Leadership strategy: Developing school culture through digital *Turats* learning

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Abstract

The objective of this research is to determine the appropriate leadership strategy to develop school culture by implementing digital *turats* learning in one of the High Schools in Jombang City, Indonesia. This involved using a qualitative *ex post facto* design with the data collected through observation, documentation, audio and visual materials, and in-depth interviews conducted with the principal, vice-principal, and teachers. The data obtained were sorted, displayed, and used to draw conclusions, and later validated through continuous observation, triangulation, member checks, and peer discussions. This study showed that the appropriate strategy to develop school culture involves several steps with the first being the development of trust by being committed to the vision and mission of the school. The second step is to formulate school programs and branding as a means to develop school culture with a team of experts with school values. The third step is to provide resolution, human resources, and all the necessary facilities for the development of school culture. Moreover, the organization of *turats* learning through design, implementation, and evaluation of learning outcomes was conducted through the application of Islamic boarding school-based digital technology by competent teachers. The final step involves ensuring regular monitoring, evaluation, and follow-up.

Keywords: leadership of change, school culture, boarding school, digital learning, *turats*

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1. Introduction

The development of science, technology, and global society requires continuous change in schools. This also indicates there is a need for a constant process of change and development in schools. The change can be achieved through the use of power, education, and reason, and its success has been reported to be influenced by innovation, conscience, and involvement of leaders as well as agents of change (Gibson, et.al., 2007). Leaders need to devise a strategy to change school culture through intensive communication and learning activities including verbal, non-verbal, gestural, symbolic, and expressive communication (Aloqla, 2021). This is necessary because school culture is an intangible asset with the ability to increase 75% of the added value of organizations while the remaining 25% is influenced by tangible assets (Darmawan, 2008). A strong indicator of culture is the existence of a close correlation between the acceptance of values and behaviors (Kotter and Heskett, 2015), and the modification of culture requires sufficiently large amounts of time and other resources to ensure it is long-lasting and resistant to changes (Wibowo, 2016). Therefore, an innovative and effective leadership strategy is required to develop the *madrasah* culture in *pesantrens* (Islamic boarding schools) which are known to be maintaining strong bonds with their innate values and are resistant to the advances of digital technology.

Madrasah are distinctively Islamic formal education institutions which have been counted to be currently 82,418 in Indonesia consisting of 8,807 *Madrasah Aliyah* (Islamic high schools), 18,176 *Madrasah Tsanawiyah* (Islamic middle schools), 25,593 *Madrasah Ibtidaiyah* (Islamic elementary schools), and 29,842 *Raudhatul Athfal* (Islamic preschools) (Dapodik 2019/2020). However, they are considered to be weak in terms of school principals' managerial system, reluctance towards the adoption of digital technology, and lack of attention from teachers and school principals in implementing innovative learning based on digital technology (Voogt, et.al., 2013). The students are not allowed to bring cellphones or laptops and they normally learn the *turats* using classical learning methods such as *bandongan* or *wetonan*, *sorogan*, *halaqoh*, lectures, questions and answers, and discussions (Syafi'i, 2020). These activities are observed to cause a reduction in the ability to achieve optimal learning outcomes and inadequate mastery of digital technology by the *madrasah* community. There are, however, presently several digital platforms to support the learning process such as E-Learning, Google Classroom, Edmodo, Moodle, *Rumah Belajar*, Zoom, Google Meet, YouTube, Zenius, Quipper, and Visco Webex (Pakpahan & Fitriani, 2020; Pertiwi & Sutama, 2020). There are also different digital Hadith applications including *Maktabah Syamilah, Gawamil Kaleem, Mausyu'ah*, *Lidwa Pusaka*, and other easily accessible Digital Islamic Libraries that can be used by these schools to improve their academic activities and learning outcomes (Istianah, 2020).

2. Literature Review

This subchapter focuses on reviewing reputable journal articles, books, and other papers in order to reinforce the data used in this study and also to ensure sharper and stronger results during the discussion section.

