Psychological Model in the Organizational Culture, Structure, Relationship between Organization and Its Environment of RJ Institute Indonesia

Nadjematul Faizah
Institut Ilmu Alquran Jakarta, Indonesia
Email: nadjematulfaizah@iiq.ac.id

Abstract

Introduction: This study focuses on the management model and organizational culture of the RJ(RJ) Institute, a unique higher education institution for women in Indonesia. The institute, established in 1977, emphasizes Pious memorization and Pious sciences. It offers a range of study programs and has a distinctive educational model that combines higher education and *pesantren* (boarding school) facilities.

Objectives: This research aimed to explore the organizational culture of RJ Institute.

Methods: This qualitative study utilized a multi-method approach known as micro ethnography to explore the organizational culture at RJ Institute. Data collection took place in Ciputat, South Tangerang, Indonesia, with the first phase conducted from March 2006 to May 2009 and the second phase in 2019/2022.Primary and secondary sources were utilized for data collection, with primary data obtained through face-to-face interactions with research participants and secondary data from relevant sources. Snowball sampling techniques were employed to purposively select 25 informants who could provide valuable insights aligned with the research objectives.The collected data underwent validation and triangulation processes to ensure reliability and credibility. Qualitative analysis involved coding, categorization, and interpretation of data, resulting in the emergence of themes that integrated external (etic) and internal (emic) perspectives. This systematic analysis facilitated the identification and construction of meaningful themes, supported by reliable data and triangulation.

Results: The findings revealed that the institute had a simple and adequate organizational structure, suitable for its small scale. It offered degree programs (undergraduate and graduate education) as well as specialized non-degree training programs, with a focus on enhancing students' understanding of the Pious. The institute operated in a boarding school (*Pesantren*) style. Notably, it experienced four distinct leadership styles: (1) the founding father, who established a network characterized by a strong sense of fatalism, communal culture, and academic values; (2) the acting Rector, during a transitional phase, introduced micro-evolutionary changes in academic and behavioral aspects, shifting away from fatalism toward more individualistic behavior; (3) the Kiyai, who fostered network development for the institute's benefit; and (4) a period of triumph, marked by changes in academic regulations and a shift in behavior towards a new culture of tardiness and mercenary practices, aimed at strengthening the network culture and improving relationships.

Conclusions: These leadership styles have brought about changes in academic regulations and behavior, reflecting a shift in the institute's culture from fatalism and communal values towards more individualistic behavior, network development, and a new culture of tardiness and mercenary practices aimed at strengthening relationships and network culture. The findings suggest that the institute's organizational culture has evolved and adapted over time, influenced by different leaders and their approaches to education and community-building.

Keywords: leadership style,management model, organizational culture, pesantren.

1. Introduction

The *RJ*(RJ) Institute was established on April 1, 1977, as a higher education institution for women. Initially, it offered a Master's level program, and in 1981/1982, it expanded to include a Bachelor's level program. The unique aspect of the institute is its focus on Pious memorization, accompanied by dormitory facilities known as

pesantren(boarding school). The Master's program was prioritized to prepare graduates to become lecturers and instructors specializing in Pious memorization, Qiraat proficiency, *tajweed*, and *nagham* (the art of Piousic recitation), as it was challenging to find female experts in these fields.

Currently, the RJ Institute comprises three faculties. The Sharia faculty has a *Muamalah* study program, the *Ushuludin* faculty offers Tafsir Hadith, and the *Tarbiyah* faculty provides Education (PAI). In 2016, changes were implemented in the Graduate Program, transforming concentrations into study programs in compliance with regulations. The institute also introduced the Pious and Interpretation Science (IAT) study program, coinciding with the establishment of the doctoral program in the same field. Accreditation has been obtained for all study programs and institutions, with some achieving superior (A) or excellent (B) ratings, while others are rated as good (C), particularly for new study programs.

In the undergraduate program, changes were made to add new study programs, following the regulation that institutes must have a minimum of six study programs or that each faculty must offer at least two study programs. Consequently, the Faculty of *Ushuludin and Da'wah* (FUD) underwent a name change due to the addition and modification of the AQ and Tafsir Science (IAT) study program, which previously focused on Hadith Interpretation. The new study program introduced is Communication and Broadcasting (KPI). The Faculty of Sharia also changed its name to the Faculty of Sharia and Economics (FSEI), offering the Sharia Economic Law (HES) program and the Management of Zakat and Waqf (MZW) program. The Faculty of Tarbiyah (FT) offers the Religious Education (PAI) program, and a new program for Education for Early Childhood (PIAUD) has been added.

Since its establishment until 2009/2010, the RJ Institute has graduated a total of 2.244 scholars, and currently, there are 3.240 alumni. These alumni contribute to both formal and non-formal education, teaching sciences (*TridarmaPerguruanTinggi*), even without Civil Servant status. Some alumni have achieved national and international recognition as *qoriah* (Pious reciters) and *hafidzah* (Pious memorizers), bringing pride to Indonesia. Others have become representatives of the people in the DPR-RI (People's Consultative Assembly of the Republic of Indonesia), serving as deputy chairpersons of the RI Constitutional Commission or the MPR-RI (People's Consultative Assembly of the Republic of Indonesia). The RJ Institute adopts a unique educational model that combines higher education and pesantren, supported by a distinct management system. The undergraduate programs specifically cater to women and aim to uphold their dignity and status, focusing on teaching Piousic sciences and implementing the values of the Pious. The ultimate goal of RJ Institute graduates is to serve the community, aligning with the principles set by the institute's founder.

The uniqueness of the female students at the RJ Institute lies in their ability to recite the Pious, despite some societal restrictions on women reciting the Pious in public due to the belief that women's voices are considered *aurat* (intimate or private). Interestingly, the institute received subsidies from the Government of the Special Capital Region of Jakarta to serve as a center for the development of *hafidzah* (Pious memorization) and the art of Piousic recitation (*tilawah*) for national and international *MusabaqahTilawatilPious* competitions. However, since the enactment of regional government law No. 23 of 2014, where education matters became centralized and no longer under the jurisdiction of local governments, the RJ Institute no longer receives subsidy assistance from the DKI Jakarta Regional Government. Presently, there is cooperation in developing the Piousic talents of regional children through the DKI Tilawatil Development Institute (LPTQ).

Based on the researcher's observations of the RJ Institute, it can be described that the general situation of the institute, managed by the RJ Foundation, operates under a legal entity. The current management structure consists of the children of the foundation's founders. In terms of student admissions, the average number of new students admitted per academic year was below 100 in 2009/2010. However, with the addition of new study programs and the introduction of the Doctoral program, the number of applicants has increased significantly. According to interviews with the Vice Rector of Graduate Program, the institute has also established collaborations with the Ministry of Religion and BAZNAS, resulting in an average of almost 500 applicants, reaching up to 700 applicants. Currently, the total number of students enrolled is 2524. This exclusivity and the institute's values continue to pique curiosity.

During the study conducted from 2006 to 2010, the researcher found that the ability of the RJ Institute to compensate its employees and lecturers did not meet the minimum standards. The unique aspect lies in understanding why they chose to continue working despite the low remuneration package. This aspect sparked the researcher's curiosity to explore group attachment (bounded rationality) and organizational rules. According to Vice Rector 2, since 2018, the institute has been able to provide a fixed salary to 170 lecturers and staff members, fulfilling all obligations in accordance with the Lecturer Law and the Labor Law, with the standard salary table of the State Civil Apparatus (ASN). This indicates that the new management of the institute has successfully met the requirements for establishing an educational institution.

In line with the work of Bush, as quoted by Sue Law and Derek Glover (2000), a comprehensive understanding of an organization's nature can be gained by examining five key aspects: (1) who designs the goals, (2) how decisions are made, (3) what has been determined, how it aligns with the organizational structure, (4) how it relates to the environment, and (5) what messages are conveyed through the management style.

2. Objectives

Based on the information provided above, the researcher has identified four focus areas: (1) organizational structure, (2) the relationship between the organization and its environment, (3) management model, and (4) organizational values of the RJ Institute.

Building upon the research focus, the central problem formulation is as follows: How does the management model of education manifest within the organizational culture of the RJ Institute? The research aims to address the following questions:

1. What is the organizational structure, including physical aspects, technology utilization, availability of documentation (such as historical, academic, non-academic data, manuals, internal and external regulations, decision letters), and how do members of the institute interact with these cultural artifacts as a collective?
2. What are the underlying assumptions regarding the organization's relationship with its environment, including aspects such as reality, time, place, member nature, member activities, and the interrelationships between members, particularly in terms of decision-making processes, tactical and strategic planning patterns?
3. What is the management system employed at the institute, and how do members of the academic community interpret and implement this system within the framework of education management?
4. How does the organization assess the academic community, and what is the level of member attachment to the organization's values in the context of education?

