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The Principal Strategy For Creating Organizational Culture in Bojonegoro District

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Abstract: *This study aims to determine the principal's strategy for building an organizational culture in educational institutions. Because the principal has an important role in building an organizational culture to create a safe and pleasant atmosphere in learning, the type of research used is qualitative research. This research was conducted at Bojonegoro Regency. Sources of data taken are principals, teachers, and good students in collecting data using in-depth interviews, observation, and documentation. Furthermore, in analyzing the data using data collection, data condensation, and conclusion. There are several organizational cultures developed by the principal, namely through religious culture, achievement culture, clean environment culture, discipline culture, and reading culture.*
Keywords: *strategy, principal, organizational culture*

Abtsrak: Penelitian ini bertujuan untuk mengetahui strategi kepala sekolah dalam membangun budaya organisasi yang ada di lembaga pendidikan. karena kepala sekolah memiliki peran penting dalam membangun budaya organisasi sehingga tercipta suasana yang aman dan menyenangkan dalam pembelajaran. Jenis penelitian yang digunakan adalah penelitian kualitatif. Penelitian ini dilaksanakan di Kabupaten Bojonegoro. Sumber data yang diambil adalah kepala sekolah, guru dan siswa berprestasi. Dalam pengumpulan data menggunakan wawancara mendalam, observasi dan dokumentasi. Dan dalam menganalisis data menggunakan pengumpulan data, kondensasi data dan penarikan kesimpulan. Ada beberapa budaya organisasi yang dikembangkan oleh kepala sekolah yaitu dengan melalui budaya religius, budaya berprestasi, budaya lingkungan bersih, budaya disiplin, budaya membaca.
Kata Kunci: *Strategi, kepala Sekolah, Budaya Organisasi*

Introduction

Every organization needs resources to achieve a predetermined effort[1]. Human resources are one of the important factors that are constantly

[1] John Kania and Mark Kramer, "Embracing Emergence : How Collective Impact Addressing Complexity," *Stanford Social Innovation Review*, 2013, 7.

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discussed. Therefore, more efforts are needed to improve in developing people as workers. After realizing the importance of human beings, an organization must be able to organize and utilize in such a way that the potential of human resources in the organization can be developed. The arrangement or management starts from developing an integration to arrangements related to the excavation and implementation of work culture in every function and position in the company. Arrangements are also related to the continuous fulfillment of human needs (compensation), which can increase job satisfaction[2].

The organization's existence in maintaining its sustainability can be predicted from the values adopted and used as shared values of the organization[3]. These noble values are then used as the basis of the vision and mission of the organization in developing and growing more dynamically. However, the organization's challenges, opportunities, and long history have provided a fundamental understanding that organizations cannot only be managed with mathematical approaches full of competitive nuances. The problem faced is what kind of core values should be used as share values that can positively impact organizational performance in the long term[4].

Organizational culture is an invisible social force that can move people in an organization to carry out work activities. Unconsciously, each person in an organization learns a culture that is acceptable to the workplace environment. He seeks to learn what is forbidden and what is required, what is good and what is bad, what is right and what is wrong, and what should be done and what should not be done in the organization where he works. So organizational culture socializes and internalizes in the members of the organization [5].

Organizational culture is the glue between the citizens of the organization. Humans tend to group with those with the same values, norms, customs, beliefs, and other assumptions[6]. These similarities lead different individuals to establish cooperation in achieving organizational goals. If togetherness is lost, the impact will be the splitting or even annihilation of the organization. Organizational culture has an important role in improving the performance of employees. This organizational culture binds all components of the organization, determines identity, energy, motivators and can be used as a guide for members of the organization. That is not impossible because Allah SWT warns in Surah Yunus verses 47-49:

[2] Lukman Hakim, "Upaya Meningkatkan Kinerja" 9, no. 1 (2016).

[3] Syamsul Rijal, "Pengaruh Nilai-Nilai Islam Terhadap Budaya Organisasi Dan Kinerja Perusahaan Kalla Group Di Makassar" (Universitas Islam Negeri Alauddin Makassar, 2019).

[4] Fitri Wahyuni dan Suci Midsyahri Azizah, "Budaya Organisasi Dalam Prespektif Al-Qur'an Dan Al - Hadist," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora* 2, no. 2 (2022): 38–51.

[5] Edy Sutrisno, Budaya Organisasi (Jakarta: Pranadamedia Group, 2018),hlm. 2.

[6] Akhmad Bakhtiar Amin Lusiana Lusiana, Indupurnahayu Indupurnahayu, "Budaya Organisasi, Dan Kompensasi Terhadap Kepuasan Kerja Pegawai" 9, no. 1 (2016): 37–45.

وَلِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚفَاِذَا جَآءَ رَسُوْلُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ۗلِكُلِّ اُمَّةٍ اَجَلٌ ۚاِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَأْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ

Means: And every people (has) apostles. So when their apostle had come, the law was laid down for them justly and (in the least) not disgraced. And they say, "When (the threat comes), if you are the right people?". Say (Muhammad), "I have no power to refuse or bring benefits to me, except what Allah wills." For every people has a death (time limit). When the end comes, they cannot ask for a momentary delay or acceleration.

In addition to the above verse also found in sura al mukminun : 43, it is stated that:

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَأْخِرُوْنَ

No (can) any people precede their death, and neither (can they) be late (from their death).

From the verse above, it is explained that every ummah or organization will come something that is about his death.

From the above verse, God gives a time limit for life, death, or destruction, for every people or organization will come to him at some point about his death. Like in an organization, there is also a time limit responsible in each field. If an organization does not follow the orders of its sincere and sincere leader in developing the organization that he leads, it will also experience a decline and will not create a good culture in achieving a goal[7].

Organizations in the digital era will experience problems and changes in their development. Along the way, the organization will grow dynamically as the human body always evolves. If the organization cannot cooperate in its duties, it will lag far behind other organizations or institutions. Thus it seems to be following the hadith of Prophet Muhammad SAW:

مَثَلُ الْمُؤْمِنِيْنَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَاشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ

Means: *The parable of the believers in love, affection, and relationships between them is like a human body, which when one member is sick then all the other members will feel it with no sleep and a hot body* (H.R.Ahmad)[8].

In this Hadith, people believe they are like a human body. The words of believers here are a group of believers who are united in an organization, so the implication is that if one of them does not follow the rules or organizational culture, it will impact the others. Therefore, in an organization, it must obey and obey an order. Because with discipline, the existing system

[7] Nyai Fatimah, "Hubungan Antara Budaya Organisasi Dan Disiplin Dengan Produktivitas Kerja Guru Sekolah Dasar Di Kecamatan Matraman Jakarta Timur" (Institut PTIQ Jakarta, 2019).

[8] Imam An Nawawi, *Riyadhu Ash-Shalihin Min Kalam Sayyid Al-Mursalin* (Kairo: Darut Taufiqli At Turats, 676).

in the organization will run optimally. This is the principle of togetherness in the organization.

Organizational culture increases consistency in work, resolving conflicts, and facilitating coordination and internal control among personnel in carrying out their tasks in a systematic and structured network. Organizational culture seeks to compromise between the interests of the organization and the interests of the individual with the principle of prioritizing common goals over putting individual interests first[9]. So it must require leaders who can usher in an excellent organizational culture. Leadership is the ability to provide a creative and cooperative effort to achieve the goals that have been planned. In carrying out his obligations, the leader influences, directs, and mobilizes all members of the group to empower the resources of the organization he leads to achieving the goals of the organization[10].

A successful school education institution must be able to make decisions that enable the organization to achieve its goals and meet the primary needs of the organization[11]. However, all management activities and functions have the essence of decision-making essentially. This is because the processes of planning, organizing, mobilizing and supervising all contain the concepts and behavior of decision-making[12], as does the principal's leadership role. As a decision and policy maker, the principal has a strategy for managing education. A school principal must be visionary and able to look far ahead by paying attention to the cultural system because organizational culture affects the quality of *educational output*[13]. In addition, Principal leadership is the principal's ability to encourage, guide, direct, and mobilize teachers to work and participate in achieving set goals[14]. Leadership and organizational culture have a very close relationship, because each leader has a different leadership style which is where the organizational culture will eventually form. So it is often said that the organization reflects leadership in the organization, the parable is like two sides of a coin that have the same value.

Based on the results of an interview at the beginning at MTs Islahiyah Kalitidu, the number of library visitors is still small, not all stakeholders have

[9] Yusuf Hadijaya, *Budaya Organisasi* (Medan: CV. Pusdikra Mitra Jaya, 2020).

[10] Minsih Minsih, Rusnilawati Rusnilawati, and Imam Mujahid, "Kepemimpinan Kepala Sekolah Dalam Membangun Sekolah Berkualitas Di Sekolah Dasar," *Profesi Pendidikan Dasar*, 2019, https://doi.org/10.23917/ppd.v6i1.8467.

[11] Muhammad Fadhli, "Implementasi Manajemen Strategik Dalam Lembaga Pendidikan," *Continuous Education: Journal of Science and Research* 1, no. 1 (2020): 11–23, https://doi.org/10.51178/ce.v1i1.7.

[12] Umar Effendi and Candra Kusuma Negara, "Health Management for Elementary School Students," *JOURNAL of MANAGEMENT*, 2022.

[13] Agus Wibowo and Ari Saptono, "Kepemimpinan Intrapreneurship, Budaya Sekolah Dan Kinerja Inovasi Guru," *Jurnal Pendidikan Ekonomi Dan Bisnis (JPEB)*, 2017, https://doi.org/10.21009/jpeb.005.2.5.