2.1 The school principal as the agent of cultural change in school

School culture includes the values, attitudes, and behaviors of the school community. It has been reported that the values and attitudes of a person are affected by information, knowledge, and conscience which have further effects on the school culture (Ndraha, 2005). Moreover, school culture develops along with age, goals, social changes, and school level, however its success is dependent on the leadership style (Abdullah, 2019). Dessler (2015) also indicated eight steps involved in leading change to include generating a sense of urgency, mobilizing commitments, creating a guiding coalition, developing and communicating shared visions, assisting subordinates in making change, consolidating, affirming new methods, as well as observing and evaluating progress. This simplies the school principal as a leader is an important element in the process of creating school culture including the leadership style, managerial practices, policies, control systems, and applicable values. This is in line with the findings of Gibson that a program designed to develop organizational effectiveness can be affected by

three sources which include leadership climate, formal organization, and organizational culture (Gibson, et.al., 2007; Umam & Sommanawat., 2019). This obviously shows that the process of change in a school culture highly depends on the leader, and this indicates the school principal is an agent of change to ensure the effectiveness of a school.

2.2 The urgency of elevating the existence of *turats* as branding for *madrasah*

Branding is one of the most valuable assets of organizations which is normally used to ensure product identification, quality assurance, competitive advantage, and also represents a special promise to stakeholders (Tjiptono & Gregorius, 2020). *Turats*, which is commonly known as the "yellow book" (*kitab kuning*), is one of the branding techniques for *madrasah* in *pesantren*. This is a book of Islamic literature written in the Arabic language on yellowish paper without vowels and is frequently used in the process of learning in *pesantren*. It covers the materials of *nahwu, sharaf, ushul fiqh, hadith, tafsir, tauhid, tasawuf, tarikh*, and *balaghah*. Several copies of *turats* have been bound, provided with vowel sounds, written on white-colored paper, and also made available in digital technology applications in recent times (Bawani, 1993; Bruinessen, 1995; Azra, 2002; Amaliati, 2014; Munifah et al., 2019; Muawanah et al., 2020). *Turats* distinguish *madrasah* in *pesantren* from those in public schools but it was discovered that there is a lack of literacy for *turats* among the people due to the difficulty associated with understanding its concept, thereby, leading to the concern for the possible extinction of this concept. This, therefore, infers it is necessary to develop *turats* as branding for *madrasah* using different strategies such as digital learning based on the *pesantren* to ensure its continued survival in internal and external environments.

2.3 The use of digital technology-based learning as a facility to develop the culture

Learning involves organizing an environment to ensure optimal growth and development of students (Triwiyanto, 2015). It has been discovered that one of the ways to increase the effectiveness and efficiency of the learning process is through the utilization of digital technology (Andri, 2017). This is due to the fact digital technology is beneficial to both directed and interactive learning (Husaini, 2014), eases the search for information, assists in innovation, substitutes for teachers in delivering teaching materials, improves the process of long-distance learning (Almeida & Simoes, 2019), and acts as the media in material comprehension (Salsabila, et.al., 2020). These attributes show that digital learning can become a tool to implement changes in school culture and also to achieve the expected competencies.

3. The aims of this study

The Principal of the Elite Islamic High School of Wahab Hasbulloh (MAU-WH) Tambak Beras, Jombang, attempted to develop a new culture in 2017 by creating digital classes which involve utilizing digital technology designed based on *pesantren* to learn *turats*. This method was preferred due to its ability to change the attitudes, understanding, and skills of the madrasah community in relation to the digital literacy of the *turats* and everyday work culture. Therefore, the primary objective of this research is to construct a leadership strategy to develop school culture through digital *turats* learning at madrasah under the auspices of *pesantren* observed to have been resistant to a new culture. The secondary objective is to describe the execution of digital *turats* learning based on *pesantren* which has the ability to facilitate the development of school culture. It is important to note that the strategy to build a school culture requires the hard work of leaders, trust, resolutions, learning, provision of facilities and infrastructure, funds, and human resources that support madrasah values. Moreover, increased mastery of digital technology and *turats* literacy can allow madrasah and alumni to survive and contribute to the development of global society.

