

# **ORGANIZATIONAL BEHAVIOR MODEL AT MADRASAH DINIYAH IN KUDUS INDONESIA**

---

Kisbiyanto

---

Lecturer of State College of Islamic Studies (STAIN Kudus), Fellow of Doctoral Programme of Semarang State University (UNNES)

*e-mail: kisbiyanto@gmail.com*

## **ABSTRACT**

Quality of educational management depends on organizational behavior. Therefore, behaviors must be systematically organized. This research explains about individual, group, and organizational behavior, especially from view of (1) the value system maintained at madrasah diniyah, (2) the norm that runs among members of madrasah diniyah, (3) policy/rule that is applied at madrasah diniyah, (4) service climate at madrasah diniyah, and (5) performance, in both organizational health and productivity. This research is designed in the qualitative approach. Data were gathered by using interview, observation, document, and focusing on group discussion. The validity and reliability were verified by credibility, transferability, dependability, and confirmability test. The data were analyzed by using interactive model. The result of research (1) the value system maintained at madrasah diniyah consists of religious values, social values, and scientific values, (2) the norms that run among members of madrasah diniyah are to obey the rules, obey the ethics, and social dedication, (3) policy/rule that is applied at madrasah diniyah, namely guidance and supervision, tolerance, and harmony, (4) service climate at madrasah diniyah, such as motivation, communication, team work, commitment of social service, and satisfaction, dan (5) performance consists of both organizational health and productivity.

Based on the result of this research, finally it is recommended to: (1) managers, especially at madrasah diniyah to continuously improve their teacher's competence, (2) community, especially moslem to pay more attentions that madrasah diniyah has good teachers to teach their students, government, especially education office and religion affair ministry to make precise decision for improving management of madrasah diniyah.

**Keywords:** *model, organizational behavior, madrasah diniyah*

## **1. Preface**

### **1.1 Background**

The main organizers of the education are National Education Ministry of Education as a national institution and local education department at provincial and district/city. However, in practice, many other ministries provide education with particular characteristics for example the Ministry of Health organizes a high school education and the field of pharmacy colleges in nursing, midwifery and health. The home affairs minister held a college official of government areas, the Ministry of Religious Affairs has madrasah (MI), madrasah tsanawiyah (MTs) and madrasah Aliyah (MA).

Madrasah diniyah organization is a unique organization because it will only hold religious education and have different structures and characteristics from educational institutions in general, especially if it is viewed from the approach of institutional structure, management processes, the conduct of the educational subjects and institutional development. Derived from the development of a formal madrasah, madrasah diniyah come from moslem boarding schools (pesantren), but all three still exist as religious educational institutions that also equally organize religious education so that each other has the same specific aspects in some ways, but has differences in other aspects.

The management of madrasah diniyah as education institution can be seen from the perspective of organizational behavior management. Management of organizational behavior comprises about value systems, management process, organizational structure, individual and group behavior in organization, leadership and human resource management (Winardi 2004:10). Organizational behavior-including the behaviour of educational organization in Madrasah Diniyah - associated with the value system that becomes the norm values and beliefs of the actors in it. Teacher, ustadz, kiai and Islamic student / students are the main actors.

## **1.2 Formulation of the problem**

The problems of this research on organizational behavior at Madrasah Diniyah, which is focused on the behavior model of the organization that is relevant to the individual and group behavior in madrasah diniyah in Kudus with details on these aspects;

1. What are the value systems that applied in madrasah diniyah ?
2. What are the norms applied in madrasah diniyah ?
3. What are the policies/rules applied in madrasah diniyah ?
4. How are the academic and working circumstances in madrasah diniyah ?
5. How is madrasah diniyah working performance, how well the organization is, and how is its productivity?

## **1.3 The purpose of the research**

This research is aimed to analyze the model of organization behavior which is relevant to individual and group behaviour in madrasah diniyah in Kudus, with the limitation of aspect at the value system, norms, policies and rules, academic and working circumstances and also organization performance and productivity.