[14] Syamsuddin Syamsuddin, "Kepemimpinan Kepala Sekolah Dan Pengembangan Budaya Di Sekolah," *Al Asma : Journal of Islamic Education* 2, no. 1 (2020): 81, https://doi.org/10.24252/asma.v2i1.13360.

participated in developing organizational culture, schools do not have an independent school culture development plan, not all school residents have implemented school culture consistently. So that MTs Islahiyah Kalitidu schools need to change the revitalization of a school culture based on the values of school-based management, work ethic, and integrity of all elements of the school.

Research on organizational culture to shape creating an organizational culture has been done quite a lot by researchers. Sutarto's research explains how the principal built an Islamic-inspired organizational culture through exemplary, habituation and partnership strategies at SMAN 1 kahayan Kuala kabupaten pulang pisau[15]. Research conducted by Muhammad Ilham and aulia rahmat explained that the strategy used by the principal is to provide work points and responsibilities to each teacher as well as some training on a regular basis[16]. However, this study specifically examines the strategies and cultures created by the principal in creating cooperation.

Research Method

The type of research used is qualitative research[17]. This research was conducted in MTs Islahiyah, Kalitidu district, Bojonegoro Regency. The research time will be held from September to October 2022. The subject of this study was the principal using purposive sampling. The sources of data taken are principals, teachers, and students who excel in both academic and non-academic fields[18]. In this study, data collection was used through in-depth interviews, observations, and documentation. Furthermore, in analyzing data using Data collection, data condensation, data reduction and concluding. Using qualitative analysis methods can get factual, detailed and specific results[19].

Result and Discussion

Profile Mts Islahiyah Kalitidu

MTs Islahiyah kalitidu is one of the education at the secondary school level. In implementing its learning activities, MTs Islahiyah is under the auspices of the Ministry of Religious Affairs. MTs Islahiyah is a private school located in the islamic education foundation of Islahiyah. The address of MTs

[15] Sutarto Sutarto, "Strategi Kepala Sekolah Dalam Membangun Budaya Organisasi Bernuansa Islam Di SMAN 1 Kahayan Kuala Kabupaten Pulang Pisau" (IAIN Palangka Raya, 2019).

[16] Muhammad Ilham and Aulia Rahmat, "Manajemen Strategi Kepala Sekolah Dalam Membangun Budaya Organisasi Di SMP IT Luqmanul Hakim Aceh Besar," *ITQAN: Jurnal Ilmu-Ilmu Kependidikan* 12, no. 1 (2021): 151–62.

[17] Albi anggito dan Johan Setiawan, *Metodologi Penelitian Kualitatif* (Sukabumi: CV Jejak (Jejak Publisher), 2018).

[18] destya dwi Trisnawati, "Membangun Disiplin Dan Tanggung Jawab Siswa SMA Khadijah Surabaya Melalui Tata Tertib Sekolah," *Kajian Moral Dan Kewarganegaraan* 2, no. 1 (2013): 397–411.

[19] Mamik, *Metode Penelitian Kualitatif* (sidoarjo: Zifatama Publisher, 2015).

Islahiyah Kalitidu is on Angling darmo road, Kalitidu district, Bojonegoro Regency, East Java province. This school, in addition to being in the educational area, is also located in the occupied area which borders the:

1. To the east is the highway
2. To the west is the forest
3. To the north is the resident's house
4. To the south is the Islamic tomb

With the geographical location of MTs Islahiyah, it includes a strategy so that it has bright prospects to attract the community's interest to get enough students.

In an institution or foundation, planning and action are needed to realize a goal, which is commonly referred to as a vision and mission accompanied by an accurate action. As MTs Islahiyah also has a vision and mission of the madrasa, namely: "Vision" Excellent in achievement, act Islamically and be able to compete". And Mission of MTs Islahiyah kalitidu:

1. Carry out PBM in an active, innovative, creative, delicious, fun and Islamic way.
2. Developing attitudes and practices of Ahlussunah Wal Jama'ah in Madrasas.
3. Fostering an intensive and healthy competitive spirit of excellence in Madrasas for Academic and non-academic Achievements
4. Develop life skills in every educational activity.

Every madrasa in all corners of the world must have a curriculum because the curriculum is one of the urgent things that every madrasa must have. The curriculum has a function as a tool to achieve educational goals. Likewise, MTs Islahiyah also has a curriculum launched by the minister of education, namely the 2013 curriculum, which has been implemented for 7 years. As the composition of subjects and the allocation of curriculum time 2013 MTs Islahiyah in accordance with what has been determined by the Minister of Education and Culture. The teaching and learning process carried out by MTs Islahiyah starts at 07.00 WIB – 13.00 WIB. Moreover, each hour, the subject has a duration of 45 minutes.

