

## **SCHOOL CULTURE TO SERVE PERFORMANCE OF MADRASAH IN INDONESIA**

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### **Abstract**

*School cultures grow with school ages, school objectives, social changes, and school levels, whose success depends on leadership styles. This study aims to see school culture developments and attainments of the schools. Taking in Kediri, Indonesia, this study used grounded theory and selected Senior Islamic School (MAN): MAN 1, MAN 2 and MAN Tarokan, 12 participants, and employed theme-based analysis. The study revealed MAN 2 is the best to maintain school cultures and achieve better academic attainments. School cultures are derived from (1) values, norms, and behavior; (2). school physical environment: beauty, security, comfort, tranquility, and cleanliness; (3). school system: quality based, principal leadership, discipline and order, rewards and incentives, expectations for achievement, access to information, evaluation, intensive and open communication. Schools with established school cultures achieve better academic and non-academic attainments.*

**Keywords:** *School Culture, Madrasah, Accomplishment, Academic Achievement.*

## **A. Introduction**

Educational system in Indonesia comprises two main subsystems—the general school education, which is under the administration of the Ministry of Education and Culture (MOEC); and the madrasah education under the Ministry of Religious Affairs (MORA) — which maintains an oversight over both public and private madrasahs across the country. The Law on National Education (No. 20, 2003) formally integrates all madrasahs into the national education system, and they are required to follow the national curriculum and education standards set by the government. Approximately 18% of all Indonesian schools (primary and secondary) are madrasahs, with the majority (90%) being private madrasahs and only 10% being run by the state. In 2013, 87% of about 50 million students in the primary and junior secondary education system were enrolled in MOEC schools, while the remaining 13% were enrolled in madrasahs (ADB, 2015:1).

Research studies on madrasahs (ADB, 2015; Marbun, 2013; Zakaria & Mahalle, 2012) apt evidences that madrasah esplanade education system where Islamic values take the roles. Islamic moral values are in line with the school community and changes of global tensions. However, many madrasahs, particularly the private ones, offer low-quality education. They are neither able to meet the minimum standards for learning outcomes, nor provide an adequate teaching and learning environment (ADB, 2015:2). This way, investigation on how school culture and accomplishments of the madrasahs is interesting to do.

As an affirmation, the author defines the concept of school culture in this article, abstracted from Schein's opinion (1985:6), as the deeper level of basic assumptions and beliefs that are shared by school members, that operate unconsciously, and that define in a basic 'taken for granted' fashion a school's view of itself and its environment. In essence it defines reality for those within a social organisation, gives them support and identity and creates a

framework for occupational learning. The author also agreed with Deal and Kennedy (1983), that each school has a different reality or mindset of school life, often captured in the simple phrase, “the way we do things around here”.

According to the author’s view, school culture has been part of foci of school reform and the success of school management. Carpenter (2014) reports that school reforms have focused on teacher networks, school culture and school improvement. Success on school management has been widely part of the success in school culture maintenance. School cultures are developed by the networking of teachers, students, parents and administrators who work together on establishing a culture of collaboration focused on student achievement. Grosechl and Doherty cited by Carpenter (2014) maintain that school culture is determined by the values, shared beliefs, and behaviour of the various stakeholders within the school’s community and reflects the school’s social norms. Factors that affect school culture includes policies, procedures and expectations for teaching, learning and student achievement.

After doing some review of literatures, the author considers that organizational culture has a very strategic role to the success of an organization and in improving organizational performance in the long term. However, the understanding and awareness of organizers on the organizational culture, for the madrasah in particular, is still very weak, because madrasahs are not business-oriented organizations. Research studies admittedly explain academic performance in ways it is associated with economic performance (Bauman & Krskova, 2016) in global context stressing theories on performance, academic and economic. Organization for Economic Cooperation and Development (OECD) imposes that the low level of madrasah in Indonesia, for instance, partly contributed low quality of workforces in the market and cororally impacted income per capita that is below par. Drawing assessment on quality of education in Indonesia using Program for International Students

Assessment (PISA), OECD corroborates that education is crucial to success, and well-defined educational policies are required to influence a country's education system (Hanushek & Woessmann, 2012; Bauman & Krskova, 2016). The demand and supply factors of educational institution in the market determine the price or cost of education (Jorgensen & Bhattarai: 2015).

Based on some descriptions above, the author determines that the purpose of this study is to see the school culture of Senior Islamic High School or Madrasah Aliyah (MA) and its impacts on school academic and non-academic accomplishments. So, this study uses qualitative approach that applies grounded theory (Strauss & Corbin, 1990) to interpret the data. Qualitative research is a research that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, etc., holistically, and by way of description in the form of words and language, in a special context that is natural and by utilizing various natural methods (Moleong, 2004:6).

