THE IMPLEMENTATION OF ISLAMIC SCHOOL CULTURE AT AL MADINAH ISLAMIC SCHOOL

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Abstract
The purpose of this research is to find out the ways al-Madinah Islamic school implements the Islamic school culture and to uncover the supporting and obstructing factors it faces in implementing it. The result is that the existence of Islamic school culture can improve the performance of school by the rise of students’ learning achievement. It means that there is the positive impact of culture on the organizational performance. Al-Madinah Islamic school has implemented a culture as well-known an Islamic school culture since 2004. In general, it focuses on two things, namely: read (iqra) and good ethics (akhlq karimah) culture. Read as a manifestation of first divine revelation is intended to shape a student to be a learning person by being a delight in reading. Good ethics is manifested through collective prayer, Islamic dress, respecting each other, etc. Some of the supporting factors are the commitment from top management and support from the school community. Conversely, some of the obstructing ones are less optimal sanction application and no preparation of internal side to logical consequence in the implementation of the religious atmosphere at the school.

Key words: school, Islamic culture

Introduction
The shape of organizational culture is through a long process and interaction of internal values (Zamroni, 2000). It is a characteristic owned by an organization that differentiates it from others (Siagian, 2009) and the key to organizational excellence (Schein, 1984). Cameron & Quinn, as cited by Dauber et al. (2012:1), states its importance to establish competitive advantages. Marcouilides & Heck, as also in Dauber (2012:1), explains its impact on organizational performance. Nowadays, culture is not understood as a noun anymore, but more as a work that is related to human’s activity (Hikmah, 2009).

According to Lucas and Ogilvie (2006), organizational culture can be defined as “a system of shared values and assumptions” that is important for organizations because it involves the way employees behave to each other and this influences the decision making process. Another definition of organizational culture is a system of shared meaning and value based on characteristics (Schein, 1985). Culture has also been described as ideologies, norms and shared values that influence the pattern of behavior of individuals and cognitive development within organizations (Argyris & Schon, 1978; Schein, 1983). Based on the above mentioned definitions, organizational culture is capable of indoctrinating a core set of values that can shape the values, attitudes, and norms of the employees towards accepting change introduced in organizations.

An organizational culture that is the shared values, beliefs, norms, and assumptions evolve through a long process of interrelation with most other concepts that are known such as organizational structure, motivation, leadership, decision making, communications, and change. In the context of social system theory, it is the same with the frame of inputs, a transformation process, outputs, external environments, and feedback (Lunenburg & Ornstein, 2000).

As mentioned above, the terms such as values, beliefs, norms, and assumptions are the elements of the content of organizational culture. Schein (1984) says that they are some visible and invisible. They are all gradual. The visible elements describe values behind them. Knowing values of a culture can help understand the manifestation of the culture in the more realistic context. An organizational culture and its elements are a picture about the way an organization works and shows its personality to others outside. The Quality of performance is a manifestation of a culture they have. And understanding the elements above is the important thing to know the way an organization has performance.
A school as an organization has a culture positively. It has an important role and a significant contribution for the development of a school for some schools, but not for others. There are many definitions expressed about a school culture. School culture, according to Turner and Carolyn’s opinion, includes values, symbols, beliefs, and shared meanings of parents, students, teachers, and others conceived as a group or community. Maslowski (Suharsaputra, 2000) states the same opinion with the different wording that is “the principal assumption, norms and values, and cultural artifacts that come from school members who influence their functioning at school.” Meanwhile, Purkey and Smith, as cited by Butler and Dickson (Suharsaputra, 2000), say that a culture of the school as a structure, process, and climate of values and norms that channel staff and students in the direction of successful teaching and learning. A school is an organization that has a structure and involves some people with tasks and functions to be done to get needs or achieve goals. Based on such realities, a school certainly has a culture in which it constitutes value or habit. It happens through interaction each other and ties all component at a school. A school culture develops as the result of meeting between values adhered by a principal as a leader and values adhered by teachers and staffs at a school. The values come from human’s thoughts that finally result what is called or known “opinion of an organization.” Later, it evolves and becomes shared values or beliefs. And then, they become a prominent substance or force for the creation of school culture. Many concrete symbols and actions can be seen and felt at the daily school life as a school culture, (Muhaimin, 2009).

From some definitions about a school culture above, it is clear that the definition of school culture has a similar sense of the definition of organizational culture. But a school as an organization positively has characteristics itself as an educational organization.

**Method**

This research uses a descriptive method. The method is chosen to be meant to explore and describe the real situation about the Islamic school culture implemented by al-Madinah school and explain the result by using words, not numbers. There is no population in this research, but it is called social situation that covers three elements: place, actor, activity. The informants are those who have information about that case such as a principal, a vice principal of curriculum, a vice principal of students’ affairs, a vice principal of religious affairs, student organization coach, teacher, administrative staff, and students.

