAPABILITY AND COMPETENCE OF HEADMASTER

Hamdani

Faculty of Tarbiyah and Islamic Education, Islamic Education Study Program, Langsa State Islamic Institute

e-mail: ham.dani18@yahoo.com

Abstract: Leadership as organizational culture is a unity of values and systems, which are shared and used as guidelines for both individuals and groups in an organization or an institution. Organizations or groups will develop and progress, if the organizational culture in an organization and institution is well organized and running well. In this paper, the reseacher found the concept of organizational culture development and it is relevant to be applied in Islamic educational institutions, namely: the concept of organizational culture, the function and development of organizational culture, the type of organizational culture consisting of open and participative culture; and closed and autocratic culture, formation of organizational culture, strategies to strengthen organizational culture consisting of mechanical solidarity and organic solidarity, as well as strategies in developing organizational culture. This is very appropriate to be the focus of reference for Islamic educational institutions, especially in achieving the desired goals.

Keyword: Capability, Electability, Organizational Culture.

INTRODUCTION

In the era of globalization there have been various changes in the management aspects of educational institutions. This is caused by the first, due to the rapid development of information. Second, the phenomenon that often occurs in the world of education is always lagging behind the rapid development of the times. Third, the differences and limits of activities and functions of an educational, scientific and technological institution cannot be resolved clearly. Which is service products increase together, education needs to really determine what is fundamental for students in order to be developed to respond to various ambiguities in the global era.[1]

Madrasa as an open system, social system and also madrasa as agents of change, must not only be sensitive to adjustment, but can also anticipate developments that will occur in a certain period of time. Society as one of the consumers of educational institutions, and now more critical and realistic in choosing educational institutions. Such community attitudes require educational institutions to maintain and enhance a positive image in the community. The function of the head of madrasa is as one of the top leaders

---

[1] Zulkarnain Nasution, *Manajemen Humas di Lembaga Pendidikan [Konsep, Fenomena dan Aplikasinya]*, (Malang: UMM Press, 2006), p. 10.

and supreme policy maker at the madrasa level, signing out letters, and engaging with outside parties.

Therefore, the head of madrasa has a strategic position to build a public opinion or conduct a collaboration with the public. Positive public opinion and cooperation, it is expected that there is an understanding, and willingness of the community to accept the purpose and objectives of a policy plan.

Furthermore, in an organization, a head of madrasa is central to programmed activities. The leader is a decision maker and also a role model for his subordinates. Therefore, a leader can at least set a good example for his subordinates. With a good example, the pattern of interaction and work patterns in the organization can be directed to the realm of policies that have been programmed by the leader. In addition, subordinates did not feel pressured when implementing the program. As a decision maker and policy maker, a leader must have one aspect that has a very important role in leading the organization, that is assertiveness. This firmness is actually able to show the existence of the leader in the organization and subsequently able to make a positive contribution to subordinates.

The existence of a leader in an organization is as a supporting root that breaks through the soil layer towards the center of the earth. Break through to the deepest parts of the earth, as a benchmark that is embedded in and supports the position of an organization. It is the leader who is directly tasked with providing maximum strength for the survival of an organization. Therefore, we need a leader who is assertive and able to provide an effective leadership picture of the personnel he leads. He must be able to support all personnel in the organization.

So the leadership is a phenomenon or the quality of work activities and interactions in group situations, it is a contribution from someone in cooperative circumstances. Leadership and group are two things that can not be separated from one another, there is no group without leadership and vice versa leadership only exists in circumstances of group interaction, one cannot lead if he is outside the group.[2]

Because of that the leadership of the head of Madrasah was very important in the development of the school. Madrasa principals at least find a good leadership model to be applied in building the organizational culture of the madrasa they lead. Head of Madrasah Aliyah Ulumul Qur'an Langsa always makes efforts to build a good image of pesantren and also create organizational culture. Establish communication with the

---

[2]Dirawat, dkk. *Pengantar Kepemimpinan Pendidikan,* (Surabaya: Usaha Nasional, 1983). p. 19.

surrounding community, students' parents, village officials and foundations of madrasa. This activity turned out to be very helpful in establishing pesantren relationships with the community.3

The focus of the problem in this paper is the practice of Madrasah Principals in efforts to develop Madrasah Aliyah Ulumul Qur'an, models of leadership and strategies undertaken by school principals in creating organizational culture in Madrasah Aliyah Ulumul Qur'an and supporters and obstacles in creating organizational culture in Madrasah Aliyah Ulumul Qur'an.