This article derives from a two-semester visit of consultancy to three MANs: MAN 1 and MAN 2 in the city of Kediri and MAN Tarokan located at sub-district Tarokan, Kediri. The study was done from September 2015 to August 2016. All schools are public schools under the management of MORA characterized with Islamic teaching values. The schools provide exemplars of leaderships, administration, school community, and academic and non-academic performances. Consultancies are developed for supervision on enhancement of leaderships to MAN principals and school administrators.

The author chose all of those three madrasahs because each has well established school culture. The author came to each school to have observations to the school leader practices, teacher practices and school community in implementing the values of school cultures. Six leaders and six teachers were interviewed. Interviews were audiotaped and transcribed verbatim using

qualitative techniques (Cresswell, 2013). The leaders and teachers in each school were interviewed to obtain information on the school culture practices in the school community. School community was observed; documents, archival records and physical artifacts were collected. Follow up interviews were conducted for teachers to verify observation and obtain information on their practices on school culture in the school community (Carpenter, 2014:684).

This study involved leaders, teachers and school community as participants. Leaders in each school consisted of one principal and one vice principal, resulting two leaders in each school. At the same way, two teachers were selected from each school making all 6 teachers. The teachers were selected on the basis of the knowledge and experience in the school community to manage school culture. This way, there were 6 leaders and 6 teachers assigned as the participants. The participants were coded as A-1 to A-6 respectively representing MAN 1 (principal A1, Vice principal A2), MAN 2 (principal A3, vice principal A4), MAN Tarokan (principal A5, vice principal A6). Similarly, teachers of MAN 1 were coded as B1 and B2, MAN 2 as B3 and B4, and MAN Tarokan as B5 and B6. The school community that covered students, school administrators and support staffs were involved for the observation.

To analyze the data, the author adapted a study by Brezicha, Bergmark, and Mitra (2014) to use the grounded theory to interpret the data (Strauss & Corbin, 1990). The analysis consisted of two steps: a line by-line analysis and coded of the recorder and transcribed data of observation and interview to identify major inductive themes. An inductive coding scheme was used to analyze the data. In this case, the inductive coding process consisted of questions posed to ourselves relating leaderships, procedures to maintain school cultures, how the initiative was introduced, the practice of maintaining school culture, and factors affecting the school culture (Brezicha, Bergmark, and Mitra, 2014:105).

The author and member of research team read individually

the observation and interview transcripts to find patterns in the data. After analyzing the empirical data, all authors discussed the tentative inductive themes, resulting in a shared understanding portrayed in emergent themes. Comparing our individual themes, we combined our ideas through a process of data reduction (Miles and Huberman, 1994) to focus on the following categories: philosophy and purposes of the reform, teacher practices, and context influencing the school culture. In the second round of the analysis process, we developed guiding questions based on the categories of data. The questions are: "What is the philosophy and vision of the school? What occurs in the school cultures? And What affect the run of school culture?" Moving back and forth between the data from this study and literature on school culture and teacher's sense making led to the creation of case descriptions (Brezicha, Bergmark, and Mitra, 2014:106).

## **B. Organizational and School Culture in Madrasah**

According to Adam (1999:37) culture is a unity and a whole complex, which includes knowledge, belief, art, morals, laws, customs, and other abilities and habits that human beings have as members of society. Schein (2009) defines culture is not "just the way people do here". Culture is deep; it is as any form of accumulation the ways of thinking, how to work, feelings, habits that are learned by members of the organization. Culture is divided into three "levels", ranging from the most visible "levels" to "levels" that are invisible and can only be felt. (a) Artifacts: structures, forms and processes that can be seen by the naked eye, perceived directly and heard from an organization; (b) Espoused values: strategies, goals and philosophies of an organization; (c) Underlying assumptions: thoughts, feelings, perceptions, beliefs that are consciously or unconsciously aware of as the main source of values and actions of members of the organization.

Robbins (2012) argues organizational culture refers to a system of shared meaning that are held by members that

distinguishes the organization from other organizations". Organizational culture: (a) Become a distinction between one organization and another; (b) generate an identity for members of the organization; (c) facilitate the ongoing commitment of its members; (d) Improve the stability of the social system because culture is the social glue and provides the standard of norms/ rules; (e). As a control mechanism that guides and shapes attitudes and behaviors of members.

Glossary of Education Reform (2017) asserts school culture has become a central concept in many efforts to change how schools operate and improve educational results. While a school culture is heavily influenced by its institutional history, culture also shapes social patterns, habits, and dynamics that influence future behaviors, which could become an obstacle to reform and improvement.