The findings of this study are expected to contribute to the theoretical development of higher education management science. They will also provide valuable insights to the foundation, leaders, and stakeholders of the RJInstitute, serving as a basis for maintaining and improving the quality of the institution. Furthermore, the research outcomes can serve as a role model for observers within the field of education, showcasing the combined approach of general and religious higher education. Lastly, the broader community will benefit from this research as it sheds light on women-only higher education boarding schools, offering valuable information on the subject.

3. Theoretical Foundation

Organizational Culture

According to Schein (2010) and Sopiah(2008), organizational culture refers to a pattern of shared fundamental assumptions that are collectively understood within a group. These assumptions help the group to effectively solve internal issues and adapt to the external environment. Consequently, new members are taught these assumptions as the correct way to perceive, think, and understand their relationship with organizational challenges.

Robbins & Judge (2008) quotes Schein (1983), stating that culture arises from the habits, traditions, hereditaryfactors, and general ways of doing things within an organization. The founders of an organization hold the greatest influence over its culture since they design a vision for what the organization will become(Herlina et al., 2021). In smaller organizations, founders can more easily impose their vision on the rest of the organization. Culture creation occurs through three processes: (1) the founders recruit and retain employees who share their mindset, (2) they indoctrinate and socialize employees to think and behave in a certain way, and (3) the founder's own behavior serves as a role model, encouraging employees to identify with and internalize the founder's beliefs, values, and assumptions. If the organization achieves success, the founder's vision is seen as the primary factor behind that success, with the founder's personality becoming deeply embedded in the organization's culture.

According to Bargh et al. (2000), the organizational culture in higher education (academy culture) revolves around the role of higher education institutions as knowledge producers and contributors to society's intellectual and practical development.

Sue Law and Derek Glover(2000), identify four cultural types of organizations named after Greek we s. 'Zeus' represents the culture of power (power culture), characterized by centralized decision-making within small organizations dependent on a central source of power. This culture is highly political, with decisions influenced by power dynamics rather than formal procedures. Agreements are made on an ad hoc basis, with low formalization, allowing the central source of power to maintain control. Supervision is often carried out by individuals chosen by the center, surpassing strict resource supervision. Power culture is typically dominated by one person, often the founder or owner.

'Apollo', the we of harmony, symbolizes an organization dominated by rules and procedures. The culture of rules is characteristic of bureaucracies, represented by a temple with pillars depicting organizational functions. Work activities are governed by procedures, with detailed supervision, communication protocols, and formal rules for dispute resolution. The pillars represent formal functions and high centralization. 'Athena', the warrior we dess, embodies project-based organizational cultures, dominated by consultants, advertising agencies, and innovation-oriented businesses. Task culture is symbolized by a web, emphasizing teamwork and decision-making based on expert knowledge. Mechanisms for implementation are formal but less centralized. Dionysian culture, associated with individualism, grants freedom to develop ideas in one's own way, similar to an artist in a studio or university setting. Organizational positions are challenging to structure in this type of culture, but the employment of creative individuals is crucial for improvement. Supervision within this culture relies on mutual consent rather than formalization or centralization.

Colquitt (2009: 552-553) presents different types of organizational culture: fragmented culture, where employees are disconnected and lack cohesion; mercenary culture, characterized by high political maneuvering and self-interest; communal culture, where employees consider each other as friends while maintaining diverse perspectives; and networked culture, where employees exhibit similar ways

Organizational Culture Elements

According to Schein (2010) and Sopiah(2008), organizational culture comprises three levels: artifacts, supported beliefs and values, and basic assumptions. Artifacts are the visible structures and processes within an organization that are often difficult to interpret. Values and beliefs reflect individuals' differences in proposing solutions, and personal acceptance of what is considered good or bad, feasible or unfeasible. Values have a higher level of awareness compared to artifacts, but they are still challenging to observe directly. Inference of values often requires interviews with key members of the organization or analysis of document content. Basic assumptions form a crucial part of organizational culture. At this level, culture is taken for granted, operating unconsciously and invisibly. These assumptions emerge from espoused values. Once assumptions are accepted, they become deeply ingrained and subconscious. Some basic assumptions form the foundation of organizational culture and can be used as tools to assess an organization's culture. These assumptions reveal what members believe to be true, shaping their understanding, thoughts, and emotions, as per Hatch's perspective quoted by Sopiah(2008).
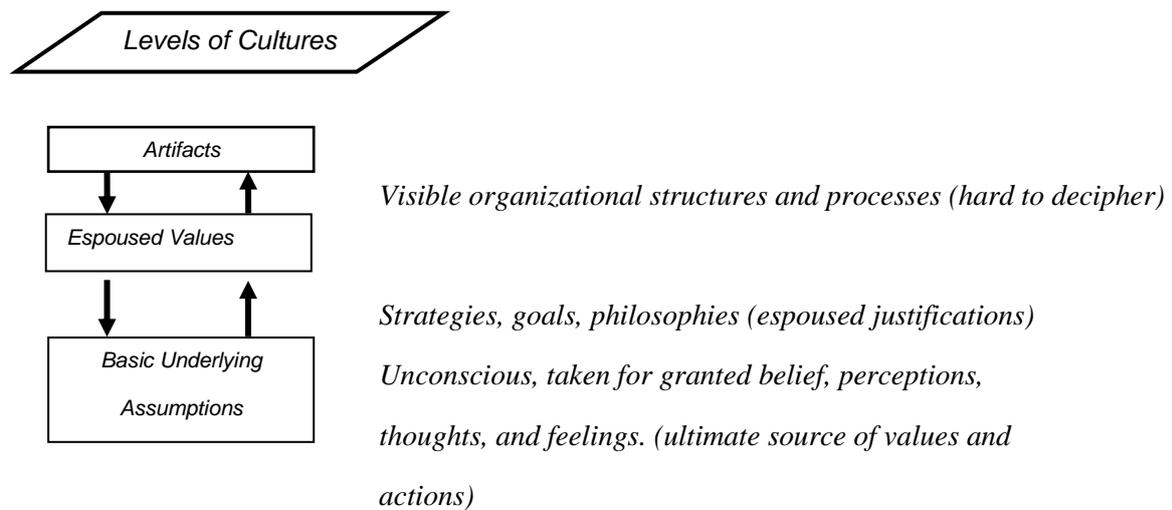
Levels of Cultures

Artifacts

Espoused Values

Basic Underlying
Assumptions

Visible organizational structures and processes (hard to decipher)

Strategies, goals, philosophies (espoused justifications)

Unconscious, taken for granted belief, perceptions,

thoughts, and feelings. (ultimate source of values and

actions)

Figure 1: Levels of Culture

Source: (Schein, 2010)

According to Gibson et al. (2011), organizational culture encompasses dimensions of people, processes, and structures. On the other hand, Colquitt et al. (2014)suggest that organizational mechanisms include both organizational culture and organizational structure. Organizational structure formally regulates how work tasks are divided and coordinated among individuals and groups within the company. The complexity of the organizational structure depends on factors such as the number of employees and the variety of products produced by the company. For instance, smaller companies with 5 to 20 employees usually have a relatively simple organizational structure, whereas larger companies with more employees and diverse product lines tend to have more complex organizational structures. The organizational structure can be understood by examining an organizational chart that outlines the relationships and reporting responsibilities within the company. This chart helps members of the organization understand how work is divided and coordinated. The components of the organizational structure include work specialization (dividing work into specialized tasks), chain of command (hierarchical reporting relationships), span of control (number of employees supervised by one manager), centralization (location of decision-making authority), and formalization (guidelines, rules, and procedures, including standard operating procedures or SOPs).

Functions and Benefits of Organizational Culture

According to Robbins & Judge (2008), Chatab (2007), Eisenberg & Riley (2001), and Brown (1998), organizational culture serves as a defining factor that sets one organization apart from another. It functions as the organizational identity. Sopiah (2008), referencing Wheelen et al. (2005), explains that organizational culture helps establish a sense of identity among employees and fosters personal connections with the organization. It also plays a role in stabilizing the organization as a social system by providing behavioral guidelines through established norms. Organizational culture plays a crucial role in supporting the creation of an effective organization.

