

Teacher Work Culture In Madrasa

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Abstract:

The work culture of teachers in madrasa needs to be formed to achieve sustainable changes in the workplace, including increased productivity, so that teachers can have the following: Understanding the basic substance of the meaning of work: attitude towards work and the work environment, behavior when working, work ethics, attitude towards time, and ways or tools used to work. The purpose of this study was to determine the work culture of Madrasa Aliyah teachers in Central Lampung Regency, Indonesia. The research data collected through in-depth interviews, direct observation, and documentation were analyzed through the processes of data reduction, data display, and conclusion or verification. The validity of the data in this study was tested for credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). According to the findings, teachers' work culture in improving the quality of learning in madrasa aliyah in Central Lampung Regency includes 1) integrity and professionalism. 2) Leadership and exemplary 3) Togetherness and group dynamics 4) Accuracy and speed 5) rationalism and emotional intelligence.

Keywords: Teacher; Work Culture; Madrasa

Introduction

Work culture is a collection of behavioral patterns that are collectively associated with every person within an organization (Jolles et al., 2020; Wahyuningsih et al., 2018). Building a culture entails enhancing and preserving the positive aspects as well as making an effort to become accustomed to (habituate) particular patterns of behavior in order to develop a new, improved form (Alexander et al., 2021). The quality of human resources, the standard of work output, and the quantity of output can all be improved through the use of work culture (Amrutha & Geetha, 2020).

Because it has a positive effect on achieving long-lasting change in the workplace, including increased performance (productivity), it is crucial to develop a positive work culture (Jing et al., 2022; Widagdo et al., 2020). Organizational culture influences work culture (Isensee et al., 2020). The values of the organization as both an internal and external social system are contained in the organizational culture as a whole (Eniola et al., 2019). It is reflected in the organization's mission, goals, and vision statements (Wood et al., 2019). To put it another way, each organization ought to have a distinct cultural identity (Lysova et al., 2019).

Work culture is a system of values, perceptions, behaviors, and beliefs shared by individual employees and groups of employees about the meaning of work and its reflection in activities to achieve organizational and individual goals (Ambiya et al., 2021; Yorio et al., 2019). The things that most influence work culture are the beliefs and attitudes of employees. Work culture can be positive, but it can also be negative (Sharman et al., 2020). A positive work culture can increase productivity; on the other hand, a negative one will hinder behavior, hampering the effectiveness of individuals and groups in the organization (Banks et al., 2019). The actualization of productive work culture as a measure of the value system contains components that a teacher has, namely: understanding the basic substance of the meaning of work; attitude towards work and the work environment; behavior when working; work ethics; and ways or tools used to work (Hascher & Waber, 2021). The more positive the value of these cultural components owned by a teacher, the higher their performance will be (Lee & Louis, 2019). Approaches through top management actions and the socialization process are required for the work culture to flourish (Goswami et al., 2021).

Work culture is a habit that is carried out repeatedly by employees in an organization; violations of this habit do not have a firm sanction, but the organizational actors have morally agreed that this habit must be obeyed in the context of carrying out work to achieve goals (McDonnell & Nurmohamed, 2021; Tewal et al., 2017). Every employee in a workplace has a predetermined pattern of behavior that they automatically follow (Zhang et al., 2022). The idea that values are characteristics, behaviors, and motivating factors in the lives of groups of people or organizations forms the basis of the concept of work culture (Woods et al., 2019). The attitudes, behaviors, ideals, beliefs, opinions, and actions that are displayed as work or work reflect these characteristics, routines, and motivating factors (Bouman et al., 2021). Conceptually, morality and professionalism, excellent teamwork and dynamics, speed and accuracy, reason and emotional intelligence can all be summed up as work culture indicators (Boshuizen et al., 2020).

