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Characteristics of Organizational Culture Based on Local Wisdom

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Abstract:

This study aims to understand the characteristics of organizational culture based on local wisdom in an early childhood education institution in Probolinggo Regency, East Java. The research method used is a qualitative case study type. In order to get an overview of the characteristics of the local wisdom-based organizational culture, the researchers conducted direct observations and documented activities at the institution. Interviews were conducted with principals, teachers, and guardians of students. The results showed that the characteristics of local wisdom-based organizational culture developed in schools include; child-friendly school-based women's leadership, the dual role of a teacher, strong work ethic, and religion. This study implies that developing organizational culture characteristics based on local wisdom can give complete trust to the community in these organizational institutions.

Keywords: *Organizational Characteristics, Organizational Culture, Principals, Teachers*

Abstrak:

Penelitian ini bertujuan untuk memahami tentang karakteristik budaya organisasi berbasis kearifan lokal di salah satu lembaga pendidikan anak usia dini di Kabupaten Probolinggo, East Java. Metode penelitian yang digunakan adalah kualitatif jenis studi kasus. Guna mendapatkan gambaran tentang karakteristik budaya organisasi berbasis kearifan local, peneliti melakukan observasi langsung dan mendokumentasikan aktivitas di lembaga tersebut. Interview dilakukan terhadap kepala sekolah, guru dan walimurid. Hasil penelitian menunjukkan bahwa karakteristik budaya organisasi berbasis kearifan lokal yang dikembangkan di sekolah meliputi; kepemimpinan perempuan berbasis sekolah ramah anak, peran ganda seorang guru; etos kerja yang kuat, dan religius. Penelitian ini memberikan implikasi bahwa pengembangan karakteristik budaya organisasi berbasis kearifan lokal mampu meberikan kepercayaan penuh terhadap masyarakat pada lembaga organisasi tersebut.

Kata Kunci: *Karakteristik Organisasi, Budaya Organisasi, Kepala Sekolah, Guru*

INTRODUCTION

Organizations that grow and develop a focus on human resources to carry out their functions optimally, mainly to deal with the dynamics of ongoing environmental changes. A willingness to work hard, collaborate with others and make wise decisions are all examples of strategies to attain success. Furthermore, all *Raudlatul Athfal* must be willing and able to collaborate to grow their community based on solid morals and business ethics (Purwanto et al., 2020; Jannah, 2021).

An organization is formed to achieve a common goal. A description of the extent to which an activity/program/policy is committed to achieving the organization's goals, objectives, mission, and vision, as stipulated in the organization's strategic plan (Ainanur & Tirtayasa, 2018; Wahid, Hidayati, & Bon, 2021). The culture of *Raudlatul Athfal* is typically described as a work environment that depicts the climate of working interactions amongst other instructors, teachers, and teachers, the head of *Raudlatul Athfal*, teachers, other education personnel, and the community and service colleagues describing a supportive environment (Purwoko, 2018; Dakir et al., 2021).

There are several examples of the role of society in education. Among other things, 1) Provide reports and suggestions to *Raudlatul Athfal* if needed, accompanied by self-development and the child's learning process at home. (2) Providing learning opportunities at home and directing children to study with entire motivation and attention; 3) Provide learning equipment needed for learning in educational institutions; 4) Trying to pay *Raudlatul Athfal* money and other educational assistance; 5) Provide feedback to *Raudlatul Athfal* about Education, especially the condition of children; 6) Willing parents to come to *Raudlatul Athfal* if invited or requested by *Raudlatul Athfal*; 7) Participate in discussions to solve problems (Putri & Wibowo, 2018; Ahmad & Masykuroh, 2021).

Several previous researchers stated that Hayudiyani et al., (2020) conveyed that the head of *Raudlatul Athfal* must also look at the habits of interest of the surrounding community to adjust the *Raudlatul Athfal* program to the patterns in the community. Then another opinion was conveyed by Wahyudin, (2021). At this time, in urban and rural areas, many educational institutions have been established so that now it is easy to find formal and non-formal education units of various types, such as Kindergarten, *Raudlatul Athfal*, Playgroups, BustanulAthfal, Child Care Centers, and Similar PAUD Units educational patterns that are adapted to the climatic situation in the environment to facilitate adaptation of both teachers, students, and guardians of students. Furthermore, Sukiyanto & Maulidah (2020) said that education requires resources to improve quality, efficiency, and productivity, especially the nation's best talents. We need a balance step, such as adjustments to existing conditions in the institutional environment.