Management in the Context of Organizational Culture

1) Organizational Strategy

According to Hax & Majluf (1984) and Recklies (2001), the "McKinsey Seven S's Model" presents seven fundamental dimensions of core managerial activities: organizational strategic plan, organizational structure, procedure system, organizational work guidelines, organizational management style, organizational resources, and human resource capabilities and skills, shared values(Egner, 2009). Structure and strategy are considered the organizational hardware, as they can be easily identified through strategy statements, company plans,

organizational charts, and other documentation. On the other hand, style, staff, skills, and shared values are referred to as the organizational software. This part is harder to observe and explain since organizational culture is constantly evolving and changing, influenced by top-level individuals in the organization. Thus, it is more challenging to plan and influence the characteristics of this software, as it operates beneath the surface but has a significant impact on the organization's structure, strategy, and systems.

Strategic management, as described by (Hunger, 2020; Wheelen et al., 2005), John A. Pearce II & Richard B. Robinson, Jr. (2008), and Thompson Jr et al. (2008), involves a series of managerial decisions and actions that determine the company's long-term performance. It includes analyzing the internal and external environment, formulating, implementing, evaluating, and monitoring strategies, which often involve conducting a SWOT analysis to assess strengths, weaknesses, opportunities, and threats. Strategies are closely intertwined with the adopted organizational culture, and any misalignment can lead to resistance. Implementation of strategy encompasses structure, organizational culture, and leadership, which are vital for its effectiveness. Organizational culture, in this context, refers to the values, beliefs, business principles, traditions, and ways of operating within the work environment. Sallis (2012) emphasizes that without a clear long-term strategy, institutions cannot leverage new opportunities, plan for quality improvement, or reassess their main objectives. The strategic planning process in the education context is not significantly different from the industrial and commercial world. According to Kusdi(2009), strategic changes should be examined from the perspective of organizational culture, considering the process of changing norms and values when implementing changes within the organization—both planned and unplanned changes. The theory of change mainly focuses on planned changes, which are within managers' control and are proactive measures to anticipate future challenges. Change models encompass macroevolutionary changes caused by the behavior of other organizations and microevolutionary changes caused by internal influences within the organizational cycle. Political changes at the individual level often involve internal organizational politics and power struggles, resulting in the replacement of old positions with new ones to accommodate shifts in organizational power distribution. Consequently, the structure may not change significantly, but the individuals managing the organization do. Unplanned changes, on the other hand, refer to the opposite scenario.

2) Leadership

According to Schein (2004), organizational culture and leadership are two sides of the same coin. Organizational culture represents one side, while leadership represents the other. Leadership serves as the initial source of beliefs and values that guide the group in addressing internal and external issues. If the leader's proposals can be implemented and consistently followed, the leader's assumptions gradually become shared assumptions within the organization. It is the leader who plants the seeds of change in the organization's culture. While culture is formed through shared experiences, it is the leader's responsibility during the initiation process to convince others of the underlying values and assumptions of the organizational culture. Sallis (2012) states that leaders must possess a vision and be capable of translating that vision into clear policies and specific goals. Excellent leaders prioritize quality and understand that it cannot be effectively communicated from behind a desk. Educational leaders require a visionary perspective, the ability to communicate institutional values to staff, students, and the community, as well as qualities such as innovation, a sense of family, sincerity, patience, passion, intensity, and enthusiasm. Without leadership at all levels of the institution, the process of improving the culture of quality cannot be carried out and realized. In higher education, Palfreyman & Warner (1996)describe two types of managers: those who oversee academic and research aspects or a combination of both, and those who manage administrative functions such as services, registration, libraries, physical support, buildings, and labor departments. The latter are referred to as administrators. The organizational culture in higher education, as explained by Bargh et al. (2000), is shaped by a dialectic between sustainability, conservation, scientific tradition, and intellectual authority. Colleges prioritize their knowledge-producing role and assume leadership in fostering knowledge capabilities through elite, social, and technical development. The role of the Rector is to develop a strategic plan, initiate the process, and be accountable for the progress and implementation of any changes occurring within the institution. As part of a new managerial culture, strategic planning insights require a board of trustees and a transition from a market-oriented culture in higher education. It is essential for rectors to develop a leadership strategy, possess a vision of direction and goals, and plan for

the medium and long-term educational development of the university. Rectors should recognize the distinction between academic leadership and educational leadership.

3) and Management

According to INCEIF (INCEIF, 2009c), there are two areas of human life in the workplace: religious activities (such as fasting and prayer) and mundane activities (daily work routines). Both activities are considered acts of worship if they are solely done for the sake of SWT. *muamalah* refers to the relationships between individuals, encompassing rights and obligations. Tanjung & Hafidhuddin (2003) explain that, organizations serve as containers and the process carried out within them should align with the same goals. teachings emphasize the importance of organizing tasks neatly. The organizational culture in includes values such as *shiddiq* (honesty), *istiqamah* (consistency in faith and good values), *fathanah* (deep understanding of duties and obligations), *amanah* (responsibility in fulfilling duties and obligations), and *tabligh* (inviting and setting an example for others to follow the provisions of teachings in daily life).

management focuses on the structure, which is seen as a test from , and the system created should encourage positive behavior from individuals. The Pious and its translations, as well as HR Bukhari, highlight the organizational culture of higher education, emphasizing the importance of entrusting responsibilities to those who are qualified and knowledgeable (Al-Mujaadilah: 11). Freedom of expression is also valued to support the dissemination of religious knowledge and encourage constructive criticism (al-Nahl: 125 and al-'Ashr: 3). Placing the right individuals in the right positions is considered part of the management function. organizations prioritize sincerity, togetherness, and sacrifice. Therefore, planning is essential, as mentioned in the Hadith of the Prophet SAW (HR Ibnul Mubarak): "If you intend to perform an action, consider its consequences. If it is good, proceed; if it is bad, refrain." Planning is viewed as a natural and necessary initial step in any task, involving careful thought to achieve optimal results, with evaluation at each stage.

According to INCEIF (INCEIF, 2009b), culture encompasses all aspects of life, and the Pious itself is considered a source of knowledge in education. Organizational culture, from an perspective, consists of fundamental components, including the concept of honesty, belief concepts, values, logic, rules, and decision-making processes. The concept of work in is derived from the Pious and the Hadith of the Prophet Muhammad SAW. Organizational behavior is governed by ethical principles within teachings and is a defining characteristic of organizations. Cooperation and deliberation are emphasized as means to overcome obstacles and avoid mistakes. Creative work is also encouraged as a source of happiness and achievement.

In accordance with teachings, employers are urged to establish good relations with employees and laborers based on equality, goodwill, and brotherhood. It is said in a Hadith that "your workers are your brotherhood, and has placed them under your service." upholds the honor and dignity of workers, emphasizing that "the best income is earned by honest and sincere workers."

According to INCEIF (INCEIF, 2009d), Muslim leaders should embody humility, modesty, and should not prioritize their own ego. The concept of deliberation, known as Shura, plays a critical role in administration and management, ensuring that decision-making is inclusive and aims to control the authority and power of administrative leaders, as considers leadership a form of public service. organizations function as microcosms of the ummah, a community of learners who view education as an act of worship, compete in righteousness, and provide support to serve and assist others. Value management is centeredaround faith, willingness to serve according to the commands of and the Prophet, and the development of a strong moral character. It emphasizes maximizing values and ethical standards (*Ahklak*) and takes a humanitarian-oriented approach rather than a purely production-oriented one(Muhammad & Al-Buraey, 1985).Kouzes et al.(2011) highlight that the characteristics of leaders influence their behavior and have an impact on the relationship between those who aspire to be led and those who choose to follow.

4. Methods

To address the research question, the researchers employed qualitative research methods. The choice of this method is based on the fact that qualitative researchallows for the examination of social situations involving people engaged in specific activities in particular settings(Sugiyono, 2017). Quoting Punch (2013)explains that

qualitative research is descriptive and focused on cultural interpretation, presenting a comprehensive and holistic narrative that integrates all aspects. According toMcMillan & Schumacher (2006), qualitative methods involve direct data collection techniques, such as face-to-face interactions with data sources in their natural environments. This qualitative research method, known as microethnography, is multi-method and employs multiple strategies. The research was conducted in Ciputat, South Tangerang, Indonesia. The first phase of the research took place from March 2006 to May 2009, while the second phase was conducted in 2019/2022. Data collection and recording proceduresinvolved primary and secondary sources(Sugiyono, 2017). Primary source data refers to information obtained directly from research participants, while secondary source data refers to sources that do not directly provide information to the data collectors. Data and data sources were retrieved using snowball sampling techniques, whereby the researchers purposefully selected individuals who were deemed likely to provide the necessary data and were focused on the research's objectives. Furthermore, according to McMillan & Schumacher (2006), this sampling strategy was employed to gather information from key informants who possess knowledge and information related to the phenomenon being investigated. The study utilized a total of 25 informants, purposively selected. Subsequently, the data obtained from snowball interviews underwent validation and triangulation. Qualitative analysis is a systematic process that involves the use of codes, categories, and data interpretation to explain interesting phenomena. Through this process, categories and themes emerge from the data, combining the etic (external) and emic (internal) perspectives to identify and construct themes and their meanings. The identification of themes relies on reliable data and triangulation.