The teacher acts as a friend or companion who facilitates students' learning process. The fundamental thing developed in MTs Islahiyah is to restore learning to its original owners, namely the students. Teachers in the world of education are very important, so they are often used as a benchmark for success in the teaching and learning process. The number of teachers in MTs Islahiyah kalitidu is 23 teaching staff. Students at MTs Islahiyah Kalitidu Bojonegoro are not only from Kalitidu, but also from outside Kalitidu district, such as Ngasem district, Malo district, Gayam district. The number of students in MTs Islahiyah Kalitidu has not increased and not decreased but remains with each batch consisting of 3 grups.

Facilities and infrastructure are one of the most important factors in improving the quality of schools in general and support the teaching and learning process so that they can indirectly affect the output of the educational

institution concerned. Therefore, MTs Islahiyah Kalitidu, a formal educational institution, has tried its best to provide the necessary facilities and infrastructure. Good facilities and infrastructure management are expected to create a clean, tidy, beautiful school to create pleasant teacher conditions. Facilities and infrastructure are one of the most important factors in improving the quality of schools in general and support the teaching and learning process, so that they can indirectly affect the output of the educational institution concerned. Therefore, MTs Islahiyah Kalitidu, a formal educational institution, has tried its best to provide the necessary facilities and infrastructure. Good facilities and infrastructure management is expected to create a clean, tidy, beautiful school to create pleasant conditions for teachers.

Principal's Strategy in Developing Organizational

The principal as the driving force in educational institutions is able to optimize the school's organizational culture by implementing the principal's function as an educator and leader. As the results of research that has been carried out by Diningrum, the function of the principal as an educator is by doing coaching, mentally, morally, physically and artistically. Furthermore, the principal's function as a leader is able to provide examples of discipline in performance to get maximum results in achieving school goals [20].

Organizational performance is used as a measure of the success or failure of an organization, both for-profit and non-profit organizations. Organizations cannot be separated from human resource problems because, until now, human resources have become the center of attention and the fulcrum for organizations or companies to survive in increasingly fierce competition in this era of globalization[21]. The concept of culture is closely related to the broad scope of effects on how individuals act in groups, institutions, or public places. Primarily, it includes a variety of universal ideas, beliefs, values, behaviors, criteria, and measures that may be explicit and implicit. The study of organizational culture has gained much attention among scholars in many fields of study, such as the field of education[22].

Organizational culture is also built by partnerships owned by its members to maintain organizational stability. With a strong culture, members of the organization will feel that they have an identity that is the pride and hallmark of their organization. If employees are committed and have the same norms and values that the organization has, it can improve performance to

[20] Diningrum Citraningsih and Suprih Hidayat, "Strategi Kepala Sekolah Dalam Optimalisasi Kinerja Guru Di SD Negeri 2 Gombong," *SALIHA: Jurnal Pendidikan & Agama Islam* 1, no. 1 (January 15, 2018): 54–68, http://staitbiasjogja.ac.id/jurnal/index.php/saliha/article/view/3.

[21] Burhanudin Mukhamad Faturahman, "Kepemimpinan Dalam Budaya Organisasi," *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 10, no. 1 (2018): 1–11.

[22] I Efe Efeoglu and Ömer Gökhan Ulum, "Organizational Culture in Educational Institutions," *Online Submission*, 2017.

achieve the overall goals of the organization[23]. The organizational culture developed by MTs Islahiyah Kalitidu is as follows:

The Religious Culture

School religious culture is a way of thinking and a way of acting of school residents based on religious values (diversity). Religious according to Islam is to practice religious teachings thoroughly. As Allah Almighty said in Q.S. Al-Baqarah verse 208 and Q.S. An-Nisa' verse 58:

يَاأَيُّهَا الَّذِيْن اَمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِيْنٌ

Means: *people of faith, enter ye into Islam as a whole, and do not participate in the steps of satan Indeed, satan is a real enemy to you* (Q.S An Nisa:58)

Religiousness or religiosity can be manifested in various aspects of human life. Religious activity not only occurs when a person performs ritual behaviors (worship), but also when performing other activities driven by supernatural forces[24]. Not only those related to activities that are visible and visible to the eye, but also activities that are not visible and occur in a person's heart. Therefore, a person's diversity will include various sides or dimensions.

development of religious culture in schools must have a solid religious and constitutional foundation. So that all educational institutions jointly have the goal of developing a religious culture in their community. Therefore, a good design and strategy is needed to develop religious culture while still paying attention to and considering multicultural education.

There are several strategies carried out by school principals to cultivate religious values in madrasah, namely:

a. *Power strategy*, namely the strategy of cultivating religion in madrasas by using power or through people's power, in this case the role of the head of the madrasa with all his power is very dominant in making changes;
b. *Persuasive strategy*, which is carried out through forming opinions and views of the community of madrasah residents; and
c. *normative re-educative*. This means that the norms that apply in society through education replace the thinking paradigm of the old madrasa society with the new one. The first strategy is developed through an order and prohibition approach or *reward* and *punishment*. Then what is used for the second and third strategies are developed through habituation, exemplary, and persuasive approaches or subtly inviting to their citizens, by providing good reasons and prospects that can convince them.