4. Methodology

4.1 Research design of this study

This research utilized a qualitative approach and the *ex post facto* design, thereby, indicating it focuses on discovering matters that caused certain changes experienced. It was conducted in the form

of a case study (Yin, 2014) with the in-depth data and facts collected from natural settings to obtain holistic and comprehensive information (Bogdan, 2007; Creswell, 2014).

4.2 The data collection instruments

The research informants were selected using the snowball sampling technique and this involves asking for information regarding the next person to be selected as informants in order to ensure the appropriate individuals are used to obtain the greatest amount of data.

4.3 The participants of this study

Data were collected from the leaders of the school foundation (*pesantren*), *madrasah* principal, vice-principal, teachers, and employees. The total number of leaders and teachers is 20 while the students are more than 100. These individuals were used as informants because they are directly involved in the process of developing school culture from the beginning up to the moment of conducting this research.

4.4 The data collection techniques

Data were collected up to the stage of saturation through in-depth interviews, participant observation, a document study, and audio and visual materials (Creswell, 2014). Interview topics were designed based on the research focus and guided by the principle of open-mindedness and not blank-mindedness or rigorous logic. The observation process involved visiting the research location to observe individual activities, the environment, and objects. Moreover, the documentation involved the collection of data in the form of documents while audio and visual materials were obtained from photos or videos of the learning process and computer software.

4.5 Analytical data

The data obtained were analyzed by conducting coding sampling and writing the focus of the analysis on core categories. The process involved categorizing the data into themes up to the moment a tentative concept was found on the strategies to develop school culture through digital *turats* learning designed based on *pesantren*, classifying the data or events, identifying the categories to be described, and drawing conclusions (Creswell, 2014). The validity, trustworthiness, and credibility of the data were also evaluated through continued observation, triangulation, member checks, and peer discussions (Lincoln & Guba, 1985; Sugiyono: 2014).

5. Results and Discussion

This research constructed the strategies to be used by leaders in developing school culture through the implementation of digital *turats* learning based on *pesantren* at MAU-WH. This is considered a strategic measure in the effort to develop a new culture due to the possibility of using digital *turats* learning as a facility to improve its learning as well as the skills associated with digital technology. It is expected that the utilization of digital technology in learning, teaching, *turats* literacy, working, and other services can become the culture of *madrasah*. The benefit is to ensure the continued existence of *turats*, *pesantren* values, and the alumni despite the dynamics of a global society. The strategies proposed to be implemented by leaders are indicated in the following **Figure 1**.
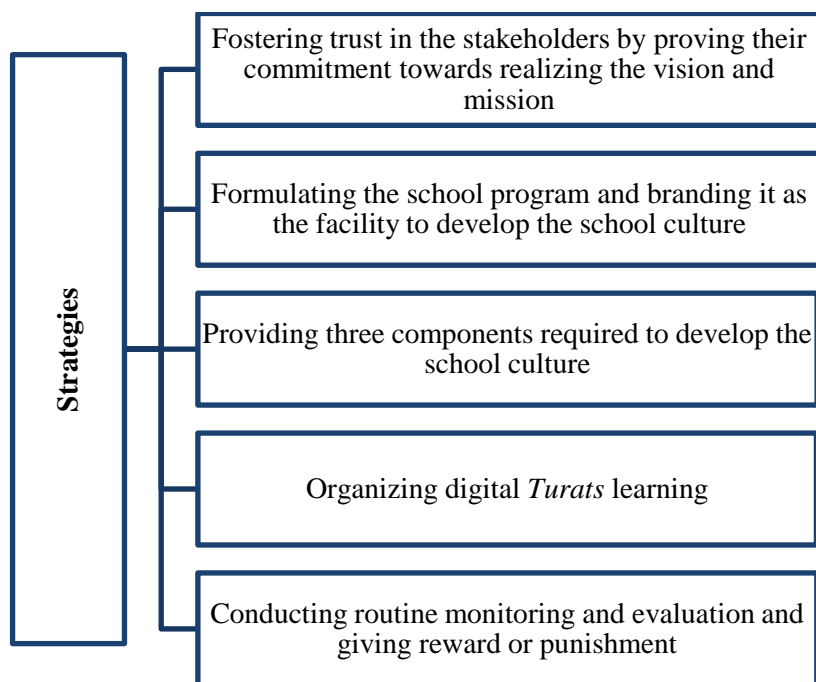
Figure 1. The strategy to develop school culture in steps.