5. Results and Discussion

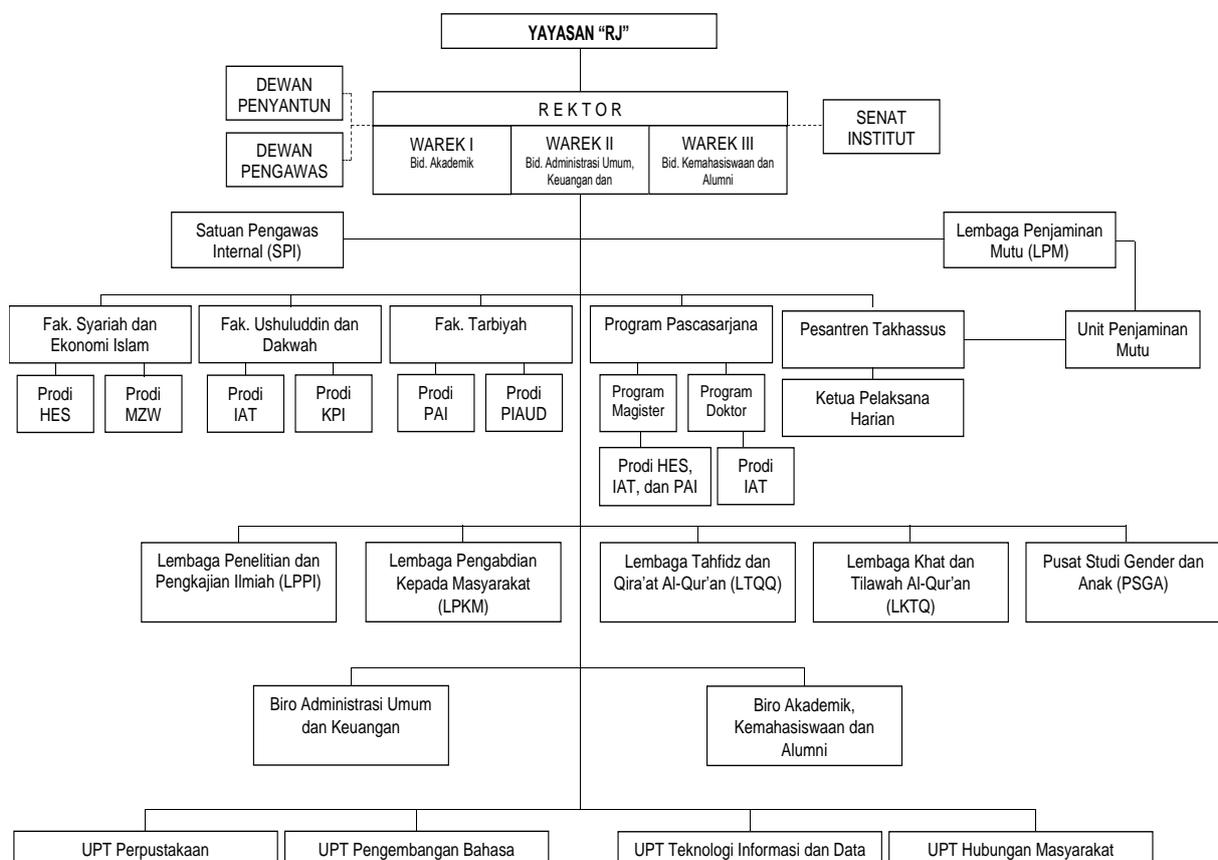## Organizational Structure of RJInstitute

Organisasi dan Tata Kerja "RJ"

Figure 2: Organizational Structure Chart of RJInstitute

Source: Karo AU&K Keterangangaris:

Instructions   :   ——————

Instruction & Coordination: =·—·—·—··

Coordination   :   —·—·—·—··

<div align="center">Source: Karo AU&K IRJ.</div>

The organizational structure, including positions, duties, and functions, is outlined in the Statute. The relationship between the "RJ" Foundation and "RJ" Institute is characterized by autonomous authority granted to the institute for managing academic and non-academic affairs. The organizational structure of the "RJ" Institute is designed to be simple, functional, lean, and efficient, given the institute's relatively small size, with only 20 individuals occupying structural positions and the rest serving in supporting roles. The total number of employees is 45. It is noteworthy that the leaders concurrently hold positions in various institutions, including Community Organizations, Political Parties, Ulema Councils, National Sharia Councils, and Banking and Insurance Sharia Supervisory Boards.

The current organizational structure has undergone changes in compliance with the statutes and accreditation requirements, as well as in response to various regulatory changes. These modifications have led to the establishment of an internal supervisory unit and the separation of the senate from the rector, as communicated by the chairman of the quality assurance agency (LPM).

According to Schein (2004), organizational culture encompasses three levels: artifacts, value beliefs, and basic assumptions. Artifacts refer to visible aspects of organizational structures and processes (though often challenging to describe). Examples of artifacts include the physical environment and technology within the organization. The group atmosphere represents a deeper level of cultural artifacts, manifested through the behavior of its members. Artifacts are used to analyze and interpret culture. Hence, the organizational structure can be viewed as an artifact and an element of organizational culture.

The functional, simple, lean, and efficient organizational structure of the "RJ" Institute, however, falls short in fully aligning with the provisions of the statutes, as it remains centralized. As explained by Colquitt et al. (2009), organizational mechanisms, including organizational culture and structure, formally govern how work tasks are divided and coordinated among individuals and groups within the organization. The complexity of the organizational structure typically varies based on the size of the company, with smaller organizations often adopting simpler structures. Understanding the organizational structure involves examining an organizational chart that illustrates reporting relationships and responsibilities. This facilitates a comprehensive understanding of how work is divided within the organization. Key components of the organizational structure include work specialization (dividing work tasks), the chain of command (reporting hierarchy), span of control (number of employees under one manager's supervision), centralization (decision-making authority), and formalization (establishing guidelines, rules, and standard operating procedures).

The structure of the relationship between the faculty and the Rectorate, as explained by the Dean of Sharia, entails certain limitations on faculty autonomy. The Faculty does not possess full autonomy and lacks a Faculty Senate. All policies are determined by the institute senate, led by the Vice Rector I in the academic domain. The Dean has limited authority in determining course lecturers within the Faculty, and the head of the study program assumes the roles of chairman and academic advisor. Consequently, any student issues are directed to the Dean.

The Dean of the Faculty of *Ushuludin* stated that the faculty in "RJ" experiences restricted movement due to the centralization of activities under the Rectorate. Focused planning is regulated by the Rectorate, wherein the faculty is required to provide input regarding activities for the upcoming year. The Rectorate determines the final plan, which is then approved by the Rector. Subsequently, the faculty organizes the distribution of tasks accordingly. Reporting to the Rectorate is essential, and the faculty is expected to be empowered.

The explanations above highlight the structurally limited and centralized division of tasks and authority, as they are primarily centered within the Rectorate. Consequently, the faculty lacks significant decision-making power. The current structure is aligned with the student service ratio, albeit falling short of the targets outlined in the 2007-2012 Strategic Plan. Each activity necessitates the formation of a committee, indicating an orientation

towards teamwork, although full-time participation is not yet achieved. The organizational structure underwent changes with the enactment of the 2007 statute, and the current valid version is the 2016 statute. Based on the researcher's observations, the structure remains centralized, but there is a lack of comprehensive listening from the lower levels and approval of the faculty's plans. Notably, the Rectorate has recently implemented numerous significant changes, leading to ongoing evaluations of the strategic plan's outcomes.

According to Hafidhuddin, Didin, and Hendri Tanjung (2003: 9, 26, 30, 72-76), the structure in teachings is considered *sunnatullah* (divine law), and the various structures serve as tests from , influencing the behavior of individuals within the organization. Hadith narrated by Bukhari states, "If an affair is not entrusted to experts, then wait for the time of destruction," emphasizing the importance of placing the right individuals in the right positions. organizations are characterized by sincerity, togetherness, and sacrifice. work culture encompasses *fathanah*, which signifies a deep understanding of one's duties and obligations, and *amanah*, which highlights the responsibility in fulfilling those duties and obligations.