[23] Fakhar Shahzad et al., "Impact of Organizational Culture on Organizational Performance: An Overview," *Interdisciplinary Journal of Contemporary Research in Business*, 2012.

[24] Muhammad Zuhirsyan and Nurlinda Nurlinda, "Pengaruh Religiusitas Dan Persepsi Nasabah Terhadap Keputusan Memilih Bank Syariah," *Al-Amwal: Jurnal Ekonomi Dan Perbankan Syari'ah* 10, no. 1 (2018): 48–62.

School Environment Clean Culture

School culture shows success in overcoming all challenges and being able to compete for a better quality of education. A good principal will enforce rules and regulations in accordance with applicable rules[25]. And the principal must be able to deal with such a rapid variety of developments and changes. In addition, the principal must have the ability to lead and set a good example against his subordinates[26]. So that what the head commands seems to be done by his subordinates, just like creating a clean culture of the school environment.

وَحَنَانًا مِنْ لَدُنَّا وَزَكٰوةً وَكَانَ تَقِيًّا

Means:a*nd we make affection for others from us and clean (from sin), and he is also a man of piety* (Q.S. Maryam 13).

Clean and Healthy Living Behavior is the condition of individuals in the households (families) of the Indonesian people who have implemented clean and healthy living behaviors (PHBS) in order to prevent the onset of disease, overcome diseases and other health problems, improve health degrees, utilizing health services, developing and organizing community-sourced health efforts[27]. The habit of clean culture developed by MTs Islahiyah Kalitidu is not just a temporal activity but is continuous and programmed. The result is quite satisfying. The atmosphere of the school environment becomes clean, beautiful, and fun.

Clean and Healthy Lifestyle Counseling (PHBS) can increase knowledge about how to live a healthy life in the school environment so that students and students avoid disease. The improvement of the knowledge and skills of students and students is carried out by the method of lectures and demonstrations. With the availability of gallon sinks, students can wash their hands before and after meals to avoid illness. Students also learn about personal hygiene which is important for health. With the sorting of waste, students and students will throw garbage in its place. In addition, these students also learned to protect the environment from pollution and pollution. This is important for the preservation of the nature around us. It is necessary to review the location of the service to see if the wasftafel and sorting bins are actually being cared for and utilized by the school[28].

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[25] Yayu Sri Rahayuningsih and Sofyan Iskandar, "Kepemimpinan Kepala Sekolah Dalam Menciptakan Budaya Sekolah Yang Positif Di Era Revolusi Industri 4.0," *Jurnal Basicedu* 6, no. 5 (2022): 7850–57.

[26] Siti Julaiha, "Konsep Kepemimpinan Kepala Sekolah," *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* 6, no. 3 (2019): 179–90.

[27] Taryatman Taryatman and others, "Budaya Hidup Bersih Dan Sehat Di Sekolah Dasar Untuk Membangun Generasi Muda Yang Berkarakter," *TRIHAYU: Jurnal Pendidikan Ke-SD-An* 3, no. 1 (2016).

[28] Nurfardiansyah Bur and Septiyanti, "Perilaku Hidup Bersih Dan Sehat (PHBS) Di SD Inpres Katangka Gowa," *Celebes Abdimas: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2020): 32–41, https://doi.org/10.37541/celebesabdimas.v2i1.301.

Schools instill a clean culture through various activities, including activating class pickets, class cleaning competitions, and the assignment of school guards in the field of cleanliness. Activities for environmental cleanliness are increasingly visible when the school carries out a class cleaning competition program. This kind of competition is always held after the end of the semester. Another culture of environmental cleanliness instilled by the school is clean Saturday. All students in the first lesson for 15 minutes every Friday always clean the classroom, the garden in front of the class, and the classroom environment.

Achievement culture

School culture has an important role in supporting the quality of student learning in schools because school culture is inseparable from everything that happens in schools. This is related to the teaching and learning situation, school residents, teaching and learning support facilities, the vision and mission of the school, and the support of all Madrasah residents[29]. Madasarah residents are dominated by teaching from teachers.