MANAGEMENT THEORY AND MADRASA LEADERSHIP CULTURE

In Arabic, leadership is often translated as *Al-riàyah*, *al-imàrah*, *al-qiyàdah*, or *al-a'àmah*. These words have one meaning that is called synonym or murodif, so it is not wrong if we use one of the four words.4

Meanwhile, to mention the term educational leadership, experts prefer the term qiyàdah tarbiwiyah. In Islam, leadership is so important that it receives the most attention. Once the importance of this leadership requires each association to have a leader, even a small number of associations. The Prophet Muhammad said: From Abu Said of Abu Hurairah that the second said, Rasulullah said, "if three people go out traveling, let them make one a leader." (Narrated by Abu Dàwůd).[5]

Leadership in Islamic literature comes from the word Khalifah which means representative. The use of the word caliph after Rasullullah SAW. died, touched also the intention contained in the words "amir" (plural Umara), namely the ruler. Both of these terms in Indonesian are called leaders who tend to connote formal leaders. If we look the words of Allah SWT. which is means: Remember when your Lord said to the angels: "Verily I want to make a caliph on the face of the earth." we always glorify by praising You and purifying You? " The Lord said: "Verily, I know that which you do not know." (Al-Baqarah: 30).

If we try to understand the words of the caliph then it can be understood that the verse is not only addressed to the caliphs after the prophet, but is the creation of the prophet Adam who is called as a human being with the task to prosper the earth which includes the task of calling others to do *ma'ruf* and prevent it from doing *munkar*.

3Results of observations by researchers on July 10, 2019.

4Mujamil Qomar. *Manajemen Pendidikan Islam Strategi Baru untuk Manajemen Lembaga Pendidikan Islam*, (Jakarta: Erlangga, 2007), p. 269.

5 Mujamil Qomar, *Manajemen Pendidikan Islam…*, p. 269.

a. Leadership Theory

In this case, we will explain various theories about leadership. There are at least three theories about leadership. The Great Man Theory and the Big Bang Theory say that leadership is a talent or innate from birth.[6] In this theory it says that the soul of a person has existed initially when he was born. So those who do not have a leadership spirit at birth cannot have the opportunity to become a leader. Furthermore Bennis and Nanus also explained that a major event created or could make someone a leader.[7]

The existence of major events such as the reform era in 1998 which was fought by Amin Rais, then this is what is called the birth of a leader. If according to the author, the leader is sometimes born when the situation is very tense and very demanding the birth of a leader. Theory of personality traits or theories (Trait Theories) argues that a person can become a leader if he has the personality traits or characteristics needed by a leader, even though his parents are not a leader.8

This theory emphasizes that if a person is considered to have the qualities of a leader then he is considered a leader. That natures according to A. Dale Tempe is the fluency of speaking, the ability to solve problems, look into group (organizational) problems, flexibility, intelligence, willingness to accept responsibility, social skills, awareness of oneself and the environment.9

Behavior Theories. This theory is more focused on leader behavior. These studies resulted in a new theory in his day called Behavior Theories. This theory originated from the idea that leadership is effective for organizations, depending on the behavior or model of attitude and / or the model of acting a leader.

b. Organizational Culture

Organizational culture is a system of shared meanings shared by members that distinguishes an organization from other organizations.[10] This system of shared meaning is a set of key characteristics that are held in high esteem by the organization.11

Organizational culture can influence the way people behave and must be a benchmark in any organizational development program and policies taken. This is related to how the culture affects the organization and how a culture can be managed by the

---

[6] Abdul Aziz Wahab. *Anatomi Organisasi dan Kepemimpinan Pendidkan (Telaah Terhadap Organisasi dan Pengelolaan Organisasi Pendidikan)*, (Bandung: Alfabeta, 2008), p. 84.