Schein (1985:6) considers the basic essence of an organisation's culture to be the deeper level of basic assumptions and beliefs that are shared by members of an organisation, that operate unconsciously, and that define in a basic 'taken for granted' fashion an organisation's view of itself and its environment. Culture describes how things are and acts as a screen or lens through which the world is viewed. In essence it defines reality for those within a social organisation, gives them support and identity and creates a framework for occupational learning. Each school has a different reality or mindset of school life, often captured in the simple phrase, "the way we do things around here" (Deal & Kennedy, 1983). It also has its own mindset in relation to what occurs in its external environment. Culture is, thus, "situationally unique" (Beare et al., 1989).

Stoll (1998) has described factors that school cultures are shaped from which the following summary is based upon. According to Stoll (1998), a school's culture is shaped by its history, context and the people in it.

- a. The school's age can impact cultural change. Schein (2005) identifies three significant developmental periods in a school. In early years of a new school, dominant values emanate from its "founders" and the school makes its culture explicit. It clarifies its values, finds and articulates a unique identity and shares these with newcomers, whether teachers, pupils or parents. Culture is the "glue" that holds everyone together, and can be seen as a positive development force. In midlife, the school is well established but needs to continue growing and renewing. Changes may have occurred to its external and internal contexts, altering strengths and weaknesses. The most important aspects of the culture are now embedded and taken for granted, and culture is increasingly implicit. Maturity and/or stagnation and decline is most problematical from the cultural change perspective. This stage is reached if the school has ceased growing and responding to its environment.
- b. School culture is influenced by a school's external context. Locally, a school's community, including the pupils' parents, may have their own conceptions of what a "real school". The Local Educational Authority can also help create an improvement mindset, as well as having its own improvement orientation and language. Political and economic forces or changes in national or local educational policies are also influences.
- c. School cultures vary between primary and secondary schools. In primary schools care and control influence their culture, such that when pupils leave primary schools there is a feeling that they have left a family. In contrast, secondary school culture is influenced not only by larger size and department structures, but by the very fundamental nature of teachers' academic orientation—the difference between being, for example, an art teacher and a science teacher—



and the fragmented individualism that pupils experience in moving from one subject and teacher to another.

- d. School culture is influenced by the school's pupils and their social class background. Thrupp (1997) argues that the social mix of the school plays a major role in how it functions, largely because of the cumulative effect of how the pupils relate to each other as a group. Essentially, pupils who attend the school flavour it in a particular way, through their own pupil culture. This takes on added significance when they reach adolescence and their identities and values are shifting.
- e. Changes in society pose challenges to a school's culture. When the society changes, the impact appear pertaining to learning, the pupil population, organisational management, rapid technological developments or the changing role of women. Such societal changes often demand rapid responses from a school. While culture changes as participants change, it can be a stabilising force, particularly for those who have been part of the culture for a longer period.

Madrasah as an organization has a culture, and therefore, the prevailing culture is called the madrasah culture which is fundamentally the same relative to the organizational culture in general. The madrasah cultures lie in values, beliefs, attitudes and behaviors as an essential component of the culture that shapes character of the madrasah (Komariah, 2006:131, about culture, symbol and education you can see, Limas Dodi: 335).

Values, beliefs, attitudes and behaviors are the essential components of culture that make up the character of madrasah. With the existing culture, madrasah residents have pride. The behavior of madrasah residents are formed through madrasah culture as the beliefs of the collective community. Elements of madrasah culture all provide the character of madrasah, so as to distinguish it from other madrasahs. Elements of madrasah culture

consist of an invisible conceptual foundation, conceptual verbal manifestations, visual manifestations and visual symbols. Cultural conditions that exist in madrasah varied diversely, depending on condition quality and quantity of the culture formed by the head of madrasah.

The organizational culture in madrasah is used as (a) finding organizational foundations, measurable standards of success and failure; (b) creating what the organization and its members can expect; (c) presence methods of controlling behavior in legitimacy of organization, determining power and how to use it; (d) determining order of how members should create togetherness; (e) build its members to be aggressive, explorative, responsible, and proactive (Komariah, 2006:109). Organizational culture is used to: (a) differentiate with other organizations; (b) increase shared commitment; (c) create social system stability; (d) control and shape attitudes or behaviors of its members (Komariah, 2006:111).

**C. The MANs Under Observation in Contexts**

Schools observed in this study are MAN 1, MAN 2, and MAN Tarokan. MAN 1 and MAN 2 are under the management of Department of Religious Affairs (DRA) of the city of Kediri and MAN Tarokan is under DRA of the Regency of Kediri. Table 1 and Table 2 describes school profile describing year of establishment, name of the school, teacher, staff and student condition.

Table 1. School Observed.