5.1 Fostering trust in the stakeholders by proving their commitment towards realizing the vision and mission of the Islamic (boarding) school

The leaders are committed to increasing the contributions of the *madrasah* and *pesantren* to societal living despite the rapid growth of science and technology as indicated by several creative and innovative efforts implemented such as the creation of appropriate policies, preparation of human and physical resources, and provision of supports. These efforts were implemented sincerely and convincingly to increase the trust of the *madrasah* community in the seriousness of their leaders (Principal, vice-principal, teacher, interview, December 2020).

The leaders are committed to ensuring the mandate of the *Kiai* of Bahrul Ulum Islamic Boarding School (*Pesantren*) in order to maintain the principle of "*Almuhafadzoh'ala Qodimis Sholih, Wal'akhdu Bil Jadidil Aslah*" which focuses on sustaining the old and good culture as well as to adopt and discover better and new cultures. The leaders attempt to maintain the values, distinction, and strengths of the *pesantren* while seeking better opportunities for its development through several creative and innovative policies and activities in order to make the *madrasah* community believes they are adhering to the values of the *pesantren* (Principal, vice-principal, interview, December 2020, August 2021).

The leaders are committed to developing the *Taffaquh Fiddin* and the wealth of the "yellow book" (*turats*) as one of the primary characteristics of the *pesantren* through different programs designed to increase the understanding and literary intelligence of the *turats,* as well as the utilization of those observed to be relevant to the present life and development of society. This was considered necessary to ensure the teachers believe their leaders have a high commitment (Fiqh teacher, Scripture Reading teacher, interview, December 2020).

The first measure implemented by the school principal to develop the school culture is to foster the trust of the *madrasah* community in the leaders by providing evidence of their actual commitment towards the vision and mission of the *madrasah*, values of the *pesantren* and *turats*, and the mandate of the *Kiai*. This is considered important because the *madrasah* community has a high level of trust, cooperation, and commitment to their leaders when they perceive they are highly struggling to maintain the same values with them. The observation is in line with the three factors discovered by Ouchi (1981) to be required in developing an organizational culture which include the presence of trust, subtlety, and intimacy. Meanwhile, trust is the understanding and consanguinity of leaders

toward members which is usually determined based on the existence of integrity, competence, consistency, loyalty, and openness.

The values of the *pesantren* involve strong adherence to the convictions, attitudes, and behaviors of the *madrasah* community. They serve as the guidance and conviction selected and utilized by the people (Ivancevich, et.al., 2017) with further influence on the attitudes, behaviors, and perceptions of individuals. This is in line with the findings that organizational values can be applied to understand organizational behaviors due to the fact that they serve as the basis for attitudes and motivations of individuals in the organization (Robbins & Judge, 2019; Huda et al., 2020; Yasin et al., 2020; Muawanah 2020). Moreover, commitment empowers the dedication of competencies to an organization, maintaining the membership of the organization, striving on behalf of the organization, having strong convictions in accepting values, and struggling to achieve the goals of the organization (Kartini, 2019).