Educational objectives can be met if all educational components meet the requirements (Priyono, 2010; Veldkamp et al., 2020). The most significant of the various educational components is the madrasa teacher (Roy et al., 2020). Competent teachers can handle the difficulties of the rapidly accelerating change in the times (Suharno et al., 2020). Future educational issues will be more complicated, necessitating constant effort on the part of

madrassa teachers to raise the level of proficiency of every madrassa component (Gale et al., 2022). Teachers at quality madrasas who are professionals deliver quality education. Professional educators are those who can oversee and fully develop learning (Quratulain Rauf Khan, 2021). Therefore, teachers have a very important and strategic role in realizing the vision, mission, and goals of the madrassa (Rahmatullah, 2021).

Work culture is a shared perception held by employees, a shared meaning system (Nguyen, 2021; Toatubun & Rijal, 2018). Work culture is concerned with how teachers perceive the characteristics of a work culture, not with whether it is like them or not (Hite & McDonald, 2020). Organizational culture is a unity that spreads and tries to direct the behavior of members of an organization toward the beliefs and values that develop in the organization (Alankarage et al., 2023). It shows that professional madrassa principals, in carrying out their duties, are full of quality improvement strategies so that they can produce quality outputs and outcomes (Islam et al., 2021).

The professionalism of madrassa teachers will show the quality of the madrassa's performance (Arar et al., 2022). The achievement of the goals of madrassa educational institutions is highly dependent on the proficiency and activeness of teachers in quality education (Sudarmo et al., 2021). Professional madrassa teachers will always motivate all madrassa components to improve their competence so that the competence of madrassa residents can increase and develop well (Hidayat, 2022).

Teachers as professional education personnel not only master the field of science, teaching materials, and methods but can motivate students to have skills and broad insights into education (Webb et al., 2023). When viewed from a low-performance standpoint, many factors impede the achievement of madrassa teacher quality (Syahid et al., 2022). Based on empirical experience, it shows that the average madrassa teacher is attached to several problems, namely a lack of academic ability, a lack of self-motivation, a lack of motivating students in the culture of education, a lack of enthusiasm and work discipline, and having narrow educational insights (Havidz & Gupron, 2019). The aforementioned phenomena and problems are caused by a variety of factors, including a screening process that does not meet competencies, is less procedural and transparent, has many nuances, and is not competitive, as well as internal and external factors that can stymie the growth and development of madrassa teachers' work cultures (Daddoust et al., 2021). Low professionalism has an impact on the low productivity of madrassa teachers in improving quality and creating a work culture (Rosadi et al., 2022).

The work culture of teachers in madrassa needs to be formed to achieve sustainable changes in the workplace, including increased productivity, so that teachers can have the following: Understanding the basic substance of the meaning of work: attitude towards work and the work environment, behavior when working, work ethics, attitude towards time, and ways or tools used to work (Hongal & Kinange, 2020; Prabawani & Dewi, 2022; Roy et al., 2020). Based on the previous explanation, this research is important to do to know the work culture of Madrassa Aliyah teachers in Central Lampung Regency, Indonesia.

Methods

This study attempted to describe the work culture of madrasa teachers. The research was conducted in two private madrasas in Kalirejo sub-district, Central Lampung Regency, Indonesia, namely Madrasa Aliyah Riyadlatul Falahin and Madrasa Aliyah Ma'arif 4. The research data collected through in-depth interviews, direct observation, and documentation were analyzed through the processes of data reduction, data display, and conclusion or verification. The validity of the data in this study was tested for credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity).

Results and Discussion

MA Riyadlatul Falahin Srimulyo Kalirejo District, Central Lampung Regency, and MA Ma'arif 4 Kalirejo Central Lampung have inherited the culture of al-Wasliyah's founder; both madrasas are schools with organizational characteristics. As a result, the organization's characteristics will certainly be applied. The Islamic school culture implemented in the madrasas is a patterned uniform, with men wearing white shirts, black pants, and a skullcap (cap), and women wearing white brackets, green skirts, and white headscarves with a logo on the back. Then, preserving the learning culture as a basis for instilling morals in students is the responsibility of the madrasas, which are madrasas under the auspices of an organization, So it is necessary to instill a culture of practicing Surah Asshaff verses 10-11 and a culture of teachers dressing neatly according to sharia. All cultures in madrasa are closely related to the cultivation of tawhid. The most closely related thing is the empowerment of learning, in which there is a very detailed discussion of tawhid.