The performance of a teacher is essentially the result of the work shown in carrying out his duties and responsibilities. Teacher performance will greatly determine the quality of the results of the educational process[30]. Teacher competence is strongly influenced by various factors, one of which is the principal's leadership factor. Principals have a very strategic role in empowering teachers to improve the quality of education[31]. in the Qur'an itself it is explained in sura al Mujadalah verse 11 that:

يَاَيُّهَاالَّذِيْنَ اَمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۗوَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

Means: *people of faith! If it is said to you " give you laxity in the assemblies" then please, undoubtedly Allah will give you laxity. And when it says "stand us, then stand up, undoubtedly God will lift up the degrees of those who worship among you and those who are given knowledge of several degrees. And God is all-pervasive about what you do* (Q.S al Mujadalah:11)

Madrasah implements a culture of achievement with the aim of improving school achievement in general. The efforts taken by the school include providing scholarships for outstanding students, giving prizes for students who win competitions, holding competition activities in the fields of

[29] Paulina Christiani, "Pengaruh Budaya Sekolah Dan Dukungan Orangtua Terhadap Prestasi Belajar Mata Pelajaran IPS Siswa Kelas VII Di SMP Negeri 2 Kota Probolinggo," *Jurnal Penelitian Dan Pendidikan IPS* 10, no. 1 (2016): 76–89.

[30] Epa Epa, "Kinerja Guru Dipengaruhi Oleh Kompetensi Guru Dan Kepemimpinan Kepala Sekolah," *Journal Of Administration and Educational Management (ALIGNMENT)* 3, no. 2 (2020): 137–44.

[31] Muhammad Junaidi Syakir and Pardjono Pardjono, "Pengaruh Kepemimpinan Kepala Sekolah, Motivasi Kerja, Dan Budaya Organisasi Terhadap Kompetensi Guru SMA," *Jurnal Akuntabilitas Manajemen Pendidikan* 3, no. 2 (2015): 226–40.

science, Monday, sports, tutoring activities, tryouts for class IX students, and several improvement and enrichment activities. School competition activities are held every time they finish carrying out the end-of-semester assessment.

In research conducted by Sapariah [32], the efforts made in streamlining organizational culture in terms of aspects of norms, values, and work ethic in improving student learning achievement include improving the quality of human resources, namely by improving school management, improving the quality of teaching and learning activities, increasing cooperation with industry, increasing entrepreneurship. These efforts have been programmed in the school's Strategic Plan (Renstra). And the school continues to complement and improve every program and infrastructure that is inadequate to achieve a high-quality school oriented to the profile of an International Standard School that upholds honesty, creative, innovative and productive.

Discipline Culture

School is a means of shaping the personality of its members including students. The personality is reflected in the behavior of the alku students according to the vision possessed by the school[33] . Therefore, the school provides all rules of discipline along with sanctions on students so that students have a personality of character. One of the cultures developed by the principal is the culture of discipline.

Discipline is something that is related to one's self-control over the forms of rules. Discipline is a mental attitude. In essence, discipline is a statement of the mental attitude of individuals and communities that reflects a sense of obedience, obedience supported by awareness to fulfill tasks and obligations in the context of achieving goals[34]. As Allah Almighty says in Q.S An Nisa':59

يَآأَيُّهَا الَّذِيْنَ اَمَنُوْ اَطِيْعُواالله وَاَطِيْعُوالرَّسُوْلَ وَأُوْلِى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِى شَيْئٍ فَرُدُّوْهُ إِلَى اللهِ وَالرَّسُوْلِ إِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللهِ وَالْيَوْمِ اْلآخِرِ ذَالِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيْلًا

Means: *people of faith, obey Allah and obey His Messenger, and the leader of the government among you. Then if you have different opinions about something, then return it to Allah (the Qur'an) and the Messenger (its Sunnah), if you really have faith in Allah and the Day after. That's more important (to you) and better as a result* (Q.S An Nisa:59).

[32] Siti Sapariah, "Efektivitas Budaya Organisasi Dalam Meningkatkan Prestasi Sekolah (Studi Kasus Di Sekolah Menengah Kejuruan Negeri 1 Ciamis)," *Jurnal Ilmiah EDUKASI* 4, no. 3 (2016): 305–13, https://jurnal.unigal.ac.id/index.php/edukasi/article/view/1008.

[33] Muhammad Nur Hakim, "Upaya Kepala Madrasah Dalam Membina Budaya Religius," *IMPROVEMENT Jurnal Ilmiah Untuk Peningkatan Mutu Manajemen Pendidikan* 5, no. 1 (2018): 74–88.

[34] Aelen Riuspika Puspitasari, "Budaya Disiplin Sekolah Di SMA Al-Islam Krian Kabupaten Sidoarjo," *Inspirasi Manajemen Pendidikan* 3, no. 3 (2014): 72–80.

The culture of discipline is very important and necessary for the school because, without discipline, it will not be able to run according to the expectations that have been planned. The discipline in MTs Islahiyah Kalitidu is quite good. The example of a principal is one of the initial attitudes in building and creating an organizational culture in the form of discipline. Every day the principal sets an example to the mothers and fathers of the teachers as well as to the learners.

The head of the Madrasah takes several steps and strategies in shaping a culture of discipline within MTs Islahiyah Kalitidu:

a. The school makes rules and regulations
b. There is socialization from *stakeholders* to the entire environment of MTs Islahiyah Kalitidu to teachers, employees, and students.
c. Providing examples, behaviors, and attitudes of teachers and other education personnel in providing examples of good actions so that they are expected to be role models for students to emulate.
d. There is punishment for teachers and students who violate the discipline and rules that have been made and socialized.