The recruitment system for members of the organizational structure is unique, as almost all individuals join the "RJ" Institute based on the Founder's recommendations. This information was revealed during interviews with the Rector, Vice Rector of Graduate Program, Purek I (Vice Rector I), and Dean of Tarbiyah. The Rector mentioned, "..because there was a request from the late Mr. Rector, who personally asked me to become an official here." This practice continues, and when the Rectorate identifies suitable candidates, they are invited to join "IRJ."

The Human Resources of the "RJ" Institute not only serve "RJ" but are also recruited by other organizations. This is due to the availability of qualified human resources in religious fields. Many individuals consider working at "RJ" as a form of devotion and the foundation of their spiritual dedication. The Post Director described it as "worship," and the Dean of Tarbiyah stated, "In 'RJ,' we serve." Furthermore, they encourage colleagues at "IRJ" to join the DSN-MUI and become part of the Sharia Supervisory Board (DPS), among other opportunities.

Webb (1987)define culture as a comprehensive concept that highlights the distinctiveness of individual cultures. Robbins & Judge (2008), quoting Schein, explains that organizational culture originates from the founders, who have a significant influence on the initial culture of the organization. The founder recruits and retains employees who share similar values, and their personality traits become inherent in the organizational culture. Therefore, the actions taken by the Founder align with the aforementioned perspective.

Academic, student, and alumni data systems are continuously being enhanced and improved. Purek III (Vice Rector III) provided insights into the students and pesantren(boarding school) at "RJ":

"We uphold ic morals here, particularly in terms of behavior. In daily life, we refer to the and include its principles in the academic guidelines and regulations for students residing in the dormitory. The obligations we enforce are based on the . The management at 'RJ' is a combination of pesantren management and higher education management, following the regulations set by the state. We provide guidance to students and foster a relationship between lecturers and students that resembles the dynamic in a pesantren. We are familiar with one another and encourage open communication outside of class hours. Students can approach us to ask questions about lessons or any other topic. The dormitory also functions like a pesantren, where students utilize their time to study and engage in both academic and extracurricular activities."

The distinct characteristics of the "RJ" Institute are visible, although not predominant. Piousic values are incorporated into the academic guidelines, and the relationship between lecturers and students resembles that of a *santri* (student) and *kiai*(teacher) in a pesantren. This approach is aligned with higher education regulations. Non-academic adjustments, such as changes in academic programs, have an impact on tuition fees across all faculties and *tahfidz* programs.

According to the Rector, the meaning of the organizational structure at "RJ" is as follows:

"In the pesantren environment, there is a sense of *'ewuhpakewuh'* (tradition of discipline) that encourages my assistants to work harder due to the influence of the pesantren. My assistants are actually seniors, so the

pesantren atmosphere is quite strong. They are my assistants, up to the dean level. We need to find a balance between 'ewuhpakewuh' and professionalism. If we solely rely on professionalism, it can be slightly disrupted by the pesantren culture. Therefore, I consider what is most important at this time and proceed accordingly. Over the years, many improvements have been made, both in terms of the pesantren aspect and the statute, as per the decisions made in the senate meetings. If our statute becomes outdated, it needs to be revised."

Currently, the PesantrenTakhassus "RJ" boasts adequate infrastructure facilities, including a replacement dormitory building following a fire incident, which was constructed by the Public Works and Housing Agency (PUPR). The pesantren is led by a charismatic *kiai* who serves as the chairman of the Pesantren Board of Caregivers, and their structured ranks function as a teamwork to provide care for the students.

The "RJ" institution has a unique physical building, including a dormitory/boarding school for students. During the time of the founder, the *kiai*(teacher) was in charge as they held various roles such as ulama (scholars), *imams*, and *romo* (religious leaders). The founder's workspace was multifunctional. The Vice Rectors used to share a room to facilitate direct guidance from the founder. However, currently, the Vice Rectors and deans of faculties have their own separate rooms. These physical changes have had an impact on behavior, as the founder used to lead congregational prayers and communal meals, which are no longer practiced. The campus now has a representative *musholah* (prayer room) for congregational prayers during Ramadan, with a rotating program for religious sermons (cultum).

According to Colquitt et al. (2009), there are three main components of organizational culture: (1) artifacts, which include symbols, physical structures, language, stories, rituals, and ceremonies; (2) espoused values, which are the beliefs, philosophies, and norms stated by the organization; and (3) basic assumptions that underlie the fundamental behavioral attitudes of employees and are rooted in certain situations. The structural relationship between founders and members suggests a relationship akin to that of a son and father, a patron-client relationship, or fatalism. Since the current rector is not full-time, the frequency of meetings is low as they only meet with fellow staff members. Colquitt (2009) further notes that the uniqueness of a communal culture fosters a sense of friendship among all employees, while allowing for diverse thoughts and high creativity.

Schein (2004) explains that organizational culture is influenced by human nature and human relationships, which can be cooperative or competitive, individualistic or collaborative, and communal in nature. The structure of organizational relationships can vary from autocracy to paternalism, consultation, participation, delegation, and collegiality. Organizational culture is shaped by basic assumptions about the relationships between group members and their environment in the past, present, and future.

INCEIF (INCEIF, 2009a) cites Latifi's views in studies, emphasizing that individuals in positions of power should treat subordinates well, just as they would treat their brothers. This reflects a sense of fatalism while recognizing personal choice. According to teachings, employers should foster good relationships with employees and workers based on equality, goodwill, and brotherhood. The hadith states, "Your workers are your brothers; has placed them under your service. Whoever works for you, feed him as you eat, clothe him, and do not burden him with work that he cannot do. If you help him, be helpful." upholds the honor and dignity of workers, stating that "the best earnings are from honest and sincere workers."

Organizational Environment

The main spiritual attitude and basic assumption for members of the "RJ" institute is the obligation to memorize the Pious, as stated in Article 10 of the Statute and the Philosophy of Education. The philosophy of education at the "RJ" institute reflects the identity of women and highlights the institution's focus on empowering women in religious education and socialization, emphasizing that the Pious was revealed to uphold the status of women. According to Schein (2004: 178), organizational culture is defined by its basic assumptions, which serve as a tool to assess the culture of an organization. These assumptions represent what members believe to be true and significantly influence their understanding, thoughts, and emotions. The institute's statute governs the internal relationships involved in organizing undergraduate and postgraduate higher education, aligning with the philosophy of education and fostering an academic community. Purek III (Vice Rector III) stated:

"The 'RJ' institute is a university offering undergraduate and postgraduate programs, but with a primary focus on undergraduate programs for women. Our vision and mission, as stated in the statute, aim to produce female scholars who memorize the Pious and contribute to the community, rather than solely aiming for civil service positions. They actively engage with the community, ranging from sub-district and village levels to the national level. Representatives of the 'RJ' institute are present in various sectors, according to their respective roles. The presence of 'RJ' is felt everywhere."

This demonstrates the unique nature of the "RJ" institute. Students of the institute, due to their specialization in Piousic sciences, can create job opportunities for themselves both during and after graduation. This can take the form of informal and formal community service, such as teaching Piousic recitation and sciences. It represents a form of women's empowerment in the realm of spiritual education. The internal and external community teaching activities serve as both an activity and a means for members to contribute their time. The Rector provided justification for "RJ" members to engage in activities outside the institute and explained the need for their daily absence from the office:

"Regarding the issue of 'RJ' employees who have prospects, it should be noted that not every employee and leader is present at the institute all the time. They are also involved in teaching activities outside, such as *mubalighat*(preachers) in *taklim* assemblies. This means that, on one hand, they contribute to the community, but they also take pride in being part of the 'RJ' institute."

This is the task of the Rector, which is regulated in the statute, as stated by Bargh et al. (2000), emphasizing that the role of higher education is to produce knowledge and contribute to the development of community knowledge, both through scientific means and community training. As a result, each institution develops its own organizational culture, which may be unique in its approach to organizational tasks. The "RJ" institute's external relations are manifested through the active involvement of almost all structural members in community activities aligned with the institute's objectives.

Purek III explained the issue of external activities and their impact on time management:

"Due to the management's inability to provide welfare benefits to the employees, we are not too strict in enforcing working hours and outgoing hours. Each of us is engaged in various outside activities concurrently."

Therefore, the nature of time, location, and relationships in "RJ" activities, including those of the Rector, serve as role models. Furthermore, due to the inability to provide welfare benefits to "RJ" members, the Rector has developed a unique approach. Consequently, the enforcement of time discipline has been less successful.