## **1.4 The Benefit of research**

The theoretical benefit of this research is to enrich the study about educational management in the field of the management of organizational behavior which specifies on the individual and group behaviour model and the behaviour on the level of organization which is relevant in the educational institution.

For practical benefit, this research is a sort of invention about the behavioral management model to specially manage madrasah diniyah. It provides information and suggestion for the stake holder, government and society. The benefit for the stake holders is that they will be able to know and understand the advantage and disadvantage of human resource management in madrasah diniyah, so that in the future they can improve and develop it for a betterment

## **2. Library Study of Organizational Behavior**

Luthans (2006: 20) defines the organizational behaviour as understanding, prediction and human behaviour management in organization. Robbins (2008:10) defines that organizational behaviour as a study field which discusses about the effect of individual, group, and structure on the behavior in organization in order to apply knowledge about it for a better effective

organization. McShane dan Glinov (2008:4) defines behavioural organization as a study about something the people inside and around the organization think, feel and do. The study of what people think, feel, and do in and around organizations. Greenberg dan Baron (2000:4) defines that organizational behaviour is knowledge about the behaviors in organizational settings by systematically studying individual, group, and organizational processes.

McShane and Glinov (2008:19) explains that there are three levels in the organizational behaviour which he calls *the multiple levels of analysis anchor*. The levels are; (1) the individual level includes the characteristics and behaviors of employees as well as the thought processes that are attributed to them such as motivation, perceptions, personalities, attitudes, and values, (2) the team level of analysis looks at how people interact, it includes team dynamics, decisions, power, organizational politics, conflict, and leadership , and (3) the organization level is focused on how people structure their working relationships and on how organizations interact with their environments

Education in Madrasah Diniyah has special character, whether as the educational institution or the learning process. The character of education in Madrasah Diniyah is formal but somehow tends to be nonformal. It has some characters of nonformal especially in the view of purpose, time, program, learning process and the control (Sudjana 2004a:29-32).

The model of organizational behaviour constitutes the model of management at the view of the individual, group and even the organizational behaviour. Lipit (1982:21) defines model is a representation of structures and processes describing in simplified form some aspect of the world; every model is based upon a theory, but the theory may not be stated in concise form. Dunn (1981:110) explained the model in his book about the policy, model is simplified representations of selected aspects of a problematic situation constructed for particular purposes. Bush (2006:32) explained in more detail about the model and leadership of education as united and structured to reach the goal/objective. In conclusion, model consist of united structure and process that describe some aspects of wide reality, it's bigger and more complicated. Management model means united structure and particular process in organization, it can conclude the shape, type, strategy, procedure and purpose.

In this case, behaviour means organizational behaviour, Rogers (1995:375) defined organization as : *a stable system of individuals who work together to achieve common goals through a hierarchy of ranks and division of labor*; a group of system where people are working together to achieve goals with

hierarchy and working division. Greenberg (2000:4) defined *organization is structured social system consisting of groups and individuals working together to meet some agreed-on objectives*, structured social system which consists of group and individual who work together to reach the goals. Meanwhile, Robins (2008:4) defined the organization as social unit which intentionally managed, consists of two or more people, functions relatively continuously to achieve goals together. Thus, behaviour management model of organization is simple form of individual or group behaviour and system in an organization.

Value has a close link with organizational behaviour because a value lays the groundwork to comprehend one's attitude and motivation. A value also has influence on one's perception, as Robbin in Ekosusilo (2003:24) explained :

“Values are important to the study of organizational behavior because they lay the foundation for the understanding of attitudes and motivation as well as influencing our perceptions. Individuals enter an organization with preconceived notions of what ‘ought’ and what ‘ought not’ to be. Of course, these notions are not value free.”