The preparation of plans and programs is carried out at the beginning of each year through coordination between the madrasa committee, deputy head of madrasa, and head of administration. The things needed are analysis and recording. Then a priority scale is made based on the conditions owned by the madrasa; if it is still possible to empower what is in the madrasa, then it will be empowered there, but if not, other best solutions will be found.

The organization applied by the madrasa head refers to two main aspects, namely, the grouping of areas of work needed in organizing the educational process and, secondly, the division of tasks. The grouping and division of tasks begin with an identification process by looking at the educational background, the workload of each teacher, experience, performance, loyalty, and input from the deputy head of the madrasa. The grouping and division of labor implemented by the madrasa principal aim to realize the unity of vision and harmonious integration in carrying out the madrasa mission.

According to the madrasa principal, to maximize the implementation of educational programs in the madrasa, several supervisory steps are carried out, namely, introduction, process, and feedback, to evaluate the work programs of each member, find solutions and solve problems as well as a means to provide direction and guidance, convey information, and at the same time provide instructions. So far, the evaluation applied in this madrasa is objective and normative. Objective assessment is based on performance (professionalism) and loyalty.

According to the madrasa head, the quality of education achieved so far, such as the 100% graduation rate and the number of graduates admitted to public and private universities, is inseparable from the cooperation of all parties, including teachers, students, parents/guardians, and the madrasa head. As a result, achievements are the fruit of the effort and hard work. In general, the main supporting factors in implementing integrated quality are the leadership of the madrasa head, education, training, communication, and evaluation. The work culture of subject teachers in improving learning quality can be seen from the indicators and components of improving learning quality, including learning management and understanding of students (Cheong Cheng & Ming Tam, 1997). Based on their learning behavior, teachers have been able to instill a positive attitude toward learning in their students.

In madrasa, the work culture of lesson planning is carried out by managing to learn and paying attention to the student's readiness to learn. Before learning, he always prepares lesson plans first. He

makes lesson plans for the next semester and has been supervised by the madrasa head. Judging from the quality, it meets the regulatory standards regarding lesson plans (Permendikbud, 2016).

In addition, before learning, he always studies the material first, so that at the time of learning, the teacher can master the material to be delivered and escape from the handbook. Not only does he master the subject matter, but he also designs systematic strategies that are outlined in the lesson plan so that students can easily understand the material presented. In addition, teachers always try to increase their knowledge by reading books and sharing with other teachers.

In the implementation of learning, the teacher can master the class well and is adjusted to the conditions of the students. As evidenced from the first meeting to the fifth meeting, he always provides motivation before learning begins, which aims to build students' enthusiasm for learning. Furthermore, he always provides stimulus and encouragement to students to be active in the classroom on the sidelines of learning.

In relation to understanding students, teachers always pay attention to student behavior in learning activities. When there are students who do not pay attention, the teacher always reprimands them and asks questions related to the material. This aims to make students pay more attention to the material presented by the teacher so that the material can be channeled properly, and the questions asked by the teacher aim to encourage students to think. This is also a form of teacher assistance to students in their learning.

The X-grade subject teachers at the madrasas, in their learning, have used the method appropriately. In addition to using the lecture, question and answer, and repetition methods, to improve the quality of his learning, he has an innovation. Teachers teach by using the thematic interpretation method. This method aims to make the classroom atmosphere more innovative and the students more active and interesting. This method encourages students to not only be able to read and write Al-Qur'an and Hadith verses, but to also better understand and correlate the meaning and content of the verse so that they can implement it in their daily lives.

Teachers try to improve their learning strategies from teacher-focused to student-focused learning by following the curriculum that has been established by the madrasa, namely the 2013 curriculum. As evidenced in the fifth meeting, the teacher used a demonstration strategy to encourage students to be active in their learning and foster student confidence.