These findings were observed in the initial study, while the current situation has seen improvements in welfare, including fixed salaries and compliance with legal obligations, such as periodic salary increases, health insurance (BPJS), welfare benefits, performance allowances, and entitlements like THT, THR, and the 13th-month salary. However, some members still struggle to attend work punctually due to their involvement in activities such as the MTQ (Pious Recitation Competition), DPS (Sharia Supervisory Board), coaching, fulfilling MOU and MOA cooperation agreements, research, service activities, and the pursuit of doctoral studies.

Management Model

The management of the "RJ" Institute aligns with the academic system, combining higher education with the *pesantren* system, as stated in Article 9 of the statute. Every meeting activity in this institute begins with the recitation of Al-Fatihah for the founders who came before us and concludes with a prayer. According to Purek I (Vice Rector I), the "RJ" Institute adheres to the following management system:

"Our management is a combination of different approaches. We adopt management practices from other universities, refine and improve them, and then merge them with the management system used by the kyai (scholars) since the founders of the institute come from a pesantren background. Our management is highly influenced by the values of *akhlaqulkarimah* (noble character) in managing "RJ". We prioritize devotion and dedication to "RJ" rather than focusing solely on financial compensation. Our approach is based on the participation in the development of the . We still maintain the corridor-like relationship between students and

kyai, similar to boarding schools. Although this model is not implemented fully, it still provides added value compared to other higher education institutions."

The combined management approach, while not achieving 100% implementation, exhibits characteristics of the pesantren system, particularly in the relationship between Kiyai and *santri* (students). Purek I further stated, "Because they are our kyai, our teachers, we have a *sam'anwatho'atan* (mutual commitment) relationship, especially during the tenure of Mr. KHLML and Mr. AY (2002-2005)..." Alumni and *tahfidz* instructors also expressed, "...we have been raised in the environment of kyai and pesantren. For example, I have always been with kyai, that's how it all started." When asked if the current leader is not a kyai, a staff member replied, "Yes, a young kyai." This illustrates the structural relationship with the founder, as the staff member continued, "So we are with the rector (the founder of 'RJ'), it aligns perfectly with the rector, from the elementary level to the higher levels, we are connected." It emphasizes the relationship between the kyai and santri (student), reflecting the management approach of a pesantren.

According to Mahmud Abdul Halim (2004: 26-27), who cites the opinion of Muhammad bin Ali ash-Syariif al-Jurjani, character refers to traits firmly embedded in one's self, leading to actions that come naturally and effortlessly, without the need for extensive contemplation. Purek II (Vice Rector II) explained the management approach applied in "RJ":

"Our management is based on conventional practices, combining the two. We strive to have all female employees for a safer environment in terms of avoiding potential gossip. We maintain proper bookkeeping records, although the salaries are still below the minimum wage. However, we are grateful that the employees do not demand much, as they understand the financial situation of 'RJ', including tuition payments. Since the beginning of his service, the late Prof. KHLML guided us not to expect substantial rewards for serving in an institution dedicated to the . According to a hadith of the Prophet, whoever devotes their life to serving the will be rewarded from unexpected sources, even more than what they ask for. This has proven true in reality.

Personally, I have received blessings beyond my expectations. we havegrants more than we could ever anticipate, and this is the reality that resonates with our staff. It is based on the principles instilled by Mr. KHLML, and it is indeed a reality we experience."

The "RJ" Institute has not implemented a material reward system, but instead relies on the belief that good deeds for "RJ" will be recorded as *jariah* charity by SWT. According to Tanjung & Hafidhuddin (2003), SWT takes pleasure in recording *jariah* charity and continuously provides a path of virtue for the institute's members. The Pious (al-Zalzalah: 7-8) emphasizes that humans are aware of SWT's ultimate supervision, which records every good and bad deed. Therefore, every activity at the institute is considered a good deed with eternal value, grounded in faith and sincere intentions for the sake of . These activities are carried out in accordance with Sharia and are approached with utmost seriousness.

In the second research conducted, the researcher interviewed the Vice Rector 2, who shared that "RJ" has started providing rewards to its employees, including lecturers. Additionally, the institute recognizes the service of those who retire by presenting them with a memento, as per the regulations outlined in the internal policies of "RJ". The welfare of employees and lecturers is also taken into consideration through various activities, such as family gatherings held outside the campus.

Emically, Vice Rector III provided an explanation of Piousic Management, stating:

"Piousic management is a program that must be completed, as mentioned in al-Insyirah (94:5-8): *fainnama'al 'usriyusroo, innama'al 'usriyusroo, faidzafaraghtafansob, wailaarabbikafarghab*'For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. So, when you have finished [your duties], then stand up [for worship].' It encompasses a practical, effective, and efficient management concept that must always reach its intended goals, without faltering in the process."

The Rector further elaborated on the institute's management approach:

"We have a management system in place. If the matter is not directly related to religious affairs, we adopt a professional and familial approach. In today's context, the most important aspect is ensuring the work gets done.

If employees have personal needs, we understand that they are not obligated to prioritize work over those needs. Alhamdulillah, until now, the family and spirit at 'RJ' is more prominent compared to other higher education institutions. This is part of the legacy left by the late founder."

The Rector's explanation highlights the dichotomy between religious and non-religious matters, acknowledging that regulates all aspects of life, including professional management, which must align with moral values. According to Hofstede (1991), the world is filled with confrontations among various groups, from leaders and followers to nations. Understanding the variations in organizational cultural differences based on factors such as region, religion, gender, generation, and class can lead to effective solutions. Culture can be learned rather than being solely inherited, shaping the social environment in which it exists.

In the first study, the researchers found that all participants agreed that the implementation of management principles was not yet perfect. One example mentioned was the issue of providing low compensation, which goes against the principles of management that emphasize taking care of subordinates. However, all members were willing to accept low pay due to their dedication and the belief that unexpected blessings would come their way as a result of their commitment to the Pious. "Devotion" was identified as a core value among the members of the "RJ" institute, serving as a reason for their survival over the years.

Alhamdulillah, upon the researcher's return to monitor the condition of "RJ," it was found that everything was in accordance with the principles of management and applicable laws and regulations. This demonstrated that management had brought prosperity to the community.

According to Purek II (Vice Rector II):

"Yes, our culture is based on congregation, starting with praying together... We cannot be too individualistic, even when eating, the late founder didn't want to be alone and invited everyone to join. Since the founder's passing, we had forgotten about it. Insha, we want to revive it. Thus, leadership involves supervision and togetherness. In the past, you were always present during congregational prayers, but now we track attendance through sheets because the rooms are different. Monitoring it based on attendance sheets is a bit challenging, as it doesn't reflect someone's presence throughout the day."

The "RJ" Institute upholds a culture of togetherness and congregation. As stated, "Since the founder's passing, we had forgotten about it, but we willing, we will revive it." At the time of this report, two rectors had passed away. Beekun and Badawi(INCEIF, 2009d) mention that leadership from an perspective is rooted in belief and the holistic utilization of religious texts as a guide. The orientation towards community service enhances the understanding of spirit, organizational culture, and the maximization of values, ethics, and humanity, rather than being solely production-oriented (Muhammad & Al-Buraey, 1985). Holistic leadership encompasses the values centeredaround faith, willingness to serve in accordance with the commands of and the Prophet, and the development of a strong moral character.

Organizational Value

The assessment of work activities and personality within the Institute "RJ" is outlined in Article 22, Paragraph 6 of the statute, which mandates the Institute Senate to evaluate the leadership's personality and work accountability. However, the optimal execution of this assessment by the Senate is hindered because the Senate Chair and members also hold part-time positions within the organizational structure of the "RJ" Institute. Consequently, most Senate members are unable to fulfill their evaluation responsibilities simultaneously, as attending Senate meetings and evaluating the activities of members would pose time constraints for the Rector and other leaders. As a result, the assessment and evaluation of the Senate regarding the work activities and personality of the "RJ" Institute members is not optimal.

A structured assessment process does not currently exist. However, when a member successfully organizes an event that proves beneficial or has a positive impact on "RJ," they receive intangible rewards such as praise and spiritual fulfillment, as it is considered an act of worship. The leadership prays that the accomplishments of such members will become perpetual charitable acts (*jariah*) and hopes that SWT will record the rewards. This sentiment is agreed upon by all present. As noted by Tanjung & Hafidhuddin (2003), every activity becomes a

virtuous deed with eternal value when rooted in faith, sincere intentions for the sake of , compliance with sharia principles, and a serious commitment to its execution. Strategic management, as emphasized by Wheelen et al. (2005), entails the implementation of strategic evaluation and supervision. Additionally, according to Sallis(2012), strategic planning holds significance in total quality management, underscoring the need to reevaluate the institution's main objectives.