Leadership according to Stogdil is process to influence the group activity in arranging the organization purpose and the implementation of objectives (Sulton 2003:24). Leadership in education is explained by Yukl as follows : “Most definitions of leadership reflect the assumption that it involves as social influence process whereby intentional influence is axerted by one person (or group) over other people (or groups) to structure the activities and relationship in a group or organization (Bush 2006:5).

Mark Hanson (1996:156) explained that Ralph Stogdill defined that the roles in leadership in many aspects, they are : (1) leadership as a focus of group processes, (2) leadership as a personality and its effects, (3) leadership as the art of inducing compliance, (4) leadership as the exercise of influence, (5) leadership as an act or behavior, (6) leadership as a form of persuasion, (7) leadership as an instrument of goal achievement, (8) leadership as an effect of interaction, (9) leadership as a differential role, (10) leadership as the initiation of structure.

World history mostly is determined by great people who had personal skill in leadership so that they can influence and change the world, for example: Calvin, Napoleon, Hitler, Stalin, Roosevelt, Gandhi, and Sukarno. Katz and Kahn explained that *the “great man”* school views history as a study of biography. The Protestant reformation is the story of Luther, of Calvin, and Zwingli; the French revolution, the story of Voltaire, Robespierre, Danton, and Napoleon; and our own period, the tale of Hitler, Roosevelt, Churchill, Stalin, Gandhi, Mao, DeGaulle, and Tito. On the other hand, the cultural determinists

see history in terms of social patterns relatively unaffected by the intervention of leaders (Hanson 1996:157).

The charismatic leadership in Java generally is polite order, but it has authoritarian government. Meanwhile leadership in Java specifically for moslem has particular character. Informal leader is called “kyai” or “ustadz”. They have major cultural authority. Ina Slamet and Velsink explained that those senior kyai with no further question will not interfere on others and not even try to take over the area of others. Among the senior kyai, there also levels which derived from other kyai in some generation that in the past they were moslem students (santri). It’s similar to students at the same year of graduate, at public school. They admit that one of them as the leader for the rest of life because of his great leadership quality (Antlov 2001:68).

Conflict in educational organization such as at school has certain typology based on the conflict structure and the people related to the field of the conflict. Conflict can be seen from the cause, either from the system of the organization or the individual.

### **3. Research Procedures**

#### **3.1 Research Approach**

McMillan (2001:29) explained that research with qualitative approach has some models. Those are ethnography, phenomenology, case study, grounded theory, critical studies, concept analysis and historical analysis.

This research is designed to explain the problems about behavior model at madrasah diniyah, especially about the model of organizational behavior at madrasah diniyah in Kudus with qualitative approach. It is hoped that this research is able to explain the model of organizational behavior in madrasah diniyah in Kudus as alternatif model which develops in madrasah diniyah environment.

#### **3.2 Subject and Source of Research**

Source of information is categorized into two : (1) main source are from the manager and education practitioner or teacher/ustadz in madrasah diniyah in Kudus, including the principal, vice principal and the ustadz, (2) supporting source, the other stake holder; the authorities, especially the ministry of religious affairs, administration staff of madrasah diniyah, the students and the graduates. The research will be held in three places, namely Madrasah Diniyah Darul Ulum in Ngembalrejo, Madrasah Diniyah Nahdlatul Ulama in Kradenan, and Madrasah Diniyah Mafatihul Ulum in Mlatinorowito. All of

those are in Kudus.

### **3.3 Data Collection Tehnique**

The data collection of the research is obtained from interview, observation and document. Focus group discussion (FGD) can also be used to find meaning in accordance to the group understanding (Bugin 2003:57). FGD is used to draw conclusion of intersubjective meaning which even the writer can not describe due to the limitation of information. FGD provides objectivity from a discussion.

### **3.4 The Data validity**

For verification of data validity, the writer uses four standard (Moleong 2001:78) : credibility, transferability, dependability, and confirmability. Those four parameters will make verified data that is tested scientifically so that it makes the valid data. The data which pass the test will make the research valid as well.