No	Previous Name	Current Name	Year of Founding	Government	Area	Location
1	MAN 2	MAN 1	1980	City of Kediri	7,260 m2	Jl. Ngronggo
	SP IAIN*		1962	Regency of Kediri		
2	MAN 3	MAN 2	1992	City of Kediri	15,000 m2	Jl. Suprpto

	PGAN**		1960	Regency of Kediri		
3	MAN 1 Tarokan	MAN 1	1978	Regency of Kediri	8,000 m2	Tarokan District
	PPUPPA***		1960	Regency of Kediri		

\*Preparation school for State Islamic Institute of Kediri

\*\*State Senior School for Islamic Teacher Education

\*\*\*State Education for Staff of Religious Law

Table 2. School Condition

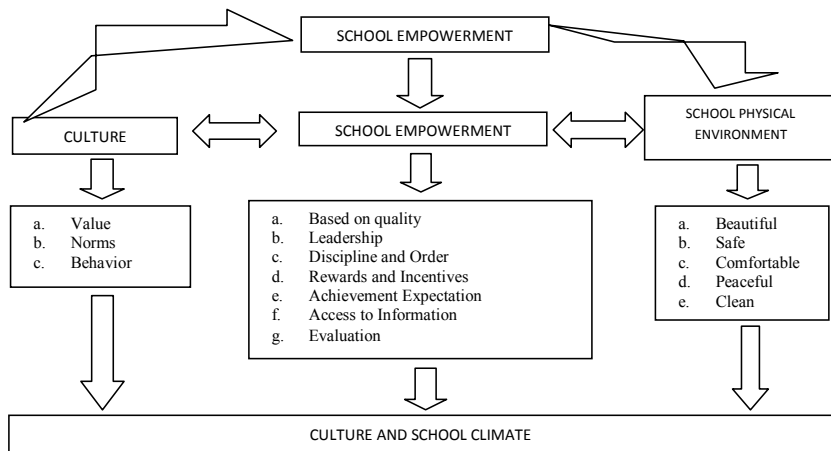
No	Description	School		
		MAN 1	MAN 2	MAN Tarokan
Teachers				
1	Permanent	61	70	41
	Contract	18	10	0
	Total	79	80	41
Staff				
2	Permanent	2	2	2
	Contract	17	14	5
	Total	19	16	7
Students				
3	Grade X	400	426	300
	Grade XI	380	390	280
	Grade II	328	402	267
	Total	1108	1218	847
4	Age	37 years	25 years	39 years
5	Accreditation	B	A	B

As table 1 suggests, since the first establishment each school has been running more than 50 years, experiencing maturity on school management with MAN 1 being 55 years, MAN 2 for 57 years and MAN 1 Tarokan 57 years. The age of being a school is respectively shown by: MAN 1 being 37 years, MAN 2 for 25 years, and MAN 1 Tarokan for 39 years. In addition, table 2 affirms that MAN 2 city of Kediri possesses the highest number of students, teachers and staff. In practice, MAN 2 has the longest experience performing as a school institution as since 1960 it has been operating school for teacher education.

### D. Organizational Culture

The organizational cultures in three MANs indicate to apply similar procedures as institution under the management of Ministry of Religious Affairs. However, the success and smoothness are achieved by MAN 1 and MAN 2. All participants informed that regulation from MORA affects management practices and policy the schools should implement. The achievements, however, are different as factors embeded in each school do affect the school management, policy, orientation, and school community. Diagram 1 indicates procedures the organization management in MANs are developed.

Diagram 1. Development of Organizational Culture in MAN



As Diagram 1 suggests, school cultures are defined on the basis of school empowerment. The empowerment entails a variety of targets that all are developed in the vision of the schools embodying in the school’s objective, including quality, leadership, discipline and order, rewards and incentives, achievement expectation, access to information and evaluation. In other part, cultures are influenced by the school physical appearances, such as buildings, classrooms, laboratories, availability of IT and students’ facilities.

Testimony given by principal of MAN 1 says that strategies to develop school cultures to achieve good academic atmospheres refer to Guidelines of the Ministry of Religious Affairs. Our main

objectives are to develop administrative attainments, teacher performance procedures, and students regulation. All are based on Islamic values as our school is intended to work. (A-1-1). This study uncovers that school culture is not accidental, but intentionally developed by the leadership. A culture of leadership support influences school capacity. School capacity is the first element of building teacher capacity through leadership style (Hardman, 2011:36).

### **E. Unique Findings from Each Madrasah**

After observing the organizational culture, the author also identified several unique findings. Each madrasah was indicated to have uniqueness that will be explained in the following description:

- a. MAN 1 has a vocational program in addition to regular programs.

MAN 1 is unique by providing a vocational program besides also having regular programs found in MAN 2 and MAN Tarokah. As a support system, there are also several applied extracurricular activities such as cooking, fashion, sewing, and so on to support the creation of a school culture that is coherent in the aspect of students skills.

- b. MAN 2 has more facilities, qualified teachers, and salient factor of principal leadership.