The dedication displayed by members to the "RJ" Institute reflects the quality of human resources in the field of religion. Many individuals express that working at "RJ" is an act of devotion, representing their primary spiritual commitment. According to Purek I (Vice Rector I) and the Assdir (Vice Rector), finding a place of devotion is not easy, as the late former Rector initially designated it as a site for "worship." The Dean of Tarbiyah further emphasizes that in "RJ," the focus is on service.

In addition, the researcher obtained findings as conveyed by the Vice Director of the Graduate Program:

"One of the reasons is that we can contribute to the development of the mission carried out by 'RJ'. We have the intention to contribute to the Institute, and in my opinion, the reward is greater than if we were elsewhere. The students who are here are mostly from pesantren backgrounds, with an average of kyai's children. Consequently, the rewards will increase over time."

"RJ" students are the children of Kiyai who study at "RJ". On average, they own pesantren in the area. After graduating, they will return home and teach to develop the pesantren. Therefore, the knowledge gained from "RJ" will be disseminated through teaching to students or the next generation, and the rewards will continue to flow. This is what is meant by "greater rewards". The Vice Director added:

"The main purpose of the institute, the vision, and mission of the establishment of 'RJ' is to provide as much benefit as possible to the community. This aligns with the teachings of the Prophet, stating that the most useful people who provide the most benefits to society are continuously rewarded, including *shadaqahjariyah* and useful knowledge. These must be developed. The culture at this institute is that everyone wants to be rewarded."

Working at this Institute is a form of dedication in order to receive rewards and provide useful knowledge. It is a value embraced by the members of "RJ". The Vice Director of the Graduate Program further stated:

"The meaning is that it can provide inner satisfaction, and spirituality is better. If it is emotional, it is usually related to worldly rewards in the form of material or immaterial gains. Ideally, there should be abundant material blessings, but it should be obtained in a permissible manner and with blessings. If that is not possible, the important thing is that it should be halal and accompanied by ."

A faculty staff member from the Sharia department mentioned:

"I live this life, and there is nothing that does not come from the sky. When someone wants to invite a private lecturer, people know about it from 'RJ'. So, let's say I have a lot of money from 'RJ' and I stop going out, will people think of me? They will think of me as an 'RJ' lecturer. Even though the salary may be small, people value recognition. You need to establish a reputation. Where do you participate? The activities are in 'RJ'."

The status and name of the institution are necessary to carry out activities outside, showing public recognition of the good image of "RJ". This benefits both "RJ" and its members.

According to INCEIF (INCEIF, 2009c), there are two areas that encompass a person's personal life at work: religious activities (such as fasting and praying) and mundane activities (daily routine work). Both activities are considered part of worship when done solely for the sake of SWT. *Muamalah*, in , refers to the aspects of human relationships that involve rights and obligations. culture, in all aspects of life, is influenced and education is rooted in the teachings of the itself. Organizational culture, from a perspective, is defined as a foundational component that includes concepts of honesty, beliefs, values, logic, rules, and decision-making processes. The relationship between these elements is interconnected, as trust and other factors rely on the concept of honesty.

All members expressed that working at the RJInstitute is a form of devotion, worship, and a means of obtaining blessings. The Founder has instilled the belief that keeping the will bring unexpected blessings, and this value is embraced by the members.

Based on the above findings, the manifestation of organizational culture in the RJInstitute lies primarily in the central role of leaders and the institute's leadership in creating, maintaining, implementing, and changing the organizational culture. The findings regarding organizational structure, organizational environment, management, and the attachment of the academic community to the organization all point to the organizational culture of RJInstitute. The findings also reveal that the Institute has experienced four distinct leadership periods:

First, from 1977 to 2001, when the founder established the institute, developed its system, and laid the foundation based on the hadith. This phase lasted for 24 years and established a strong educational foundation. The Institute's unique "brand image" emphasized the revival of the science of *qiraat*, resulting in the production of high-quality graduates (S1 & S2) who were female scholars capable of memorizing 30 juz of the . During this period, the Institute had a culture of rules and a communal culture. The law was followed, work was conducted through established procedures and supervised based on detailed work instructions, and punctuality was valued. Due to the small span of control, direct supervision of the academic community was possible, resulting in a father-son relationship, a patron-client dynamic, fatalism, and effective communication among members. The founder's extensive work experience and role as the creator of the Institute led to a deep sense of attachment, treating the Institute as a parent who brings forth a child, which cannot be compared to other relationships.

As cited by INCEIF (INCEIF, 2009a), according to Latifi in teachings, individuals in positions of power should treat their subordinates well, similar to how they would treat their brothers and sisters. This concept reflects fatalism, while also recognizing personal choice. Schein (2004 further adds that the structure of organizational relationships can take on various forms, including autocracy, paternalism, consultation, participation, delegation, and collegiality. Building a sense of togetherness in every activity, starting with congregational prayer, can be seen as fostering a congregational or communal culture. Colquitt et al. (2009) explains that in such a culture, all employees feel like friends, although they may have different perspectives. This type of culture encourages high levels of creativity. The founder of the Institute established a network to ensure its wide recognition, creating a network culture where all employees share similar thinking patterns. As an educational institute, "RJ" serves as a knowledge producer. The founder guides and cultivates an atmosphere of scholarly pursuit for the academic community through regular monthly scientific discussions, thereby fostering an academic culture or academy culture. Bargh et al. (2000) support the idea that organizational culture in higher education (academy culture) is centered around the role of higher education in generating knowledge and advancing community learning through scientific research and training. Historically, members of "RJ" have relied on the founder's guidance and commands, which means that when congregating at "RJ," the factor of the founder's presence is significant. However, not everyone may fully embrace this concept, and its influence may diminish once the founder is no longer present. In line with the views of Derek Rollinson, David Edwards, and Aysen Broadfield (1998: 2 and 8), organizations are artifacts created and directed by humans to serve general and specific organizational goals. It is possible that some members may not fully align with all of these goals. An organization is a social entity consisting of more than one person, and the division of tasks to achieve organizational goals typically requires structured and coordinated activities. Organizations can be seen as cultural systems, or metaphorical cultural systems, where members share common beliefs, values, and assumptions.

Secondly, from 2001 to 2002, after the departure of the founder, the Institute appointed a Temporary Official, Purek II (Vice Rector II), who was an alumnus of the "RJ" institute and had previously served as the Rector's proxy. This period marked a transition and caused some panic due to the founder's absence. Unplanned changes were made to the main academic program, which was the institute's identity. The flagship program, aimed at producing female scholars who memorize 30 juz (parts) of the Pious, was modified into a 30 juztahfidz program divided into 5 juz, 10 juz, 20 juz, and 30 juz elective programs. This change meant that students' graduation was delayed. The participation in MTQ (Piousic Recitation Competition) and STQ (Piousic Memorization Competition) by the participants from DKI Jakarta Provincial Government expanded to include other local governments, showcasing the spread of the Pious and achieving material benefits. Working at "RJ" provided

favorable access to external opportunities, indicating the Institute's positive reputation and value in society. This development reflected the human desire for growth and freedom from attachment, as the academic class system was already in place. However, during this period, there was a crisis in leadership, lacking authority and fostering a sense of equality. The adherence to rules and congregational culture began to decline.

In line with Kouzes et al. (2011) perspective, the characteristics of leaders influence their behavior and the relationship between those aspiring to be led and those choosing to follow. Successful leadership depends on building sustainable relationships and capacity. Furthermore, Kusdi (2009) argues that organizational changes within an institution should be examined from the perspective of organizational culture. This entails analyzing the process of changing norms and values, which can occur in planned or unplanned ways. Planned changes can be controlled by managers, as they are deliberate and proactive in anticipating future challenges. Change models include: (1) macroevolutionary changes caused by the behavior of other organizations, (2) microevolutionary changes resulting from internal influences or the life cycle of the organization, and (3) political changes at the individual level, usually involving internal organizational politics and power struggles. This means that old positions are replaced by new ones to accommodate shifts in organizational power, while the overall structure remains relatively unchanged. On the other hand, unplanned changes occur spontaneously. Based on the researcher's view, the "RJ" Institute experienced microevolutionary and political changes at the individual level.