The technique of data collection derives from interview, observation and documentation study. The interview is done orally in the context of face-face individually such as interview to informants in the school. Observation is a technique of data collection in the form of “seeing and making a note” social phenomena systematically growing and developing and an assessment takes place over the change that happens such as activities of school community related to the culture. Documentation study is a technique used to look for data through records like archives related to
the topic of research. Data analysis is a relatively systematic process of coding, categorizing, and interpreting data to provide explanation of a single (McMillan & Schumacher, 2006:364).

**Result & Discussion**

Al-Madinah Islamic school as an Islamic school sets its vision and mission and becomes them as a basis or base in developing a future school. The goals as stated in the vision and mission, are not manifested without a collective effort and commitment. Therefore it needs serious movement and consistency in building an educational culture that is well known by “Islamic school culture.” The implementation is in the form of the culture of read (iqra) and good ethics (akhlaq karimah). The both are practiced together as a base to build students’ character based on intelligence and Islamic values. What al-Madinah Islamic school does indicate its belief about an organizational culture in the form of ideologies, norms and shared values that has correlation and influence to the pattern of behavior of individuals and cognitive development within organizations (Argyris & Schon, 1978; Schein, 1983)

Al-Madinah Islamic school focuses not only on three aspects of cognitive, affective and motor skills in educating students as many schools do, but also on the implant of Islamic values and the teaching of Islamic doctrine as a basic reference. The process of learning at al-Madinah Islamic school takes an integrated approach, namely: combining the teaching of general sciences with religious sciences; combining a education with a qur’anic education based on Islamic character; combining the educational patterns of family, Islamic boarding school, and schooling. Furthermore, all activities at al-Madinah Islamic school must refer to al-Qur’an and al-Hadits conceptually and practically. The name of “Islam” that adhere in the name of al-Madinah Islamic school is not only a symbol that has little meaning, but more than that as a trigger for all employee of al-Madinah school at all level to be a spirit to realize the vision and mission.

Creating a culture is one of the ways chosen by al-Madinah Islamic school to improve the quality of the school and to achieve its goal, namely; creating a qur’an and smart generation. It is appropriate to Cameron & Quinn, as cited by Dauber et al. (2012:1), states the importance of organizational culture to establish competitive advantages. Marcoulides & Heck, as also in Dauber (2012:1), explains its impact on organizational performance. The Islamic culture of al-Madinah Islamic school derives from the shared values, beliefs, norms and assumptions among a school community of al-Madinah such as a founder of ar-Rohman Foundation, principal, teachers, staffs. What has happened at al-Madinah Islamic school fits the statements of Lunenburg & Ornstein (2000:60) and Schein (1984) that an organizational culture comes from shared philosophies, ideologies, beliefs, feelings, assumptions, expectations, attitudes, norms, and values.

The atmosphere of religiousness to the success of Islamic school culture implementation is created to support what has been the goal of al-Madinah Islamic school through taking some steps or ways. They are Islamic behavior (discipline, diligence), Islamic dress (covering parts of body), Islamic social relationship (ta’awun, takkarum, tasamuh, tarahum), supporting infrastructure of Islamic values implant (mosque, Islamic books, written Islamic arts), Islamic activities (citing Quran before learning, collective noon prayer).

Besides for the success of Islamic school culture implementation, the top management of al-Madinah school makes the team and communicate to it intensively. The team continuously socializes policies or requirements related to programs of school in developing or implementing Islamic culture to all school community such as teachers, students, staffs and students’ parents. There are two ways used by the team to keep them running, namely: monitoring, warning, and evaluation. Giving a warning becomes the responsibility of an appointed officer for that and on the location. If he finds someone’s behavior doesn’t fit the Islamic culture, he directly gives him a warning. Monitoring is in the form of notes made about the discipline of students, teachers, and staffs. Finally, evaluation is monthly implemented together with all the school community and annually with the side of ar-Rohman Islamic education foundation.
Al-Madinah Islamic school faces many challenges in the implementation of Islamic school culture. Some of them are supporting factors and the others are obstructing ones. The supporting ones are the commitment of top management, support from the school community, application of reward and punishment system and representative learning infrastructure. Meanwhile, the obstructing ones are less optimal sanction application, the worry of the school community to society perspective over the school with many rules and hard line, and no preparation of internal side to logical consequence in the implementation of a religious atmosphere at the school.

**Conclusion**

The creation of school culture is important to achieve the goal and improve a performance of a school. The mastery of students to competencies that has been learned or learning achievement becomes the measurement of the performance of school. This research concludes that a school culture has an important role in improving its performance, especially in an Islamic school in which the shape of Islamic character becomes the main goal besides other ones.

**References**