[7]Abdul Aziz Wahab, *Anatomi …,* p. 84.

[8]Abdul Aziz Wahab, *Anatomi …,* p. 85

[9]Abdul Aziz Wahab, *Anatomi …,* p. 85

[10]Schein, E. P. (English) *Organizational Culture and Leadership*, (San Francisco: Jossey-Bass, 1985). p. 168.

[11]Robbins, Stephen P.; Timothy A Judge. *Organizational Behavior Book 2*, (Jakarta: Salemba Empat, 2008). p. 256-266.

organization. The following are some of the notions of organizational culture according to some experts:

According to Wood, Wallace, Zeffane, Schermerhorn, Hunt, Osborn (2001: 391), organizational culture is a system that is believed and values developed by organizations where it guides the behavior of members of the organization itself.

According to Tosi, Rizzo, Carroll as quoted by Munandar (2001: 263), organizational culture is ways of thinking, feeling and reacting based on certain patterns that exist in organizations or that exist in parts of the organization.

According to Robbins (1996: 289), organizational culture is a shared perception shared by members of the organization.

According to Schein (1992: 12), organizational culture is the basic pattern accepted by organizations to act and solve problems, form employees who are able to adapt to the environment and unite members of the organization. For this reason, it must be taught to members, including new members, as a correct way to study, think and feel the problems encountered.

According to Cushway and Lodge (GE: 2000), organizational culture is an organizational value system and will influence the way of work and the way employees behave.

Schein (1992) sees organizational culture as a pattern of fundamental assumptions that are understood together in an organization, especially in solving problems faced. These patterns become certain and are socialized to new members in the organization.12

Culture is a number of important understandings such as norms, values, attitudes, and beliefs shared by members of the organization. Culture as a pattern of shared basic assumptions obtained by the group when solving external adjustment and internal integration problems that have worked well enough to be considered legitimate and therefore, is expected to be taught to new members as an appropriate way to accept, think, and feel related to the problem.

So, organizational culture is how organizational learning relates to the environment which is an teamwork, behavior, stories, myths, ideas, metaphors, and other ideas to determine what it means to work in an organization (Veithzal, 2008). Culture contains what may or may not be done so that it can be said as a guideline. Basically, organizational culture in a company is a tool to unite every individual who

---

12http://dhino-ambargo.blogspot.com/2013/05/understanding-and-functional-cultural-organization. html accessed on May 20, 2019.

carries out activities together. Kreitner and Kinicki (1995) in Dewita (2007), suggested that organizational culture is a social glue that binds members of the organization. Susanto (2006) provides a definition of organizational culture as values that guide human resources to deal with external problems and efforts to adjust integration into the company so that each member of the organization must understand the values that exist and how they should act or behave.

According to Davis (1984) in Hasbi (2010), organizational culture is a pattern of beliefs and organizational values that are understood, imbued and practiced by organizations so that the pattern gives its own meaning and becomes the basis for rules of behavior in organizations.

ACCEPTABILITY, ELECTABILITY, CAPABILITY AND COMPETENCY OF HEAD OF MADRASAH IN MADRASAH ALIYAH ULUMUL QUR'AN

a. History of Madrasah Aliyah Ulumul Qur'an Langsa City

Madrasah Ulumul Qur'an (MUQ) was established to meet the demands of the community for an educational institution that is able to educate prospective leaders who also have the ability to become scholars, at that time the *ulamas* and communities in the sub-districts in Aceh built Islamic boarding schools in each settlement, This was done in order to renew the growth of *pesantren*, which since the Dutch colonial period had become a means of producing regenerations of community leaders.

This effort was endorsed by the government through a meeting of the Warlords and the Governor of Aceh in 1957. This meeting bring out to provisions, one of which was an order to establish student parks in each district. To realize this, in 1961 in Langsa, the capital of East Aceh Regency, promoted by Lieutenant Colonel Teungku Muhammad Noerdin, Ruler of the Second Level Regional War of East Aceh, Teungku Hasan Tanjong Dama, Teungku Husen Berdan and Teungku Hasan Saudara, a pesantren was established which was given a pesantren name "Dayah Bustanul Ulum" located on Irian Street (now Jalan Syiah Kuala) Tualang Teungoh Village, was built on an area of 10,556 M2.