### **3.5 Data Analysis Technique**

Data analysis is a process to gain and manage systematically the interview transcript, field note, and other material which is gathered to make it more comprehensive which later enhance the findings of the research (Bogdan 1990:107). The writer will use interactive cycle to analyze the data as Miles and Hubberman (1992:20) explained. This process is done during the research through series of gathering process, reduction, the data presentation and verification.

## **4. The Result of the Research**

Human behaviour is not only unique but also highly variable to some extend as boundless. Kudus society as the social setting of madrasah diniyah social setting, has particular character. Some research have been done for it, one of them is by Lance Castle, researcher from Yale University. The topic is *Religion, Politics and Behavior in Java : The Kudus Cigarette Industry*. Their background behaviour is derived from three classes; (1) employee, they immitate the lifestyle of employee class, such as, teacher and doctor, (2) entrepreneur, moslem student/Islam followers (santri) is included in this class, (3) working class; labour, helper, servant and unemployee are included in it (Castle 1982:88). The division of this social class is a little different from that of Clifford Geertz (1983: 6-9). In his research he named javanese society as *The Religion of Java*. It consists of *priyayi* (a Javanese word coined for the descendants of the adipati or governors), *santri* (a cultural 'stream' of people

within the population of Javanese who practice a more orthodox version of Islam, in contrast to the *abangan* classes), and *abangan* (the population of Javanese muslims who do not practise more orthodox version of Islam than *santri*). This classification is based on their behavior, character, point of view, and lifestyle. These classification is important so that it takes us to a better understanding on the character of religious education management in Kudus.

In the past Kudus society knew well and was proud of a type of religious school named *madrasah diniyah*. To name a few; *Madrasah Diniyah Al-Mu'awanah* is the first religious school established in Kudus, *Madrasah Diniyah NU Kradenan* which graduates great people and public figure in Kudus. They are *santri* who lives in the way of Islam. Other class of society, *priyayi* and *abangan* do not know about the greatness of these religious school. *Abangan* would only know that the religious school is named *madrasah* or arabic school, and they think that any *madrasah* is the same, which is a religious school.

#### 4.1 Value System in Madrasah Diniyah

*Madrasah* has a lot of values in organizing the education. The teachers and the stake holders always have the behavior and attitude based on the community. It is united in a system that define the right action and attitude. The behavior of *madrasah* organizer is shaped out of values which have pattern to a system value. This system is understood, believed and it becomes daily routines. Those values are : (1) commitment based on sincerity in working. (2) having courtesy and morality towards human and god, and (3) skillful in managing *madrasah diniyah*.

Those basic values are the principle for mental and attitude to behave. Basic value of sincerity is the most important principle for the stakeholders of *madrasah diniyah* because this value has been taught and learned since they were kids. Sincerity is not only to be a basic value but also a mindset in the diversity that all of the good things we do should be in sincerity otherwise it will not be accepted by god. This is similar to the *similarity* concept by Smart (2013:112) which means clarity/sincerity. It's easier for people to be honest, diligent, obedient and responsible if their motivation to work is based on sincerity. He described *clarity* as a child without any hidden intention comes to the event, without any boredom to do something, with open heart and easily connected to other people, happy, creative, and always learn every time, helpful and wise.

The ultimate sincerity will develop responsibility in doing the job. The individual development doesn't depend on how high the position one gets in the institution, but it depends on how big the responsibility is done. As Drucker

(2004:177) said about the individual development, the important thing is not that you have rank, but that you have responsibility. The basic value related to social service always demand sincerity and responsibility.