To increase the institution's quality, various initiatives must be examined and implemented by all components of the school, including the head, teachers, and student guardians (Zamroni et al., 2021). Many elements can influence the quality of education, so it is essential to design ways to improve it by enlisting

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the help of a strong organization (Munif & Yusrohlana, 2021). Forming a reliable and compact organization in terms of teachers, students, and guardians of students will produce brilliant output in the future by creating a superior generation with potential in every field of interest.

Raudlatul Athfal (RA) Masyitoh IX experienced a severe crisis of quality and quality development; even though this organization has quite a unique character and has the potential to improve the quality of its institutions, considering that the culture in this institution is different from schools in general, both in terms of leadership, work culture and its organizational structure. However, due to a lack of development and management that has not been maximized, the intended target has not been achieved perfectly. This problem becomes a challenge for school principals, teachers, and foundations to realize the organization's dream.

This phenomenon needs to be followed up with the principal's gait, which motivates the principal to solve the right solution by involving all elements in the school. In anticipating the phenomena in schools, the principal makes a strategy by developing an organization based on local wisdom. Through the development of the existing culture, it is expected to establish togetherness and strengthen cohesiveness, both between teachers and guardians of students who have one goal, namely to provide educational services that can improve the quality and quality of education in schools.

At this time, the culture of local wisdom has begun to be lifted, especially in education, which is exciting and able to establish closer togetherness (Suswandari, 2017). The existence of local wisdom, which is increasingly eroded by the times, needs to be raised to maintain its presence in modern children. Community leaders always uphold local knowledge in their respective communities to introduce them to children in this era of globalization (Rosala & Budiman, 2020). his provides an opportunity for the world of education to integrate organizational culture into the local culture in the institution's area to strengthen the organization's cohesiveness.

Much research has been conducted on the characteristics of local wisdom-based organizational culture, which have the potential to improve the quality and effectiveness of institutions, according to Sudrajat et al., (2020). To realize the role and function of Raudatul Athfal, it must start from the leader, in this case, the head RaudatulAthfal. RaudatulAthfal is essential to provide the best service to customers of students, parents, and the community. The best service to customers reflects *Raudlatul Athfal*'s quality by establishing good communication and maintaining togetherness adjusted to environmental conditions. Then Akhmadi (2019) said that local wisdom is shown by the cultural diversity in each region and has different ways of implementation, attitudes, and habits in an individual or ethnic group that essentially has its characteristics. Therefore, proper adjustments are needed so that it can form an entire organization.

Furthermore, it was emphasized by Apriliyanti et al. (2021) that an organization that is woven with the involvement of local wisdom culture by involving all elements, including the participation of guardians of students,

basically the involvement of guardians of students provides benefits, namely increased communication between parents, teachers and the leadership of *Raudlatul Athfal*. Said (2018) argues that the local culture involved in an organization is carried out to improve school quality culture. The benefits of quality culture are as follows; a) Quality culture makes a clear difference between one *Raudlatul Athfal* and another *Raudlatul Athfal* quality culture; b) Quality culture is an identity for *Raudlatul Athfal*; c) Quality culture is conducive to a growing commitment to *Raudlatul Athfal* from the individual interests of its members; d) Quality culture can also strengthen relationships in the social environment.

Furthermore, it was also conveyed by Kurniawan & Lutfiana (2021) that the behavior of community members makes it easier to draw conclusions and make good suggestions for improvements or changes to the rule of law. In this case, the values of local wisdom occupy an important place in community groups.

The principal of the madrasa has five main tasks. First, he is responsible for all aspects of the *Raudlatul Athfal* environment. For example, the safety and development of students. Second, it is responsible for the welfare of teachers. Third, it must provide valuable services for students and teachers by carrying out official supervision. Fourth, being responsible for maximizing assistance from the institution that oversees *Raudlatul Athfal*. Fifth, being responsible for outstanding students by providing opportunities to show skills inside and outside *Raudlatul Athfal* (Baharudin, 2017; Zamroni & Anggraini, 2022).

The qualities of an organizational culture based on local wisdom are essential in developing a more profound and one-way corporate interaction, as described by various researchers above. This has piqued researchers' interest in learning more about the organizational culture based on local knowledge used as a weapon in improving the quality and quality of education at RA Masyitoh IX and the establishment of good cooperation between principals, teachers, and students' guardians.