At that time the students consisted only of junior and senior high school students who attended school in the morning and afternoon. They were stay at the pesantren at night, in 1968 there was a program of education and guidance for converts for one year, they were equipped with religious knowledge. In 1972, Dayah Bustanul Ulum was legalized in the form of a Foundation called "Yayasan Dayah Bustanul Ulum Langsa", the Level II Regional Government of East Aceh showed its concern by building two permanent houses for teachers in the Bustahul Ulum Dayah Complex and in the following year, awarding a

house along with the land area of 20 x 35 M. In 1979 the Da'wah course was opened for mothers with 140 participants, in 1981 the course was resumed, but classified into two levels, level I (one) 80 people and level II (two) 23 people.

Seeing the above reality Level II Regional Government of East Aceh along with Ulama and the community intends to build educational institutions, where students are housed, educated with a mix of religious education and general knowledge, with good supervision and guidance, and given training to be skilled in applying knowledge the knowledge they gained from the Madrasa.

September 1980 in the Seminar "History of the Entry and Development of Islam in Aceh and the Archipelago" resulted in a recommendation: "The need to establish an Al-Quran Study Center". In line with the mandate of the 2nd President of Indonesia (Soeharto) at the Opening of the 12th Musabaqah Tilawatil Qur-an National level 1981 in 1981 at the village of Arafah Blang Padang Banda Aceh which gave the invitation "Come While Enjoying the Beauty and the Art of Reading the Qur'an we live in Its contents as torches and guidelines in world life and the hereafter ", then at the end of 1981 in collaboration with the East Aceh Regional Government, East Aceh MUI and the East Aceh MORA Office, the Madrasah Ulumul Qur-an (MUQ) was established, with a curriculum of 50% Religion and 50% general knowledge.

In 1983 the Ulumul Qur-an Madrasah was moved to a new location located on the edge of the Banda Aceh-Medan highway, namely Alue Pineung Village, Langsa Subdistrict, East Aceh District (currently Langsa Timur Subdistrict, Langsa City Government) approximately seven kilometers east of the City Langsa, currently accredited with rank A, is cared for by a Foundation, the Dayah Bustanul Ulum Foundation.

In 1986 the Aliyah-level Madrasa was founded, led by a Madrasa head named Sufri Muris and had experienced a change of heads from the past. Meanwhile, the leadership period of the head of Madrasah Aliyah Ulumul Qur'an City of Langsa was 6 people, namely: Sufti Muris, Dr. Syamsu Nahar, MA., Drs. Muhammad MK, Drs. Muhammad Nasir., Samsuria, M.Pd, and Jailani.S.Pd.[13]

b. Head of Madrasah Aliyah Ulumul Qur'an Acceptability

1. Apply the concept of Islamic education based on the Koran and As-Sunnah. The term integrated as an amplifier of the implementation of Islam as a whole, integral not partial, *syumuliyah not juziyyah.*

---

[13] Documentation of Madrasah Aliyah Ulumul Qur'an Langsa.

2. Applying an implementation approach by combining religious education and general education into one intregrated curriculum. With this approach, all subjects and all madrasa activities can not be separated from the teachings and messages of Islamic values.

3. Emphasizing integration in learning methods so that they can optimize the cognitive, effective and conative domains. The application of this integration requires the development of a learning process approach that are rich, varied and uses extensive media and learning resources.

4. Integrating *aqliyah, ruhiyah and jasadiyah* education. It means trying to educate students to be children who develop their intellectual abilities, improve the quality of their faith and piety in Allah SWT, develop noble morals, and also have health and skills in daily life.