The behavior of madrasah diniyah stake holder has found its identification and shape as basic belief and values, according to Mink et.al in Lippit (1982:47). Basic belief and values in the individual behavior pattern will result *awareness in self* and the will to listen and respond others. McShane and Glinov (2008:19) explained that the basic component shapes individual behaviour. That component includes *motivation, perceptions, personalities, attitudes, and values*. The basic value of sincerity is the *basic belief* of madrasah diniyah stake holders. They believe that sincerity of the heart of full will result in eternal success of everything they desire, intend, do and reach for their goals. They also underlie attitude and action with the values such as, courtesy, tolerance, respect the teachers, love and affection, and transedental spiritual value. Other parts that shape the stake holder behavior are skill, expertise and experience in doing their job.

Behavior patterns formed from the beliefs and values as being a model of individual behavior madrasah diniyah manager was not far from the values conceptualized by Milton Rokeach in Robbins (2008:85). They are instrumental values and terminal values. Instrumental value, for example ambitious (hardworking, full of hope), liberal (open-minded), capable (competent, effective), cheerful (light hearted, joy), clean (neat, orderly), courage (to defend beliefs) , forgiving (willing to understand other people), helpful (working for the good of others), honest (sincere, open), imaginative (compassionate, creative), independent (self-reliant, self-satisfaction), intellectual (intelligent, reflective), logical (consistent, rational), lovers (affectionate, tender), obedient (faithful, respectful), rude (civilized, well-behaved), responsibility (place-dependent, reliable), and self-control (control, discipline). While the values of the terminal includes a comfortable life (a prosperous life), an interesting life (life that motivates and active), a sense of achievement (permanent contribution), the world in peace (beauty of nature and the arts), equality (brotherhood, equal opportunity for all), family security (taking care of loved ones), freedom (independence, free choice), happiness (satisfaction), internal harmony (freedom from internal conflict), a mature love (sexual and spiritual intimacy), national security (protection of attack), pleasure (life that can be enjoyed and fun), blessing (survivors and eternal life), self-respect (self-esteem), social recognition (respect, admiration), true friendship (close friendship), and wisdom (a mature understanding of life).

Different aspects of the basic values that shape individual behavior models of madrasah managers with terminal values and instrumental lies in the transcendence of morality, that sincerity, courtesy, and professionalism was addressed not only to the service of humanity, but also the most important part of the relationship transcendence madrasah diniyah managers to God Almighty. Transcendental value is the value beyond human reasoning because the expectation would be a blessing, happiness, and well-being directly from God in the hereafter. Often times we got something more than expected, or even did not think was part of the sample received a blessing. Not easily discouraged, resignation, received after trying is also part of the transcendental value which is understood not as a failure but as a delayed success. Human effort that has not been calculated successfully in the world, can still succeed in the next calculation, provided that all acts done sincerely for God, could be worth worship. Value of worship was never there in vain.

Thus, the value of personality crystallized into commitment and loyalty, which crystallized into a social value and moral character, as well as the value of professionalism and the ability to crystallize into intelligence that can be called a value system which consists of : (1) religious values or *diniyah*, (2) social values or *ijtimaiyah*, including national values or *wathoniyah*, and (3) the values of science or scientific value. That's the value system adopted and maintained in the madrasah diniyah.

#### **4.2 Norm in Madrasah Diniyah**

The behavior of educators and managers of madrasah diniyah based that value system forms a prevailing norms and observed among them. Diniyah, *ijtimaiyah*, and scientific value system fosters norms for individuals who administer and teach in madrasah diniyah. The norms include : (1) adherence to the teachings of religion, or so-called religious, (2) norm in performing the duties of social norms in the society through education *khidmah*, or so-called social care, and (3) compliance norm the work ethic as a moral identity in implementing task in madrasah diniyah, called obedient work ethic.

#### **4.3 Policy/Regulation in Madrasah Diniyah**

Actions and behaviors of educators and managers of the madrasah diniyah set policies / regulations in their institutions. Policy forms and rules fraction contained in rules, but the rest into the system policy is determined by the board and head of the madrasah diniyah.