Reading Culture

The low reading literacy of our nation causes human resources to be uncompetitive due to lack of mastery of science and technology, as a result of weak interest and ability to read and write[35] . Because reading is an important factor in life, especially in education. By reading one can find out all the information that is not yet known[36]. For students in an effort to undergo their education, they must have high reading skills, especially middle-level students[37]. As the reading command is written in the verses of the Qur'an in sura al-alaq verses 1-5:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِىْ عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَالَمْ يَعْلَمْ.

Means: *read by (mentioning) the name of your God who created. He has Created man from a lump of blood. Read it and your Most Gracious God. Who teaches (man) with a pen intermediary. He taught man what he didn't know* (Q.S al Alaq:1-5)[38].

The above verse explains that the command to read for muslims. Because reading is very important for everyone. Even reading has great urgency for children. Although basically, that reading requires an orderly

[35] Lailatul Munawwaroh and Samsul Arifin, "Budaya Membaca Sebagai Implementasi Gerakan Literasi Sekolah Di MI Ma'arif Gondosuli Muntilan," *Jurnal Abdau: Jurnal Pendidikan Madrasah Ibtidaiyah* 1, no. 2 (2018): 259–69.

[36] Astika Noviandari and Dhiniaty Gularso, "Budaya Membaca Siswa Di Sekolah Dasar Negeri Sokaraja Nanggulan Kulon Progo Yogyakarta," *Jurnal Cakrawala Pendas* 8, no. 1 (2022): 276–90.

[37] Heny Friantary, "Budaya Membaca Sebagai Upaya Peningkatan Kualitas Hidup Masyarakat," *Disastra: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 1, no. 1 (2019): 66–70.

[38] Kemenetrian Agama Republik Indonesia, *Al Qur'an Tranliterasi Kata Dan Terjemah Perkata* (surabaya: Nur Ilmu, 2020), h. 597.

process, since reading not only recognizes letters , sequencing and pronouncing but rather the activity of reading includes the ability to understand the meaning of words, sentences and paragraphs[39]. Considering that children have their own characteristics different from adults because children are not adults who are small in stature, they need different spaces and methods, especially since they also have different tendencies, of course, this requires different treatment. The child has his world for which they need much guidance, the child has not been able to choose a good literary reading for himself. Children will read whatever readings they encounter, no matter whether they are suitable or not, because they do not know yet. There are several strategies of the principal of MTs Islahiyah in developing a reading culture, including::

a. Build a culture of collaboration and cooperation through games in learning so that mutual cooperation and affection grow between students in one class and between students at different levels. Such as discussion and group learning.
b. Get used to 5-15 minutes of reading before learning begins. By building reading habits, it is hoped that the character of readers and learners will grow in them. After growing, these characters will then be directed to understand and pour students' readings into a work through short stories, comics or other fiction stories. The last and not least is to build communication with parents to accompany their children to read at home.
c. Build a culture of cooperation and mutual love through games in learning between students in one class and different classes. Moreover, in this modern era, it is very easy to find songs that can be used in the cultivation of literacy culture
d. make the *one child one book*, each child must have one book according to their age level. For this movement, the school or madrasa can communicate with parents of students to take part in preparing their children, especially in terms of reading. Considering that education functions as a means of growth and development of potential in a child, school is one of these facilities because there are still families and communities who are also part of educational facilities besides school.

Deliberation Culture

Deliberation serves as a brake or deterrent to the arbitrariness of the head of the family or of one of the family members in a family or a certain official because of his power. Through deliberation on every issue that concerns the interests of heaven and society and statehood can be found a best solution after all parties have expressed their views and thoughts that must be heard by the decision-making authority. Deliberation can give birth to decisions that reflect objective and wise considerations for the common good.

[39] Erna Ikawati, "Upaya Meningkatkan Minat Membaca Pada Anak Usia Dini," *Logaritma: Jurnal Ilmu-Ilmu Pendidikan Dan Sains* 1, no. 02 (2013): 1–12.