As the main capital in shaping school culture, MAN 2 has advantages compared to MAN 1 and MAN Tarokan. There are 4 (67%) of 6 leaders and 3 (50%) of 6 teachers who admit that MAN 2 as the Islamic school received an image as the second class school. The witness came from MAN 1 and MAN Tarokan as the participants who claimed their schools have limited facilities and less qualified teachers as to compare with MAN 2. These facilities and human resources advantages could be optimized to shape excellent school culture which is more controlled and

conducive. Our finding shows that school culture in MAN 2 outperformed MAN 1 and MAN Tarokan. Evidence indicates that leadership styles in MAN 2 is the salient factor the management effective and school cultures are conducive supported by the high motivated voluntary contributions from school community members especially the madrasah committee.

- c. MAN Tarokan has more Islamic social atmosphere and better collaboration with surrounding school communities

Principal of MAN Tarokan explains MAN Tarokan has established its vision as Islamic-based environment because the surrounding neighbours are pesantren. We develop school cultures in line with the values the environments serve. Other aspects regarding school management refer to the guideline of Ministry of Religious Affairs as other MANs in general should apply. (A-5-1). School cultures at MAN Tarokan are colored with limitations on facilities and access but school community involves in mutual cooperation very well. The principal assured that Islamic cultures have rooted the school as the surrounding environments suggested. Limitations in school facilities, access, and teaching resources are resolved using mutual cooperation and understanding among school community (A-5-1). As all elements of the school community cooperate, limitations are not felt, and good understanding and cooperation among each community member form good interactions. School cultures are well developed (A-6; B-6).

## **F. Findings on Aspects of School Achievements**

Our findings on school achievements indicate three aspect: school performance in management, students attainment in academic performance, and student attainment in non-academic performances. As our observations and document analyses indicate,

school management applies similar aspects: implementation of school vision, regulating teaching-learning process, implementing curriculum, regulating teachers to hold teaching process, activating students to academic and extra-curricular programs, and holding school community. Programs for extra-curricular include sport, art, scientific work, IT, and academic improvement training.

First indicator in school management is drawn on the implementation of curriculum. All three MANs have implemented the 2013 Curriculum, the newest curriculum the government impose to apply. The 2013 curriculum was revised in 2016 so the Revised 2016 curriculum is often used to indicate the new curriculum. The revised curriculum serves new teaching method, scientific approach learning model, and IT oriented teaching materials. As the curriculum suggests, the implementation of the 2013 Curriculum faces variety of problems for each school. Among the three MANs observed, MAN 2 is the school that has the full readiness to implement the revised curriculum. MAN 1 is the second and MAN Tarokan is the least ready.

Factors affecting the readiness according to principals and teachers include teacher competences, availability of teaching materials, and shortages of school facilities especially the IT attributes. We are informed that to implement the renewal curriculum MAN 2 is one that has the most complete and ready to use facilities. Teacher competences are the most factor MAN 2 has well preparation. Again, MAN 1 is the second that is ready and MAN Tarokan is less than MAN 2 in terms of readiness in school competences to implement the revised curriculum.

Regarding students achievement in academic performance, all schools inform that national leaving exam (UAN) is the first target each school should perform. Our finding shows evidence that during the last three years, the schools achieved 100% success, that all students passed the UAN. The second attainment showing pride of each school in academic success is indicated by number

of academic competitions a school achieves. Evidences show that MAN 2 is the most successful in the academic competitions. Local, provincial, national and international competitions have been accomplished by some students from MAN 2. The most reputable competitions MAN 2 has succeeded to achieve are olympiad in math, chemistry, physics, biology, economy. Students from MAN 2 respectively achieved the first to the third champion in all described olympiads. In chemistry, MAN 2 even won as the first champion in olympiad conducted by Australian National Olympiad in 2014.

MAN 1 and MAN Tarokan are not succesful as MAN 2 is. MAN 1, however, achieved better accomplishment compared to MAN Tarokan. No international olympiad has been achieved by MAN 1, but success was retrieved in olympiad at local level as the third champion. Success has not been achieved by MAN Tarokan in any olympiad.

Extra-curricular activities have been designed thoroughly by each school. The programs include: Traditional Islamic music, Youth cross read, Boyguard, Islamic arts, Al-Qur'an aesthetic reading, Drum Band, Wall newspaper, Seni Bela Diri, Sport for competition, English Club, and Youth scientific work. The programs are common and each school offer them in their extra-curricular Curriculum. Differences, however, appear. MAN 2 has more complete facilities to support all programs and the school targets each program as prestige accomplishment. MAN 1 and MAN Tarokan, as a result of shortage of finance and facilities just offer the programs for students enjoyment, and achievement in a prestige competition is not the main goal.