5.2 Formulating the school program and branding it as the facility to develop the school culture

A team was formed to collectively formulate programs and activity plans to brand *madrasah*. The team members are the school principal, vice-principal, teachers with the mastery of digital technology, and those selected to teach *turats*, as well as the stakeholders of the *madrasah* (Miftahul Arif, interview, December 2020).

The team conceptualized the branding for the *madrasah* to facilitate the development of the school culture by considering green *madrasah* (*adiwiyata*), being under the auspices of a *pesantren*, having *turats* as a distinct attribute, the interests and needs of external society, and developments of science and technology to produce the "digital *turats* learning based on *pesantren*". (All team members, interview, December 2020).

The team designed *turats* learning by utilizing the e-*Madrasah* application which contains features to upload teaching materials, send assignments, open a digital library, evaluate, and several others. Moreover, the learning curriculum was adjusted to the religious education curriculum which is known as the Islamic High School with a Specialized Program or *MAPK* that highlights religious materials associated with *turats* such as *Fiqh*, *Hadith*, *Tafsir*, Quran Knowledge, *Nahwu*, and *Shorof* (Team member, interview, December 2020; media, documents).

In the second step, the school principal involves leaders, senior teachers, experts in *turats* and digital technology, and other related competent parties to make easily executable and appropriate decisions in order to increase the loyalty of the personnel (Chatab, 2007) and enhance performance. According to Darmawan (2008), there are four principles in involvement which include partnership among involved parties in the form of shared understanding, acceptance, and commitment, empowerment of all human resources according to their capacity, integrated performance improvement by involving and relating across parts, and an independent team freely provided with the opportunity and trust for development.

The decision to use "digital *turats* learning based on *pesantren*" in addition to its curriculum form and media is a strategy designed to combine two major components which include *turats* as the internal strength of the *madrasah* and digital technology as an external force enabling the easy acceptance of the activity and its subsequent application as an effective facility to develop school culture. Moreover, the selection of an effective brand also reflects the benefits and qualities of the product by making it easy for the product to be pronounced, recognized, and remembered as well as to instill a unique meaning (differentiation) and ensure legal protection (Tjiptono & Gregorius, 2020).

5.3 Providing three components to develop a school culture

The school principal provides three components required to develop the school culture. The first includes the regulations/resolutions and assignment of authority to the vice-principal and teachers to conduct any positive actions to improve the school culture, school quality, curriculum development, learning process, and student learning outcomes (Faizun, Miftahul, *interview*, 22 December 2020).

The second is the provision of human resources according to needs, competencies, and workloads. The training was also provided through the internal staff of the school and external experts after which the knowledge acquired was required to be reviewed and disseminated to the other teachers. This is expected to improve the competencies, attitudes, and professional behaviors of all teachers in order to have a better school culture (Miftahul, interview, 10 December 2020 & 7 August 2021).

The third includes the provision of necessary learning facilities in the classrooms such as computers on every desk, laptops, projectors, TVs, Internet connections, E-Madrasah, CCTV, and several supporting media based on digital technology. They were all designed according to the lesson plans (RPP) created by the teachers and this implies they can be utilized according to the needs of the teachers (Observation at MAU-WH, December 2020 to 7 August 2021).

This step shows that the school principal provides the required apparatuses in the form of supporting resolutions, human resource development, and facilities and infrastructure to develop school culture in order to ensure the *madrasah* community realizes the culture expected in the school. This is considered necessary because it is quicker to develop school culture when there are appropriate policies established by the leaders to be used as the guiding framework to strengthen the efforts directed towards achieving institutional objectives and to ensure the fulfillment of the interests and welfare of the *madrasah* community. The school principal provided training and development of human resources because they are considered very much needed to develop school culture. This is in line with the findings of Marwansyah (2010) that institutional competitiveness is very much determined by the quality of human resources at hand and this indicates their performance needs to be continually developed through different kinds of training. It is also important to note that training is not only beneficial for individual employees but also for the institution. Smart leaders always develop the competencies and professionalism of their members according to needs and times (Kartini, 2019) and also provide work facilities to support the execution and completion of work considering the fact that better work facilities usually lead to greater employee performance (Perangin-Angin, 2020).