Thirdly, from 2002 to 2003, prior to the 2003 graduation, a senior Kiyai leader, a Professor and law scholar equivalent to the Founder, was chosen to lead the Institute, symbolizing a parental role. However, due to limited time and health constraints, their involvement was limited to leading meetings, resulting in a distance between them and the academic community. The sense of togetherness began to fade, although this period could be seen as an awakening since there was an increase in financial supervision and changes in structural relationships with the establishment of the Board of Trustees, Deans (who were alumni), and new institutions. While the policy of the Founder was not intended to be changed, there were physical structural developments. The leader resigned before the 2005 graduation, as they were considered capable of being independent and due to resistance from the academic community. PurekI (Vice Rector I) assumed the role of Acting Rector. Colquitt explains that "organizational culture is shared social knowledge within an organization about rules, norms, and values that are formed through employee attitudes and behavior."

Fourthly, from 2005 to 2009, the Institute entered a period of harvest. The Foundation appointed a daily Acting Rector, and there was an election for a new Rector with a background in *ulumulPious* education, preferably an alumnus of Saudi Arabia who could independently oversee the organization's educational activities. Two graduations were held in 2007 and 2008, marking significant improvements and changes in the organizational structure and relationships, as mentioned in the speeches of the Rector and consultants. During this period, there was an increase in S1 and S2 activities within the internal environment, but the development of the academic community decreased, as external activities took precedence. For example, punctuality became an issue, and a new culture of lateness emerged. The activities seemed to happen spontaneously without the influence of leadership or strategic planning. The existing system and network were already functioning, and there was a belief that keeping the Pious would bring unexpected sustenance from SWT.

The uniqueness of this period lies in the fact that the changes and improvements were not planned but were considered blessings from SWT, or in line with Sue Dopson and Ian McNay's perspective, it could be attributed to Dewi Athena, an organizational symbol associated with the project(Dopson & McNay, 1996). During this time, the culture of regulation (Apollo) and the culture of congregation were abandoned, leading to a decrease in the internal structure relationship and a tendency toward individual freedom. The congregation was driven by the Founder's desires, guidance, and collective participation. The leadership of "RJ" became more individualized, paying less attention to procedures, aligning with Sue Dopson and Ian McNay's (1996) concept of Dionysian culture, which is person-oriented and grants individuals the freedom to develop ideas in their own way, similar to artists in studios or universities. However, organizing positions within this Dionysian culture can be challenging, but for the sake of improvement, it is necessary to employ creative individuals. In this type of culture, supervision mechanisms are typically based on mutual consent, characterized by low formalization and

low centralization. Therefore, it is not surprising that the behavior of the members of the "RJ" Institute tends to align with the Dionysian culture.

The Foundation, as the owner, exercises its power and makes decisions based on the culture of power and politics to ensure the satisfaction of the central source of power. The culture of power operates extensively, driven by visible desires to maintain power. Supervision is often carried out by the center through individual selection, going beyond strict resource supervision in selecting the Rector and assistant rectors. The Foundation's attitude can be described as a fragmented culture, as explained by Colquitt et al (2009), where there is a lack of connection and distance among employees, and a mercenary culture characterized by political behavior and self-interest within the environment.

During this period, there was a shift in the value system of female scholars who memorized 30 juz, becoming fragmented. The program, which initially focused on participants from the DKI Regional Government, expanded to other regional governments, demonstrating the spread of the Pious and equalization while obtaining substantial compensation. The status of working at RJ facilitated access to opportunities outside the institute, highlighting its strong position and societal value. The evaluation of the Rector, who also served as the chairman of the senate during the setup phase, was proportional to the time and program. However, due to managerial weaknesses during the harvest period, the leadership had an impact on time management, resulting in suboptimal functioning of the senate. Therefore, the researchers suggested separating the roles of the Chair of the Senate and the Rector to optimize the function of the senate. Currently, the senate and the Rector have been separated. As Sallis (2012) points out, without leadership at all levels of the institution, the process of improving the quality culture cannot be effectively carried out. Hence, organizational culture is shaped by leadership, and it influences the organization in all aspects, whether positive or negative, depending on the leader who creates and changes the culture within the institution.

The basis for cultural change, as explained by Sue Depson and Ian McNay (1996), lies in the four elements present in universities: collectives, bureaucracy, institutional cooperation, and inter-institutional cooperation. Cultural change in higher education depends on their interactions and actions. The concept of organizational culture is highly valuable for defining goals.

The change in "RJ" Institute's culture occurred because the congregation followed the founder's will, driven by the charismatic relationship between *santri* and *kiyaisam'anwathoatan*. Members displayed behaviors of fear and reluctance, simply following without personal preference. There are two aspects of member behavior: social relationships and solidarity. Social relationships refer to friendships among members, while solidarity refers to shared thoughts and actions. As humans develop, desires arise, and during congregational activities, different thoughts emerge. Leadership changes resulted in rule changes, a practice that has been evident since the time of the caliphate, where the community's religion aligns with the leadership's religion. This change was not planned after the founder's death, leading to panic among the leaders who created, maintained, and modified the organizational culture. Thus, the actions taken by "RJ" were on the right track.

According to Colquitt et al. (2009), social relationships refer to friendships among members, while solidarity pertains to shared thoughts and actions. In a communal culture, all employees feel a sense of friendship with each other, even though they may have different thoughts. This type of culture fosters high creativity. Ideally, unity promotes creativity, benefiting the academic community. Colquitt's typology suggests that this is achieved through a networked culture.

However, the findings reveal the unique nature of the "RJ" culture, as it contradicts the typology mentioned above. The internal social structure relationships within the communal culture seem to be decreasing or low, while network relationships are increasing. Solidarity among like-minded members remains high and is expressed through activities outside the immediate environment (mercenary culture). However, internally, there is a lack of closeness, and a certain distance and fragmentation are maintained (fragmented culture).
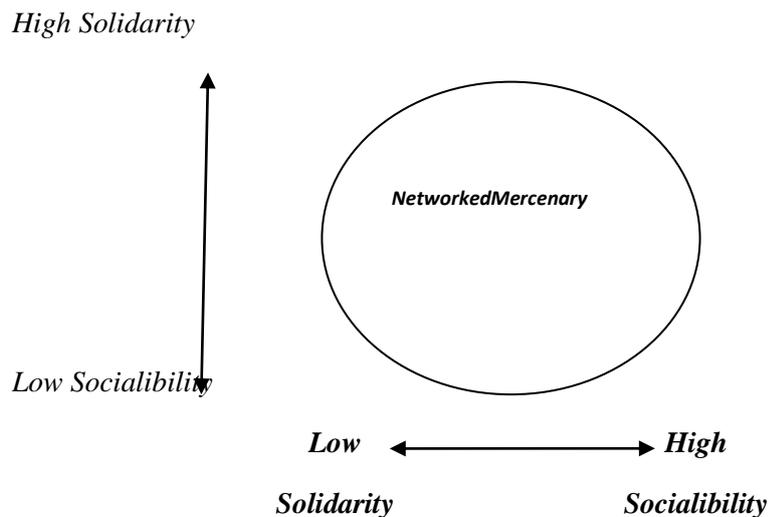
High Solidarity

Low Socialibility

Figure 3: Organizational Culture Typology Matrix of RJInstitute

As such, the uniqueness of RJInstitute's organizational culture can be constructed as shown above.

6. Conclusion

RJInstitute has a functional, centralized, and simple organizational structure, aligning with its small size and specific needs. However, there are overlapping positions, indicating ongoing improvements in the formation of committees. The institute combines higher education and pesantren systems, creating a unique educational environment that blends Piousic education for women with contributions to society. The management approach is a hybrid model, combining conventional and management practices. Human evaluation is relative and immeasurable, as the attachment of structural members to the institute is seen as an act of worship and dedication. Trust, intangible but believed to be protected by a higher power, plays a significant role, making the presence of a leader or strategic plan less impactful. The organizational culture is deeply rooted in the Pious and has been shaped by four distinct leadership periods, impacting the behavior of its members.

The findings suggest that human beings, particularly leaders, are dynamic and continuously evolving agents of change in educational organizations. The teachings of the Pious offer opportunities to overcome challenges and turn threats into opportunities. management principles, including the importance of time, can guide the implementation of projects and programs. Engaging in external activities to generate income can be seen as a belief in unexpected blessings and guidance from SWT.

To enhance its unique educational environment and effectively implement its strategies while embracing principles, RJInstitute should consider the following recommendations: re-evaluate teachings on employer-employee relationships, foster open communication and network relationships, and leverage external expertise when needed. By implementing these recommendations, the institute can develop its organizational culture, improve equitable income distribution, and ensure successful implementation of strategic initiatives while staying true to its values.

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