All the three schools also put several extra-curricular program as their priority, they are: speech in English and Arabic, youth scientific competition, Alquran aesthetic reading, and Islamic sermons. In this regard, achievement of MAN 2 is still better than MAN 1 and MAN Tarokan, but MAN 1 and MAN Tarokan also performed very well in each competition.



We have admittedly identified that leadership of the principal is the most influential to the success. As the same curriculum and the same policy must be applied by each school under study, typical leadership and competences of the principal will make how well school policy regulates daily condition in each school. Transformation of prestige achievement, whether academic or non-academic, depend much on leadership creativity. Evidences also strongly indicate that the age of school, social changes, and school contexts are factors that affect directly to the maintainance of school cultures. All grow naturally in each school in context of the school management operated by the principal and interact with school community.

### **G. General Research Findings**

Regarding values from which each school builds the school cultures, all three schools faced five evidences. Apparently, as an organization, each school elaborated the values as to maintain the school cultures to the school community members. Our findings are as follows.

a. Spirit to struggle from a stigma as an underscored school

All participants, however, agreed to declare “a spirit of struggle” to achieve pride of the schools. There is spirit in circle of citizen in the three MANs to eliminate the stigma of Islamic schools as slum, obsolete, and the quality under schools managed under Ministry of Education and Culture. Establishment of three MANs is energized by strong insistence to establish an Islamic-based school. It fosters the fighting spirit in teachers and school managers.

b. Devotion for Islam

We were assured that all devotions are for Allah and Islam. Participants all agreed that they are aware of the devotion and develop faiths that MAN should perform its devotion for Islam. Awareness and intentions of devotion

for the sake of Islam that is owned by the teachers at the three MANs seem so strong making them work for the better attainments. They are of full consciousness that they work to achieve welfare that are material senses, and seeking merits for the future lives as the spirit of Islamic da'wah for Young Muslim generation dedote. The existence of Islamic schools which initially is "doubtfulness" has increased motivation of the teachers to perform better achievement through the hard works. Endeavors are set to achieve standard services of schools and local advantages as Islamic school are served with the full confidence.

c. Maintain fidelity and good relationship with school community

Fidelity and good relationship between school and its environment are factors that leaders and teachers believe to support the development of school cultures. We are informed that school cultures are mainly developed by the internal school atmospheres and the support from school community. Interactions and mutual cooperation between teachers, administrators, students and leadership are salient to develop good school cultures. Students will be proud of having school whose buildings are served with various facilities for study and extra curricular activities. Availability of ITC indicates attribute the students and the whole school community are pride. Supports from students parents, teacher performances, and fidelity of the surrounding environment community are maintained as well as possible to create good school cultures. In addition to MAN as Islamic school, efforts are served to facilitate activities and events whose Islamic values are the concerns.

d. Model of religious center

Drawing as Islamic schools, MAN are devoted as the center of Islamic attainments for students. We are informed that all three MANs maintain routine activities to organize

events whose religious values are devoted. Some of the events invite students parents to involve, either as moslems or member of school committee. Training for students on Islamic entrepreneurship, sermons, leadership, and other activities are conducted at schools as the center of Islamic activities. Academic performances including seminars, academic writing, and IT trainings are also developed accordingly.

e. Availability of facilities and access

All participants accused that availability of school facilities affect students performance and school cultures. The interviewed leaders and teachers assured that the main school facilities such as classroom, laboratory, school yard, parking areas, canteen, sport areas, and hall for meeting and performing an event are vital to build school culture. Additionally, IT supports such as computers, wi-fi, websites, and other online services are severe facility that a school should perform for students. Access to online information is vital for maintaining prides. Schools with limited access are underestimated by students and affect the management to build the school culture. In turn, school performance including teacher's orientation, teacher's competences, students' achievement is hard to operate.

The general findings above are supported by opinions from participants we interviewed. According to principal of MAN 1, the ultimate goal to develop good school cultures depend much on leadership of the principal. Having all facilities complete, MAN 1 grows as the school that promptly responds environment needs (A-1-2). The facts affecting the school cultures at MAN 1 conducive include school management that is considered stable; teachers are well-prepared to serve teaching materials, access to technology development is available, and school community that is established.

Principal of MAN 2 has dissenting opinion with MAN 1 in perceiving leadership to control school cultures. To him, school cultures are mostly associated with school fund and the readiness of teachers to develop school community. To motivate teachers to voluntary work in extra times is of the utmost means (A-3-1). Shared purposes and cooperations are the basic needs, and leadership should be based more in instructional and transformational style (B-3 & B-4).

## **H. Further Discussion and Implications**

To provide broader insights, the author reviews some literature on madrasah and school culture. MAN across Indonesia has received reform program continuously, in terms of management, financing, and improving teachers' competences. MAN grows to be superior, increasing the quality of teachers, academic systems, socio-cultural schools, management, facilities and learning resources, and excellences of students' attainments (Suprayogo, 2017). To this end, strategies below are devoted.