5. Integrating the involvement and active participation of the learning environment, that are: madrasa, home and community.

c. Organizational culture competency in Madrasah Aliyah Ulumul Qur'an

To achieve the realization of the Madrasah Vision & Mission with an existing educational platform, Madrasah Aliyah applies an Integrated Management System which includes:

1. Educational Competencies

The education system implemented in the Aliyah Ulumul Qur'an Madrasah will always be developed to form graduate students who are more qualified and superior in competence compared to other madrassas or schools at Langsa and the provincial level.

2. Human Resource Competencies

Madrasah Aliyah Ulumul Qur'an seeks to recruit potential and professional people to realize the vision and mission of the Madrasah. Likewise, the potential of the existing Human Resources for Madrasah Aliyah Ulumul Qur'an will always be explored and developed so that all Madrasah employees can carry out their respective roles optimally.

3. Environmental Competence

Madrasah Aliyah Ulumul Qur'an seeks to establish a conducive environment as a place for teaching and learning. Programs of cleanliness, rejuvenation and development of the dayah environment will be tried to be implemented so that the conditions of the Madrasah Aliyah Ulumul Qur'an as a conducive and enjoyable place for teaching and learning.

CONCLUSION

a. The Acceptance of Head of Madrasah continues to make efforts to develop Madrasah Aliyah Ulumul Qur'an Langsa by increasing the quality of inputs, that are processes and output optimization.

b. Electability of Madrasah Aliyah Ulumul Langsa headmaster is more directed towards democratic and collegial collaboration.

c. Chief's capability in creating organizational culture in Madrasah Aliyah Ulumul Qur'an Langsa City, that are improving the quality of teaching, discipline of teachers and students, improving the quality of education with ongoing business.

Head of Madrasa Competence in creating organizational culture in Madrasah Aliyah Ulumul Qur'an Langsa, that is by the synergy between the Madrasa Head and the foundation.

REFERENCES

Andrew J. Dubrin, (2005). *Panduan Ideal Lengkap untuk Kepemimpinan*, Jakarta: Prenada Media.

Arimi, Siti, (1994). *Kebijakan Menugaskan Kepala Sekolah untuk Guru dan Kontribusinya bagi Semangat Pekerja Guru Sekolah Menengah di Kabupaten Kapuas, Kalimantan Tengah*. Malang: Tesis MPd IKIP Malang.

Asegaf, Abd. Rachman, (2005). *Politik Pendidikan Nasional,* Yogyakarta: Karnia Kalam.

Daeli, Sinema, (1994). *Proses pengambilan keputusan oleh kepala sekolah dengan tingkat partisipasi dan kepuasan guru dalam pengelolaan Sekolah Dasar Negeri di Kota Malang*, Malang: Tesis MPd IKIP Malang.

Dhofier, Zamaksyari, dalam Khozin, (2006). *Jejak jejak Pendidikan Islam di Indonesia; Rekonstruksi Sejarah untuk Aksi*, Malang: UMM Press.

Hartono. (2003). "Masalah Manajemen Pendidikan (Studi Kasus di SLTP Muhammadiyah I Pamekasan Madura." *Tesis Magister Agama Islam*: Program Pascasarjana Universitas Muhammadiyah Malang.

Hasbullah, (1999). *Sejarah Pendidikan Islam di Indonesia: Jalur Bersejarah Pertumbuhan dan Pembangunan*, (Jakarta: PT Raja Grafindo Persada.

Husain, Maskur, (2008). Partisipasi Masyarakat di Sekolah di Madrasah Ibtidaiyah Negeri Malang I. *Tesis Pascasarjana Magister Studi Islam*, Universitas Muhammadiyah Malang.

Husaini. (2005). *Pengembangan Profesional Guru di Sekolah Menengah Kabupaten Aceh Timur*. Banda Aceh: Tesis MPd Unsyiah.

Irawanto, Dodi Wirawan, (2008). *Kepemimpinan Esensi dan Realitas,* Malang: Banyumedia.

Kartono, Kartini, (2008). *Pemimpin dan Kepemimpinan Apakah Kepemimpinan Abnormal*, Jakarta: PT RajaGrafindo Persada.