The behavior model of management group was formed from the madrasah diniyah elements; togetherness, tolerance, harmony, and supervision in the community of madrasah diniyah managers. The behavior model of the

managers of madrasah diniyah group was focused on two things, namely (1) collaboration of managers as a team work, and (2) work commitment based on awareness of the value of devotion (*khidmah*) for the sake of the nation intelligence. Thus, cooperation and dedication became behavior management group at madrasah diniyah.

Two key words; cooperation and devotion (*khidmah*) are the keys for the primary mission of the organization. Madrasah diniyah is a non-profit materially evidenced by the payroll system which does not give priority to the nominal quantity of money, as well as the social nature as a form of community service through education.

Models of group behavior in view the Lippitt Mink et.al (1982:47) described as working towards the goal of group identification (identification of team goals and objectives). Some people are into working groups that have interpersonal skills to interact both among its members (interpersonal skills for facilitation of interaction among team members), and they also access and utilize information from the outside to move the group in order to carry out the task as expected (gathering and relating external information relevant to the task of the team). McShane and Glinov (2008:19) explained that the basic components forming the group behavior patterns include: team dynamics, decisions, power, organizational politics, conflict, and leadership. The madrasah diniyah managers as working groups have ties in togetherness as a team with a clear motive in *ukhuwah diniyah* (religion), *ukhuwah ijtimaiyah* (social), and *ukhuwah wathoniyah* (nationality) through the provision of education in madrasah diniyah.

Supervision is done subtly, not tight, but still have the firmness value. The proof, if there are teachers who are less able to carry out tasks, managers will take action. Thus, the managers of the madrasah diniyah has subtle type of leadership. It is the different typology from Javanese in general, which by Bush (2006:33) referred to as a model of moral leadership (moral instructional models). This is in contrast with the Antlov findings (2001:68) that identifies leadership of the javanese as command fine, authoritarian rule. Leadership of the muslim community in madrasah diniyah shows subtle command, and wise administration. The harmony is not only seen in the leadership system, but also the way they treat the students.

The combination of commitment and ability to carry out duties as manager of the madrasah diniyah in tune with the concept of a professional teacher or successful teacher. Glickman (1981:48) states that successful teachers are highly committed and has the ability to think abstractly. Commitment refers

to the willingness to perform the task well, while good performance refers to the ability to perform the tasks.

Group level behavior based on cooperation and commitment to work as a devotion (*khidmah*) was a community organizer of madrasah diniyah agreement, thus forming three policies in terms of : (1) recruitment, (2) coaching , and (3) the dismissal of educators and education staff on madrasah diniyah. Recruitment is based on a key condition of alumni from islamic boarding schools/and or madrasah diniyah, as well as a proficient mastery in the field of religious sciences. The procedure , there is a path through general recruitment of graduates of other institutions, and specialized recruitment pathways through empowerment of madrasah diniyah alumnus itself. Coaching educators and education staff in madrasah diniyah is implemented through indirect supervision (non-directive), for example, monthly meetings, leadership meetings with teachers, and deliberation of giving learning task for next periode of time. Termination of the educators and education staff is performed for several reasons, namely (1) for resignations and/or unable to perform the task, (2) for violating principal norms at madrasah diniyah.

#### **4.4 The Working situation at Madrasah Diniyah**

System of values, norms, policies/regulations in madrasah diniyah shape the working atmosphere for educators, administrators, and students at the madrasah diniyah.

Working patterns of madrasah diniyah management group put together such tolerance (*tasamuh*), prioritizing harmony, and supervision as control and coaching team members. Tasamuh values as tolerance to other people, other groups, even other faiths are included in the identity value of madrasah diniyah managers. They have moderate religious ideology, which is easy to recognize and respect the differences with other groups, other faiths, and other nations reasonably, not excessive, and not extreme. Moderate position in tolerance makes the society support and help them to exist and do for the community through the provision of education. This fact goes along with the opinion of one of the characters Misrawi moderate Muslims (2010:33) who states that tolerance is not just a right, but an obligation. God in His holy book called the Most Gracious, Most Merciful, Most Forgiving, Ever-Forgiving. The first principle of Pancasila, Ketuhanan Yang Maha Esa (God is the only one) is comprehended as implementing the values of divinity consistently, particularly in terms of tolerance.