### **a. Development Direction of the State Madrasah Aliyah**

MORA (2002) suggests MAN is an implementation of a 12-year education as the public schools characterized by Islamic religion. MAN has the main tasks as follows: (a) Spiritual depth; (b) Majesty of morality; (c) Science and intellectual and; (d) Skill. Rahim (1999) defines MAN is the educational institution that develop *Imtaq* (faith and pious) and *iptek* (science and technology) in a balanced way and to align with other public schools, that perform equally in UAN/ national final test at every level of education. Characteristics of madrasah are as follows (MORA, 2002): "The vision of madrasah is to positioning the madrasah as a center of excellence that is capable of preparing and developing human resources quality in the field science and *Imtaq*; and the mission is: "To conducting moral education,

and social so as able to prepare and develop human resources that have quality in science and technology and Imtaq.”

b. Development Strategy of State Madrasah Aliyah

MAN development strategies are tailored to the future orientation, objective conditions or available strengths, and rational demands in the development process being undertaken. MAN grows on the basis of its own inner strength, not forming projects from the top of all-round provided facilities and funding as a whole. Any outside intervention is posited as a companion. This brings the consequences that its growth is unpredictable, and may be running slowly. The advantage, its existence will be upright and sturdy, because it is supported by its own strength (Suprayogo, 1999:42).

Having empowerment strategy as the choice, government or designated team is only a companion in the preparation of planning, curriculum development, management and leadership. Thus, MAN will receive factors it cannot afford by itself, such as teacher recruitment, laboratory procurement, or other physical means (MORA, 2002). MAN development is pursued to increase participation of all communities. The existence of each type of madrasah should be maintained, and benefited.

c. Management of State Madrasah Aliyah

According to Suprayogo (1999), MAN in stacking based on consideration of economic principles, effective, and efficiency. What is needed is the coordination of each madrasah flexibly, benefiting all parties. The units are built on the basis of justifiable reasons, in terms of economic and effectiveness.

The point is the leader’s ability (Sonhaji, 2006) to mobilize participation of all parties in MAN. Madrasah leaders are required

to have strong vision, responsibility, insight, and managerial skills. They take a lead as a locomotive of change towards the creation of qualified madrasah and are capable of competing with public schools. Thus, the head of madrasah should bear two professions: teacher profession and administrative profession (Sonhaji, 2006; Qomar, 2007). Relations between personnel mainly concern with rewarding the performance, humanist, and ruhul jihad considerations (Abdullah, 2017:43). Organizational structure in madrasah avoid the existence of hierarchical, and bureaucratic organizational structures. Structurally, all managers' layers must move and synergize according to their respective authorities. The top managers determine policy direction; middle managers who translate policy directions outlined by top managers, and leading managers who are trying to implementation of the policy. The third working group is a great capital to advance madrasah.

School quality is developed through enhancement management that involves: client (customer), leadership, team, process, and structure. Transformation towards a qualified madrasah begins by adopting a shared dedication to quality by school boards, administrators, staff, students, teachers, and society. The process begins with developing a vision and mission of quality for the region, every madrasah, and departments within the region. The vision of quality is focused on five pillars (Dawood, 2013): (a) fulfillment of customer needs; (b) encourage total community involvement in the program; (c) developing a value-added educational measurement system; (d) support the systems staff and students need to manage change; and (e) continuous improvement by striving to make educational products better. (See Table 3).

Table 3. Quality Madrasah

No	Pillars of Quality	Strengths	Weaknesses
1.	Focus on Customers	We regularly hold meetings with staff, students, parents, and community representatives to formulate unity.	We do not respond to complaints / concerns of staff, students, parents or the community.
2.	Total Engagement	The staffs are equally responsible for solving problems while developing quality schools.	In general the wait staff management or others solve the problem.
3.	Measurement	We collect data to measure our improvement and to develop solutions.	We do not record our progress. We just walk to the next problem.
4.	Commitment	Management has committed to provide the training, systems and processes it needs to, change the way work is done to improve quality and increase productivity.	Support for quality is isolated and not recognized by staff, students and society.
5.	Sustainable Improvement	We are constantly looking for ways to improve every educational process.	We fill with things as though there is a problem we do not consider it a problem.

Our findings have shown that procedures to maintain school cultures are led primarily by school potentials and policy that grow embedded in the school community. In addition, school attainments, academic and non-academic, are dependent much on leadership styles the principal applies. In all, principal leadership is the most factor affecting the success.