Teachers try to change their learning strategies from teacher-focused to learner-focused. Regarding evaluation, Mrs. Nurnaningsih, as a subject teacher evaluating learning, assesses the curriculum set by the madrasa, namely the 2013 curriculum. In the 2013 curriculum, the assessment is divided into attitude, knowledge, and skill assessments that focus on students according to the curriculum set by the madrasa, namely the 2013 curriculum. As evidenced in the fifth meeting, the teacher used a demonstration strategy to encourage students to be active in their learning and foster student confidence.

In determining learning completeness for attitude, it is seen in KI 1 and KI 2. The value of attitude competency completeness is expressed in the form of predicates, namely, Very Good (SB), Good (B), Enough (C), and Less (K). As evidence, the teacher makes an attitude assessment rubric, which is outlined in the lesson plan. In attitude assessment, it is seen through observation, self-assessment, and peer assessment. Teachers also reprimand students who are impolite and do not pay attention during learning.

In determining the completeness of knowledge competence, it is stated in the form of numbers and letters. Assessment of knowledge competency is determined based on written tests, observation of discussions, questions, answers, and conversations, as well as assignments. The teacher assesses not only

the results but also the process. He assesses the students' responses when answering questions, and on the third and fourth meetings, the teacher assesses the students' activeness in answering questions and asking questions in class. Besides that, he also gives more points to students who are active in carrying out the habits set by the madrasa.

In determining the completeness of skill competence, it is expressed in the form of numbers and letters. Assessment of knowledge competency is determined based on performance/practice. As professional teachers, subject teachers at the madrasas, have been able to understand the condition of students. Subject teachers always pay attention to how students behave inside and outside the classroom. When there are children who act inappropriately while learning, they always reprimand them. Likewise, when there are children who do not pay attention during learning, the teachers will ask questions about the material. This aims to encourage students to think and realize their mistakes so that they can pay more attention to what the teacher says. After explaining, the teacher also always asks if there is anything that is still not understood. When there are students who have difficulty learning, the teacher provides additional explanations and reinforcement until the students understand. From student responses in the classroom, teachers can find out about students' abilities and determine strategies for learning so that learning objectives can be achieved properly.

Subject teachers are competent in managing their students' learning. Teachers pay close attention to students' readiness before learning and mastery of the material during learning. Teachers design systematic strategies that are outlined in the lesson plan so that students can easily understand the material presented, in addition to mastering the material. Furthermore, teachers at the madrasas, always motivate to encourage student's enthusiasm for learning, reprimand and question students who are not paying attention and encourage students to think and pay more attention to what the teacher says. In addition, teachers also use thematic interpretation methods in their learning. This method aims to make the classroom atmosphere more innovative and encourage students to be more active and not easily bored. In addition, this method also aims to teach students not only learn to write and read verses correctly according to Tajweed but also to understand the meaning contained in the verse and the correlation of each verse so that students can take the positive values contained in the verse and implement them in their daily lives. And when there are students who do not understand or have difficulty learning, the teacher will assist and provide re-explanation and reinforcement related to the material presented until the students understand.

Routine habituation is a process of activities carried out every day for the habituation of students to learn the Qur'an and implement positive values in madrasas. This routine habituation includes things such as Tadarus AlQur'an every morning before the KBM starts, memorizing letters at the end of each semester, routine studies every Friday, and dhuhur prayers in the congregation.

In improving the quality of learning, not only teachers and students play a role, but other parties also play a role such as the existence of adequate infrastructure, the situation or condition of the place of learning, and learning objectives (Rapanta et al., 2021). The things that hinder the work culture of subject teachers in improving the quality of learning are that the use of learning tools or media that are applied when the teaching and learning process takes place is not maximized due to the lack of such media in some classes, and in addition, there is still a lack of awareness for students to learn actively when the learning process takes place.

Meanwhile, teaching training sessions attended by subject teachers once a month help to support the work culture of subject teachers in improving the quality of learning by allowing teachers to share, exchange experiences, and share about problems encountered in their learning to be discussed and solutions provided. In addition, things that support the discipline applied by all teachers and students include routine habits set by the madrasa so that students are accustomed to doing positive things that can motivate them to always study hard and aim to instill positive values in students.