To be deliberative is to connect with others; there is a message in it, so these two things are interconnected and related. Good communication will be able to help the process of running a deliberation. There are sources, messages, media, and message recipients who are already preparing to provide feedback. Deliberation aims to solve a problem as a way out and as much as possible not to harm others and take a fair path. As Allah Almighty says in the Qur'an surah al imran verse 159:

فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيْظَا الْقَلْبِ لاَنْفَضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْلَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

means: *It is because of the grace of God that ye act meekly towards them. If you're being harsh again, they're certainly distancing themselves from your surroundings. Therefore take advantage of them, beg for mercy for them and have deliberations with them in the matter. Then when you have made up your mind, then turn to God. Indeed, God Loves those who are devoted to Him* (Q.S al-Imran:159)[40]

In the above verse that Allah Almighty has guided and taught Muslims, now the teachings are directed to the Prophet Muhammad SAW with a meek attitude towards the Muslims, especially to those who have done wrong. The above verse also explains the command to the Prophet Muhammad SAW to consult with his companions. As reflected in the clause "وَشَاوِرْهُمْ فِي الْاَمْرِ" which has the meaning of the command to deliberate. Indirectly, if Allah gave an order to Prophet Muhammad SAW to have deliberations, then his people Prophet Muhammad SAW must follow to hold deliberations in deciding a matter and issue. Because in solving problems, it is not allowed to be hard to be meek and accept the opinions of others[41].

As is the deliberation carried out in islamic educational institutions. Deliberation activities are one of the programs developed in madrasahs as one of the teachings of the Prophet Muhammad SAW. Deliberations are carried out in educational institutions starting from the level of students to teachers, principals and school supervisors. To create a culture of deliberation that exists in schools the principal must have the right strategy. There are several strategies of the principal in developing a culture of deliberation, including:

1. The principal makes rules and regulations every three months and always holds an evaluation of every activity and program that has been planned.
2. Each Extracurricular coach must invite students to teach deliberations every time there is an activity.
3. The purpose of holding a culture of deliberation for students is,

[40] M.Quraish Shihab, *Tafsir Misbah: Pesan, Kesan Dan Keserasian Al Qur'an*, 2nd ed. (Jakarta: Lentera Hati, 2002).

[41] Mukhotob Hamzah, Sri Jumini, and Ana Maulida, "Musyawarah Dalam Perspektif Asas Black (Kajian QS. Asy Syura Ayat 38)," *SPEKTRA: Jurnal Kajian Pendidikan Sains* 2, no. 2 (2016): 146–68.

4. So that students carry out the willing to accept the presence of relatives;
5. So that students can respect other members of the deliberation
6. Teach openness to a problem faced together
7. Teaching students to solve a problem

The organizational culture can influence the behavior of employees in carrying out their duties and functions in the organization, so that a strong organizational system can optimize the organizational goals that have been set before. Robbins distinguishes between a strong and weak cultures in an organization[42]. As seen in the following table:

No	Strong Culture	Weak Culture
1	Values are widely accepted	Values are only shared by a group of people in the organization, usually top management
2	Culture provides employees with a consistent message about what is considered valuable and Important	Culture gives the most contradictory messages about what is seen as valuable and important
33	Employees strongly identify themselves with the organizational culture	Employees are not very concerned about their organizational cultural identity
4	There is a close relationship between the acceptance of the values and behavior of members organization	There is no strong link between the values and behavior of the members of the organization

Supporting and inhibiting factors create an Organizational Culture

The school is an organization, but it is different from other organizations, especially profit-oriented organizations. Schools are social organizations and moral organizations that have an organizational culture that must be understood and involved, so that the changes that occur can take place continuously and school goals can be achieved. Through the application of school organizational culture every day, of course, it has become a habit and guideline that will be inherent in school residents, be it a good or bad school organizational culture, a good school culture will certainly form a good character for students, and vice versa. The supporting factors in creating an organizational culture include:

1. In creating an organizational culture, the principal and all school citizens come together to achieve a common goal
2. Teachers, students and guardians are very supportive and enthusiastic about the program formed by the school

[42] Dkk solehatin ika putri, *Perilaku Organisasi (Tinjauan Teoritis)* (Bandung: Media Sains Indonesia, 2022).

3. The system of organizations that start working
4. There must be Guidelines and Technical Guidelines

An organizational culture that is truly managed as a management tool will be influential and become an impetus for employees to behave positively, dedicatively and productively. Those values are apparent, but they imply the forces that drive behavior to produce performance effectiveness. While the inhibiting factors in creating organizational culture are as follows:

1. Old patterns & habits, and always bring seniority
2. Mind-set and Mental models are negative
3. Individual and group selfishness
4. Low qualifications and proficiency

The impact of the principal's role in developing the quality of organizational culture gives rise to a harmonious work environment, in fact the attitude of all members of the organization establishes a family atmosphere that is so thick, doing smiles, greetings, greetings in daily practice, so that members of the organization here feel comfortable in the school environment. And educators have a high work ethic, have high discipline and are able to bring their educational institutions (student and teacher achievement) to win competitions at the national and international levels [43].

Conclusion

The principal is responsible for maintaining the safety of all parties within the school premises, including staff and visitors. Prevention of accidents in schools is the task of school leaders both legally and ethically. Maintaining a safe learning environment free from hazards and distractions has more implications than a positive climate for schools. There are several strategies carried out by the principal in carrying out organizational culture through religious culture, achievement culture, clean environmental culture, discipline culture, reading culture, and deliberation culture.

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