5.4 Organizing digital *turats* learning

The fourth step involves organizing *turats* learning in the school to the stages of evaluation through the use of digital technology. The data on the learning execution was obtained through observation, audio and visual material, and documentation in December 2020 as well as interviews to produce the following findings.

5.4.1 Material focus of *turats* learning

The materials for *Nahwu* and *Shorof* were derived from books such as *Al-Jurumiyyah dan Imrity*, *Amtsilah Tasrifiyah*, and *Amsilati*. They comprise knowledge in Arabic grammar which functions to provide students with the ability to read, understand, translate, and examine the ideas presented in *turats* (Taufiq, *Nahwu*, and *Shorof* teacher, interview, 19 December 2020), (observation, documents).

The materials for Fiqh were derived from a book called *Fathul Qorib* which contains the structure of worship from the basic level of cleansing, prayer, alms, and fasting to Hajj as well as *muamalah* which serve as the structure of relationships among people living in the world. They were used to provide the information clearly in order to ensure easy understanding for novices. (Arif, Fiqh teacher, *interview*, 10 January 2021; observation and documents)

The Materials for Scripture Reading (BMK) focus on the development from core materials to ensure the students understand *turats* textually and contextually. The students are required to practice the interpretation, reading, parsing (I'rob), and understanding of the text being taught (Haris, Scripture Reading teacher, *interview*, 7 January 2021).

The materials provided to learn *turats* were basically adapted to the MAPK curriculum as well as the developmental age of the students and the quality of the book studied in *pesantren* to ensure the students are familiar with the material and achieve the learning objectives easily. This is in line with

the opinion of Chatab that values have a competitive advantage when they are simple, easily understood, motivated, and organized through shared values (Chatab, 2007). The materials for Scripture Reading (BMK) allow the students to read and understand *turats* and also enable the teachers to measure the skills and understanding of students*.* Moreover, the *turats* learning method was selected to act as a facility to change school culture based on the fact that *turats* is a heritage of the *pesantren* the needs to be preserved. This was found to be relevant to the findings of Latief (2021) that the decisions and strategies implemented by an individual are usually affected by their perception of *pesantren* history and *madrasah* founders' preservation. This was discovered to have motivated the *madrasah* community to implement digital-based *turats* learning.

5.4.2 The execution of three stages of *turats* learning using digital technology

The teachers create a Lesson Plan (RPP) which covers materials, learning media, and evaluation instruments designed based on the expected competencies, order of discussion chapters in the book, and adjustments to the applicable curriculum. It is important to note that the planning process was included in the *madrasah* E-learning application (Faizun, Miftahul, interview, 19 December 2020).

The opening and closing activities such as greeting, prayer, apperception, reflection, and others were observed to be fundamentally the same while the core activities are different. Moreover, the digital technology in the form of e-learning Madrasah application which contains several learning features allows the students to concentrate fully by viewing and listening to the contents of the application. Meanwhile, the teachers provide the learning activities using the combination of lectures, discussions, questions and answers, assignments, and demonstrations. For example, students were asked to explore the materials more broadly using the digital library and present their findings through the available digital technology (Miftahul, interview, December 2020).

The learning outcomes were evaluated at the middle and end of the semester while assignment completion, presentation, portfolio, class activity, and behaviors and morals of students were examined daily. These were also conducted using digital technology such as computer-based tests in line with the activities to be evaluated (Arif, Haris, interview, December 2020).