The author also drew from the study of Liu, Chen, and Holley (2017) that suggests a strong culture is built on some dimensions such as commitment, capability, cohesion and consistency. The commitment to do the best for the organization needs supports

from individual's ability in terms of technical, psychological and sociological skills. The conditions must be consistently applied to what has been agreed upon. These four powerful cultural builders are indivisible as a whole. According to O'Neill, McLarnon, Xiu, and Law (2015), building strong culture requires a strong leader having the robust vision and personality. The founders are those who build the vision, mission, philosophy and the main goals of organization. The first movement at the beginning of operations is to give example to subordinates and anticipate external environmental activities.

Stoll (1998) admitted that leaders have an influence in planting values that have been built. A leader must set an example of how his/her subordinates perform their duties properly and responsibly. Organizational design, structures, reciprocal systems, communication patterns, are the media of leaders in directing and controlling employee behavior. The other individual behavior of leaders in everyday life both in organizational tasks and outside tasks can be exemplary-simplicity and humble personality (Komariah, 2015).

Our study draws core values in the school's organizational culture: values of love, service, justice, empowerment, quality, discipline, excellence, achievement and competition, effectiveness, and togetherness. We affirm theories from Kaufman (2013) that are associated to our finding. According to Kaufman (2013) characteristics of organizational culture in educational institution include observed behavioral regularities; norms; dominant value; philosophy; rules and organization climate.

First, observed behavioral regularities of organizational culture in schools are characterized by the regularity of the way acts of all school members can be observed. This behavioral conduct can take the form of certain ritual events, common language used or certain symbols, reflecting the values held by school members.

Second, norms of organizational culture in schools are marked by the existence of norms that contain standard of



behavior of school members, both for students and teachers. This behavior standard can be based on school's internal policy itself, policies of local government and central government. Standards of student behavior mainly relate to achievement of student learning outcomes, which will determine whether a student can be declared passed/ upgrade or not.

Third, dominant values. In Indonesia's current educational challenge, dominant values place organizational culture within the framework of achieving the quality of education in schools. Value and belief in achievement the quality of education in schools perform the ultimate goal to achieve by all school community members.

Fourth, philosophy, organizational culture is characterized by belief of all members of organization in looking at the essence, e.g. time, human, and linkages, which serve policy organization.

Fifth, rules, organizational culture is characterized by the existence of rules that bind all members of the organization. Each school has certain rules from local school policy, or government, which binds all citizens of the school in behaving and acting in the organization. This explanation is linear with the results of Azizollah, Abolghasem & Amin's study (2016) that there was a significant relationship between organizational culture and organizational, affective, continuance, and normative commitment.

Lai, Lam, and Lam (2012) contend a strong culture is built on four dimensions of the word commitment, capability, cohesion, and consistency. Building a strong culture requires a strong leader who has a strong vision and personality. The founders are ones who build the vision, mission, philosophy and the main goals of the organization. The first movement at the beginning of the operation is to give model to subordinates and anticipate external environmental activities.

Leaders have an influence in planting the values that have been built. A leader must set an example of how his subordinates

perform their duties properly and responsibly. Organizational design, structures, reciprocal systems, communication patterns, are the media of leaders in directing and controlling employee behavior. Another thing the individual behavior of leaders in everyday life both in the duties of the organization and outside the task can be a simple example-simplicity and simplicity.

Reforms of Islamic education continually need to be addressed. The key educational reforms in Islamic education in Muslim societies include reforms of the curricula, the pedagogy of teaching, and the role of Islamic schools (Hashim & Jemali: 2017). The reform of Islamic education is inevitable due to the contemporary global changes and the new needs of modern societies. The reformed Islamic schools can adopt the format of the modern school system in order to increase the quality of the Muslim school graduates so that they may develop good characters and professional skills, while still maintaining the fundamental institutional orientation of producing graduates with competency in Islamic knowledge.

## **I. Conclusion**

This study concludes that organizational culture is a trust, value, and behavior norms that are accepted and socialized in an ongoing basis as a form of organizational characteristics in facing external challenges, and adaptations of internal integration. Strong culture will lead an organization to be successful and make innovation and achievement of goals desired by the organization to get high achievement. In agreement with Stoll (1998) this study affirms that school cultures are affected by ages of organization, school objective, school community members, social changes, and level of the school from which economy, politic and government policy affect directly to the growth of the school cultures.

This finding, however, is not far from limitations where implications should be based upon. First, this study compares

leadership of principals of three MANs as the basic observation. However, indepth analysis to the principals practices is not conducted as primary analysis. It implies that description on leadership practices in light with principals' eyes are not detailed. Second, academic and non-academic attainments are more identified on the basis of records the schools have achieved. Restrictions appear in that explorations on planning, obstacles and challenges are not well identified. It implies that the achievements are not furnished with strong reasons. Theoretically, this finding affirms theories on leadership and school cultures, practically, evidences to support the findings needs more indepthness. In social practices, however, school leaders can use these evidences portraying that the role of leader is pivotal and success to maintain school culture is much dependent on the leadership styles.

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