RESEARCH METHODS

This research is a descriptive qualitative research type of case study. This type of descriptive research explores and describes social reality, representing several variables related to the problem and unit being studied (Zellatifanny & Mudjiyanto, 2018), which aims to get an overview of the characteristics of local wisdom-based organizations. The research was carried out at a RA Masyitoh IX institution in Sumberejo village, Paiton sub-district, Probolinggo district, a formal institution.

Sources of informants were conducted by interviewing the head of RA, teachers, and guardians of students at the RA Masyitoh IX institution using free guided questions to respondents. In this case, researchers link organizational culture and local wisdom. The actions taken by the researcher were interviews with one head of RA, three teachers, and two guardians of students. Observation and interview approaches were used in the sequence of data gathering techniques. The researcher utilized the following data analysis:

Interviewing, presenting data, and drawing conclusions (or verification) (Trisnawati & Sugito, 2020).

RESULTS AND DISCUSSION

Child Friendly School-Based Women's Leadership

In an organization, the involvement of women has often been seen in this era, primarily in organizations that smell like children, so the role of women seems to be very prioritized in handling the organization. Women who have a gentle attitude full of affection have an advantage in providing comfort in early childhood compared to male leaders. Child-friendly school bases, especially for early childhood, are fundamental to ensure the protection of children from various threats because early childhood is a period that requires guidance and coaching in character building (Rozi et al.,2022). Child-friendly schools include human resources, qualified educators, facilities and infrastructure that are not harmful and a supportive social environment (Alfina & Anwar, 2020).

Female principals can maintain and foster a positive school climate in a good way, have the ability to lead and are willing to act boldly and thoughtfully (Nurvita et al., 2020). They can arrange teaching supervision programs, help teachers improve their teaching performance, and monitor student achievement to improve academic achievement effectively.

Istiqamah, one of the teachers at the institution, said that our principal could create an excellent organizational climate between leaders and subordinates, between colleagues, students, and parents. A well-created organizational climate and culture can arouse all members in this institution to be more passionate about innovation to create child-friendly schools and improve student achievement. Furthermore, Atika said that the principal prioritizes schools based on child-friendly schools. With the implementation of this child-friendly school, students are more comfortable participating in learning, and the trust of parents in the school is further increased through this Child-Friendly School program. Yustianingsing also emphasized that the principal is also a reliable motivator in developing child-friendly schools by showing students' friendly, polite, and compassionate attitudes. 5S, which includes; smiles, greetings, greetings, courtesy, and manners, is always put forward by the principal and all teachers at RA Masyitoh IX.

A reliable leader can manage the course of the program, set a good example, and motivate all subordinates, teachers, and employees in the organization. With the implementation of a child-friendly school led by a woman, she can realize the local cultural character that is unique to the nature of women and is thick with motherhood, which can be implemented primarily in early childhood.

Maknunah, as the guardian of RA Masyitoh IX, said he was very proud to send his children to this institution because this school was able to educate his children with more character. This is felt when the child is polite to all family members, such as shaking hands when meeting and greeting. This institution is led by female leaders who implement child-friendly schools. In the program's success, the principal can involve parents in school activities through

good relationships by responding to different expectations of parents or the community regarding building the child's character, intelligence, and talent.

Women's leadership based on child-friendly schools in the world of early childhood education can provide motivation and education to develop all the potential that exists in early childhood (Sholehah et al., 2016). Women who are known to be gentle, patient, and good at controlling themselves can set a good example and be imitated by their subordinates and students.

The Dual Role of a Teacher

The dual role in schools further demonstrates the characteristics of local wisdom-based organizational culture. The teacher is a highly respected figure because he is a teacher who can lead students to their dreams (Stoiljković, 2020). The teacher is a figure to be admired and imitated. Teachers have a dual role as educators and carry out roles according to the structure formed in the school meeting team. The dual role of teachers (educators) must also be class manager and the role of mediator or facilitator, evaluator, administrator, and so on. In delivering or presenting learning to children, teachers must be attractive, energetic, creative, and innovative to develop students' demands (Zamroni et al., 2021).

Mahtumah as the principal, said that the teacher should master the material or subject matter to be taught, and it is fitting for a teacher to develop and improve his abilities because it determines the learning outcomes that student will achieve. The best way to learn is to teach. As a teacher, you must be able to help students develop to accept, understand, and master knowledge.