The work culture carried out by teachers is good because the majority of teachers can manage to learn well and create learning innovations according to their role as agents of renewal. Each teacher follows the madrasa's hours and provisions, with learning objectives that can be met well, so that teachers can

create and improve the quality of learning in the madrasas.

Islamic school culture is implemented in the form of students memorizing the Quran for at least 3 juz by dividing the tahfidz group and giving them one teacher who acts as a pentasmi. At the end of the semester, students whose memorization exceeds the target will get a scholarship. And to strengthen the students' memory of the Quran, every morning they hold tasmi' al-Quran for 15 minutes in the courtyard of the madrasa before starting to learn in class. In addition, the uniform used to familiarize students with covering the aurat properly is a uniform that covers the aurat as a whole for both female and male students.

From the observations made by the researcher, the researcher can conclude that the madrasa has considerable potential to develop each culture that has been detailed by the madrasa head. in terms of having a large number of teachers and experts in their fields. So it does not rule out the possibility of continuing to develop this long-existing culture. And this has also been proven, which is a significant success in achieving the culture of memorizing the Qur'an from the past only requiring a minimum of 1 juz has now become a minimum of 3 juz of the Quran as a condition of graduation, and this year's graduates have been able to achieve memorization of the Quran as much as 13 juz. This is one of the efforts that have been successfully pursued by the school to continue racing in developing the Islamic school culture.

Quality improvement management at the madrasa, is considered to be quite good, both in terms of planning, organization, implementation, supervision, and evaluation, so the quality of education in this madrasa continues to improve, both as seen from the learning process and the graduation percentage. However, improvement efforts must still be pursued considering that education is a process that always takes place dynamically, so it requires the sensitivity of all educational components, especially the madrasa head, to always adjust to the developments and changes that occur in every era.

The application of work culture implementation techniques in the madrasa is not trivial. The performance of teachers and employees greatly affects the work culture (Al-Sada et al., 2017). This greatly affects the effectiveness of the implementation of work culture implementation techniques. According to the author, the first thing to improve is the work culture, performance, and discipline of school administrators (teachers, employees, and the madrasa head). All of them must be able to view students as "customers" who must be served to their best satisfaction. School administrators are always eager to move forward and eager to continue to add to their abilities and skills, which in turn will improve their performance in front of students. If all implementers are successful, then the implementation of the work culture implementation techniques can run smoothly and will make educational organizations (madrasa) more advanced, exist, have a higher brand image, and ultimately create quality cadres for the nation that can be aligned with other nations.

Conclusion and suggestion

According to the study's findings, the teacher's work culture in improving the quality of learning includes 1) Integrity and professionalism in Madrasa Aliyah Riyadlatul Falahin and Madrasa Aliyah Ma'arif 4 in Central Lampung Regency, both of which are very consistent in their words and deeds and experts in their fields, and have the meaning of keukhrawian, or worship. 2) The leadership and exemplary work culture in these two madrasas are scientifically and theoretically very capable of utilizing the potential abilities of subordinates optimally and participative. In addition, they also act as role models in hard work, responsibility, and discipline. 3) Work culture Togetherness and group dynamics in Madrasa Aliyah Riyadlatul Falahin and Madrasa Aliyah Ma'arif 4 in Central Lampung Regency are very good. They encourage each other so that the way of working is not individualized and the center of power is not in one hand. 4) Work culture Accuracy and speed in these two madrasas must be improved again. With the certainty of time, quantity, quality, and finances needed, it is very necessary

to develop again. The principle that should be used as a guideline is that the faster, the better. The principle of service that must be developed in an institution is excellent service based on speed and accuracy. 5) The work culture of rationalism and emotional intelligence in Madrasa Aliyah Riyadlatul Falahin and Madrasa Aliyah Ma'arif 4 in Central Lampung Regency has a balance between intellectual and emotional intelligence.

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