The stages of learning were also conducted as usual with the only difference being that the design, execution, and evaluation are performed using digital technology such as the e-learning Madrasah platform and other applications. This is due to the fact that the use of digital technology in learning has been reported to have the ability of leading to more effective results (Putrawangsa & Hasanah, 2018), interactions between teachers and students (Salsabila, et.al., 2020), positive student learning motivations (Muhasim, 2017), more innovative learning methods and diverse learning sources in the form of texts, visual, audio, and movements (Munir, 2017), and easy access to *Hadith* literature (Istianah, 2020). It was discovered that this method allowed the school community to gain new experiences with several challenges, become motivated, skilled in utilizing digital technology, and maximize their knowledge of *turats*.

Digital *turats* learning was able to change the knowledge, conscience, values, attitudes, and behaviors of the school community because it is conducted daily. This continuous practice causes the occurrence of introduction, repetition, habituation, and training. At this point, the change was implemented simultaneously in two directions which include the school activities as well as the learning activities of the school community. This supplements Yukl's theory which states that the change in the culture of an organization can be initiated by changing the motivations and behaviors of the members and vice versa (Yukl, 2015). Moreover, digital technology is expected to make the process of *turats* learning more interactive, varied, captivating, and motivational for teachers and students towards achieving the learning objectives. The organization of this digital method automatically demands teachers and students to perceive, understand, master, apply, and utilize technology to influence their mindset, attitude, and behavior towards the *madrasah* community without eliminating the *pesantren* culture.

5.4.3 *Turats* learning is conducted by competent individuals that maintain *pesantren* values

MAU-WH is supported by reliable human resources that are competent, loyal to the institution, and strong in religious values. The executors of the *turats* learning include teachers that have good educational backgrounds, embrace *pesantren* values, understand the contents of the material, are skilled in reading *turats*, master the skills of utilizing digital technology, and are competent in teaching effectively and attractively. Moreover, the proof of an attractive learning experience can also increase the attention on the benefits of the new culture, thereby, motivating the *madrasah* community to habituate them (Faizun, Miftahul, interview, 10th of August 2021).

The implementation of digital *turats* learning at MAU-WH can be successful due to the existence of professional human resources and *pesantren* values as well as the ability to understand and adapt them to the students' conditions, thereby, increasing the capacity of the teachers to teach better than others. This is in line with the findings of Marwansyah (2010) that an institution requires individuals with excellent competence that are available at the right time and place to achieve its objectives. This also means professional teachers with *pesantren* values are the intangible assets of the *madrasah*. It is important to note that intangible assets are those that cannot be measured by money such as reliable human resources and an effective internal system with high influence on the achievement of objectives (Darmawan, 2008).

Digital literacy is the ability to understand information through computers or digital media and its primary objective is the openness of insights as well as the process of reading and writing using digital media (Gruszczynska, et.al., 2013). Teachers are required to master digital literacy effectively considering the urgency of digital technology. This, however, poses a challenge for *madrasah* in the environment of *pesantren* because of the need to keep up with technological developments and maintain the *pesantren* culture at the same time. It is, therefore, possible to ensure successful learning of *turats* and establish appropriate school culture based on the professionalism and *pesantren* values of the teachers.

5.5 Conducting routine monitoring and evaluation and giving reward or punishment

There is a need to monitor and evaluate the ongoing strategy towards the execution of *turats* learning and school culture developed once every month to assess its success. This should be followed by a collaboration with the leaders to identify the problems and discover the best solutions to be implemented by each party towards improving the quality of the *madrasah*. The school principal is expected to support and provide full authority to the team and community to conduct positive actions for the development of a better madrasah culture. It is also important to note that incentives and sanctions are provided in the process, even if it is only in verbal form (Faizun, Miftahul, *interview*, December 2020 & August 2021).

This is the fifth step and it involves the routine monitoring and evaluation of the process and results by the school principal. The monitoring is conducted to ensure the execution of the strategies directed towards building school culture is consistent with the plan while the evaluation is to identify achievements of the new expected culture and problems to be addressed. The discovery of a problem is expected to be resolved by applying the agreed follow-up actions. It is important to reiterate that these processes are usually conducted to ensure the execution is in line with the plan and the results are in line with expectations which center on the skill to use digital technology to achieve *turats* literacy. Warman (2021) showed that it is necessary to implement continuous training, sufficient infrastructure, as well as observation and evaluation for future improvements.