As explained by Atika, the teacher's task has multiple functions, who said that teachers in this institution must be able to play multiple roles in carrying out their duties. In addition to being a teacher as a reliable educator, the teacher also has a structural role determined by the principal. The structural roles in question are vice-principal for curriculum, student, and infrastructure, administration, and operators. Because teachers are in early childhood education institutions, teachers are also required to be a mother to their students such when a child cries because of a fight with his friend, the child is fussy and has problems in class, the role of a mother is vital in this case.

Istiqamah conveyed that even with the dual role assigned to teachers, they are enthusiastic about carrying out their duties and serving as educators for early childhood. The cohesiveness of the organizational character and the fighting spirit of the head and teachers create positive energy for colleagues to further increase their competence in the field they are responsible for. Yustianingsih added that the dual role is not only limited to the role of a teacher or educator and structural role, but the teacher also acts as a class manager as a learning environment for students, the teacher's role as a mediator and facilitator in realizing quality learning, the teacher's role as an evaluator for realizing the achievement of learning that has been programmed, the role of the teacher as an administrator in all activities, from setting to managing everything, which is carried out to achieve common goals, the role of the teacher as a person (as parents of students at school, as security and as role models), the role of the teacher as a psychologist (understanding the character

of children, doing stimulation like a psychologist and as a mental health officer for students).

The dual roles that are formed add to the enthusiasm of the teachers' fighting spirit. Dual roles are carried out voluntarily and complement each other between teachers. This strong relationship is also formed from the motivation carried out by a head who fosters cohesiveness in running an organization (Imhangbe et al., 2019). This is a plus point for early childhood education schools; the character of local wisdom-based organizations is influential in shaping the character of reliable fighters in advancing educational institutions.

Strong Work Ethic

The character of local wisdom-based organizations in institutions can be seen in the strong teacher performance ethos (Ghazali & Yanti, 2022). The fighting spirit in advancing educational institutions, especially early childhood, is visible and tangible. Even with the minimal salary received, reliable fighters from the head and teachers at RA Masyitoh IX are still very high. This strong work ethic becomes its unique character, motivating the community to choose this school as a source of character building for children (Falah et al., 2021).

Umar said that the fighting spirit of both school principals and teachers in advancing this institution made the foundation move to do positive things, especially in supporting infrastructure, which is an urgent need in improving the quality and quality of education in this institution. Mahtumah said the teachers were committed to fighting together in producing a superior generation according to the institution's vision, namely "to create pious and pious children who are active and independent" and the mission "to form a generation with good morals, create education with a friendly atmosphere and stimulate children to have broad insights. , create graduates who have intelligent and independent personalities", with a strong work ethic in carrying out their duties, the targets to be achieved are closer to success, especially in the field of improving the quality and quality of existing education.

Atika emphasized the fighting spirit of a strong work ethic shown by the discipline of teachers in fulfilling their responsibilities to the institution by their respective responsibilities. 80% of teachers are disciplined in carrying out tasks, helping each other between teachers, and cooperating and respecting each other. When there are things that are not comfortable, the head will become a facilitator and motivator in finding the best solution, which is carried out at the monthly deliberation meeting. Istiqamah added that with a strong work ethic shown by the spirit of unlimited teacher dedication, we are very optimistic about producing reliable output for the nation's generation, print a generation that develops in every aspect of intelligence so that students can improve their character and intelligence achievement more fully good. This work ethic is also transmitted to the guardians of students by collaborating in student development in holding activities involving parents.

Kholila, as the student's guardian, conveyed that the cohesiveness of the educators in this institution in educating and guiding students appeared when

welcoming students by arriving early, being patient in stimulating students and being able to collaborate with parents, being able to provide opportunities for parents. Partner well by always involving us in school activities such as associations, parenting, school greening, and routine school events. This forms good communication between the parents of students and the school so that they find consensus in growing and developing students' talents well.

Through discipline and enthusiasm that is applied through a strong work ethic, being able to establish good cooperation with all components involved in an organization, a strong work ethic can shape the character of a formidable fighter organization in carrying the organization's ship towards the ocean of achieving goals (Mariyanti & Afisha, 2020).