Kartono, Kartini, *Pemimpin dan Kepemimpinan*, Jakarta: Raja Grafindo Persada, 2005),

Khozin, Jejak Pendidikan Islam di Indonesia; Rekonstruksi Sejarah untuk Aksi, (Malang: UMM Press, 2006).

Maimon, "Madrasah Ibtidaiyah Negeri Malang I dalam Pandangan Orang Tua Siswa." *Tesis Magister Agama Islam*: Program Pascasarjana Universitas Muhammadiyah Malang, 2001.

Muhaimin, (2005). *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah*, Madrasah dan Universitas, Jakarta: PT. RajaGrafindo Persada.

Nasution, Zulkarnain, (2006). *Manajemen Humas di Lembaga Pendidikan [Konsep, Fenomena dan Aplikasinya],* Malang: UMM Press.

Qomar, Mujamil, (2007). *Manajemen Pendidikan Islam Strategi Baru untuk Manajemen Lembaga Pendidikan Islam*, Jakarta: Erlangga.

Qoyum, Moh., (2002). "Implementasi Program Manajemen Sekolah Raudlatul Ulum Kebondalem di Mojosari Mojokerto," *Tesis Magister Agama Islam*: Program Pascasarjana Universitas Muhammadiyah Malang.

Robbins, Stephen P.; Judge, Timothy A. (2008). *Organizational Behavior Book 2*, Jakarta: Salemba Empat.

Robert K. Yin. (2006). *Studi Kasus Desain dan Metode Penelitian*, dalam Terjemahan Studi kasus: desain dan metode, M. Djauzi Mudzakir, Jakarta. PT RajaGrafindo Persada.

Rukmana, Nana D.W. (2007). *Kepemimpinan Etis dalam Perspektif Agama dan Moral*, Bandung: Alfabeta.

Schein, E. H. (1985). *Organizational Culture and Leadership*, San Francisco: Jossey-Bass.

Siswadi, dkk. (2003). *Meniti Jalan Pendidikan Islam*, Yogyakarta: Pustaka Pelajar.

Sukardi, (2004). *Metodologi Penelitian Pendidikan; Kompetensi dan Praktek*, Jakarta: Bumi Aksara.

Sukmadinata, Nana Syaodih, (2006). *Metode Penelitian Pendidikan. Bandung*: PT Remaja Rosdakarya.

Sulthon, (2002), "Manajemen Sekolah Dasar Terkemuka di Surabaya Studi Kasus di SD Muhammadiyah 4 Surabaya*." Tesis Magister Agama Islam*: Program Pascasarjana, Universitas Muhammadiyah Malang.

Sulthon, H.M., (2005). "Perilaku Kepemimpinan, Orientasi, Pengawasan Kepala Sekolah, Keterlibatan Guru dalam Pengambilan Keputusan dan Iklim Organisasi dalam kaitannya dengan Semangat Kerja Guru di Sekolah Dasar di Kabupaten Jember." *Disertasi*, Malang: Program Pascasarjana Universitas Negeri Malang.

Tim Dosen Administrasi Pendidikan Universitas Pendidikan Indonesia, (2009). *Manajemen Pendidikan*, Bandung: Alfabeta.

Tobroni, (2005). *The Spiritual Leadership Pengefektifan Organisasi Noble Industry Melalui Prinsip-Prinsip Spiritual Etis*, Malang UMM Press.

Treated, et al, (1983). *Pengantar Kepemimpinan Pendidikan*, Surabaya: Bisnis Nasional.

Wahab, Abdul Aziz, (2008). *Anatomi dan Kepemimpinan Pendidikan (Studi Tentang Organisasi dan Manajemen Pendidikan)*, Bandung: Alfabeta.

Wahjosumidjo. (2005). *Kepemimpinan Kepala Sekolah Tinjauan Teoritik dan Permasalahannya,* Jakarta: PT. Raja Gafinso Pesada.

Wibowo. (2010). *Budaya Organisasi Sebuah Kebutuhan Untuk Menigkatkan Kinerja Jangka Panjang*. Jakarta: PT. RajaGrafindo Persada.

Winardi. (2000). *Kepemimpinan dalam Manajemen*. Jakarta: PT. Rineka Cipta.