The digital *turats* learning designed based on *pesantren* can assist in the process of developing school culture in a gentle but effective manner. The relationship between the development of school culture and the behaviors and conscience of the school community leads to the focus of the strategy developed on making the school community understand and realize the importance of *turats* and digital technology, believe and possess an interest, and have the ability to execute the technology. This was observed to be in line with the four stages of change model proposed by Victor Tan which include

1) opening minds by giving reasons before offering change, 2) winning hearts through good appreciative, caring, and communicative behaviors, 3) enabling actions by understanding, training, and providing the environment and facilities for change, and 4) rewarding achievements by appreciating and recognizing subordinate contributions (Wibowo, 2016).

The policy to implement digital-based learning is also a facility to improve learning quality and innovation in an organization, thereby, allowing the development of a better organizational culture. Learning, experience, and habituation experienced daily can establish a strong school culture which is needed to be improved continuously to realize an effective *madrasah* (Mutohar & Hikmah Eva Trisnanti, 2020). According to Hughes, et.al. (2015), it is possible for leaders to utilize competence in the establishment of objectives, training, guidance, delegation, and empowerment in order to change the behaviors and expertise of their members. These efforts need to be supported by the hard work of all components of the *madrasah.* It is also important to note that the development of school culture based on digital technology has the ability to increase the motivation and ability of the *madrasah* community in executing its function and *turats* literacy, thereby, affirming the existence and contributions of *turats*, students, and the *madrasah* as well as the *pesantren* in the industrial revolution era.

6. Conclusion

The strategy of leaders in developing culture through digital technology to empower *turats* is in five steps. The *first* is to foster trust by proving there is a commitment to realize the vision and mission of the *madrasah* and *pesantren*. This is necessary to make the *madrasah* community believe in their leaders and that the new culture being developed is beneficial to the community and the institution and does not conflict with *pesantren* values and the mandate of the *Kiai*. The *second* is to formulate programs and branding for the *madrasah* by involving relevant parties that are competent and embrace the same values in order to become an effective facility to develop the culture. The *third* is to facilitate policies, authority, human resources, and facilities and infrastructure to ease the execution of the program to sustain *madrasah* culture. The *fourth* is to organize *turats* learning that covers the materials of *Nahwu* and *Shorof*, *Fiqh*, and Scripture Reading (BMK) to be taught by competent teachers such that the design, execution, and evaluation processes are implemented through digital technology while the distinct characteristics of *pesantren* are also applied. The *fifth* is to periodically and jointly monitor and evaluate the project in order to identify emerging problems as well as to address them and to give reward or punishment where necessary. These steps are required to ensure the effective achievement of the objective*.*

Digital *turats* learning is an effective facility to develop a school culture that involves digital technology utilization and *turats* literacy. It has the ability to increase understanding, learning motivation, and achievement of learning objectives associated with *turats*, as well as to change the attitudes and behaviors of the madrasah community toward digital technology. It also improves the skills of utilizing digital technology in academic and learning services. It is, however, important to note that the development of school culture requires process, time, and evidence, and it is more effective when the institution is able to gently blend the primary school branding and the new desired culture accompanied by organizational learning in the form of concrete and applicative experiences. This is important because concrete experience can form knowledge and conscience required by the people to form culture.

7. Recommendations

The willingness to develop a new culture in an educational institution where there is consistent and constant resistance requires several things such as compulsion through policies, usage of gentle methods, involvement of competent executors that embrace the good values, and creation of a combination of the most valuable school branding and the newly designated program through concrete and applicative experiences. This means the establishment of a *turats* literacy school culture

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and the use of digital technology can elevate the existence of the institution and *madrasah* community in the developing global society.

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