Unlimited Devotion

Being an education fighter in rural areas is not easy. In addition to economic conditions that are not guaranteed, teachers must teach with various limitations (Rahma et al., 2021). Moreover, being an honorary teacher at the level of early childhood education incidentally gets minimal operational costs. So the teacher must be active and creative in dealing with the limitations of facilities and infrastructure to continue providing maximum stimulation. Teachers are expected to be able to serve indefinitely even with a mediocre salary or rather a minimal salary. Even with less than possible conditions, the spirit of devotion is always burning in eliminating ignorance and creating intelligent and moral generations.

Mahtumah said that the teachers' fighting spirit deserves thumbs up because they can serve with all their heart and sincerity even though they are paid minimally. Passion and persistence in educating children have been firmly planted in the hearts of the devotees in this institution. Yustianingsih said that "we are aware of the limitations of the institution in terms of financing; because this institution only relies on operational funds provided by the government, we feel called to serve even though the honorarium is minimal, but we are still happy and enthusiastic about educating because the world of children is fascinating. Moreover, it can entertain and eliminate the saturation or emptiness of life.

Istiqamah also added that the service carried out does not expect big rewards but is sincerely and hopes for God's blessing in the blessing of life by the madrasa motto "sincerely doing good." So we emphasize sincere service and hope for the divine blessing to produce output that can compete with the outside world in the future. Furthermore, Kholila added that "we as guardians of students appreciate the endless dedication made by the head and teachers for the betterment of the institution. Paguyuban RA Masyitoh IX made an initiative to hold regular fees that all parents have approved; this activity was approved and supported by the foundation and the school principal. Groceries are bought from this contribution fund, which is given to the head and teachers every month".

Not everyone can do unlimited service; the spirit of being a teacher is very touching, especially teachers in rural areas; they do not complain and remain enthusiastic in educating even with limited conditions. This requires

support from the government in order to be able to find the best solution to overcoming the problems of teachers in Indonesia, especially for early childhood education teachers spread throughout Indonesia.

Religious

Religious nuance is the creation of religion among educators and students, which is reflected in efforts to understand religious teachings, nobility, simple life *(qona'ah)*, maintaining cleanliness, and improving behavior (habits) that are not good (Tajudin & Aprilianto, 2020). Mahtumah said that of local wisdom and school conditions, the priority of the particular program carried out by this institution was to improve quality and global competitiveness through the development of religious character. The implementation of this program begins with efforts to instill and deepen Islamic culture in social life. This program is called the *furudul ainiyah* movement program, which is quite familiar with the "GEFA" program. Atika also said that the religious nuance is powerful in RA Masyitoh IX, both among teachers and students, a unique characteristic and charm for the community. An institution under the auspices of LP Ma'arif NU, its religious nuances are evident in the programming of religious activities. A special team has been formed to implement the "GEFA" program arranged in the RA curriculum and its annual program.

Istiqamah added that religious programs are not only in "GEFA" but are also programmed in religious activities in the annual program, religious activities in commemorating Islamic holidays, such as commemorating the birthday of the Prophet Muhammad, Isra' Mi'raj, national santri day, Islamic new year and 10 Muharram lightening involving the guardians of students in its implementation. Furthermore, Yustianingsih said that the daily religious activities in institutions with *furudul ainiyah* were carried out through habituation of the Koran, *dhuha* prayer in congregation, habituation of *muroja'ah* memorizing short letters, learning to write *hijaiyyah* letters and calligraphy.

Through habituation models, religious schools can also develop Islamic values in subjects and activities and are integrated them into extracurricular subjects (Yanto, 2020). Religious schools develop a cultivation culture and a learning environment that emphasizes religious values. In addition, religious habits and strong religious culture are built, such as reciting the Koran, praying *dhuha* in the congregation, reading short letters together, learning to write *hijaiyyah* letters, and memorizing short letters *(tahfidz)*, calligraphy / painting, and the like.

CONCLUSION

The characteristics of the local wisdom-based organizational culture developed at RA Masyitoh IX include; the existence of women's leadership that develops child-friendly school-based institutions, the dual role displayed by teachers in their performance, the presence of a strong work ethic from the servants in the institution, and the religious attitude displayed by all personnel

in the early childhood institution. Characteristics of organizational culture are based on local wisdom that has a significant impact on an organization's progress. The unique characteristics of an organization become the main attraction for the community. The implications obtained by developing the characteristics of organizational culture provide public confidence in schools to educate their children so that they can grow and develop appropriately according to expectations. Of course, this program cannot be generalized to all institutions because it is adapted to the characteristics and situations that exist within the institution, thereby triggering the emergence of further research that is expected to examine the same case more comprehensively.

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