Madrasah Diniyah managers prioritize harmony as creating situation and group condition. They have the pleasure to work if the situation is safe and

convenient without any sense of fear and worrying. The harmony makes the group owns a collective awareness that they exist to devote (*khidmah*) themselves for the institution. *Khidmah* is devotion with excellent service over the tasks assigned to a person. The principle *sayyidul ummati khodimuhum*, which means community leaders are community servants.

However, in some cases, managers of madrasah diniyah be firm and clear, for example, to stop teachers who clearly violates the ethics or having a far different vision from those in madrasah diniyah. For example, Madrasah Diniyah Kradenan dismissed a teacher because he was considered committing a violence. He insulted the senior in the institution. He was considered as the one who had different point of view and he couldn't appreciate the leader's opinion as well. An observation and interview at home, the researcher found out that he was disappointed on how his leader's way in dismissing him. To him, he was not guilty so that the dismissal was a wrong decision. Others saw this case as conflict between teachers which one of them also participated actively in particular political party. It is much different from other leader which tends to join other politic party.

In general, educators and managers admit that they feel happy and comfortable in performing the tasks in madrasah diniyah. All persons carrying out a good job. Despite this, there is also an educator at Madrasah Diniyah Darul Ulum who is less maintaining ethics in interacting with the students. Madrasah Diniyah leader finally dismissed him in a subtle way. At first he was assigned to teach at the pesantren school because the madrasah diniyah and pesantren are like two institution in the same roof. Slowly, the subject he taught was not available anymore so it made that teacher didn't have class to teach. This is a unique way to dismiss because it's not a direct exposed dismissal.

Meanwhile, a leader of Madrasah Diniyah Mafatihul Ulum has a very heartbreaking experience associated with the creation of a harmonious climate. In the past, before the leadership of Kiai Sutiono Abdullah, there was a principal replacement but the principal didn't have a will to hand over the leadership. The possibility of change was not done by consensus and there was no right approach. As a result, after the events, interactions among some educators felt less comfortable, there were groups that were less harmonious. As a result of that event, Kiai Sutiono Abdullah avoids dismissal or dismissal of a teacher unless the teacher resigns voluntarily, or indeed can no longer carry out his duties so that he quits by himself.

#### **4.5 The Working Performance of Madrasah Diniyah**

System of values, norms, policies and regulations, and the working climate in the capacity of an individual's behavior and the behavior then form organizational behavior. Organizational behavior is referred to certain patterns that forms institutional behavior in madrasah diniyah group. Organizational behavior that is conducted by institutional behavior of people in it, either educators, administrators, or students. Institutional behavior was formed as an accumulation of habits, traditions, formation of norms, rules, and eventually becomes habit, which is the system to behave with provisions already in force, and everyone supports it as a common behavior for having organization and working in diniyah madrasah.

Human working performance at madrasah diniyah organizers at least has a positive impact on two aspects, namely: (1) the organization fitness, and (2) the organization productivity

A healthy organization is viewed from some aspects, especially viewed from the aspect of its performance. Madrasah diniyah as an institution of religious education has the indicator as a healthy institution, for example, it can be seen from the availability of competent teachers, the number of students who are actively participating in learning, good education, and the like

Strong indicator of a healthy body can be viewed from the safety and comfort of the people who work at the institution. Educators and managers are already working at madrasah diniyah long enough to feel the situation that they like. Feeling secure to teach actively and manage the madrasah diniyah are well guaranteed. There is no significant interference. Society and the environment generally fully supports so there is no such threat of terror and the other parties to those who teach or study in madrasah diniyah.

Another indicator of a healthy organization is the existence of educators and managers of the madrasah diniyah that have a clear position and role, both in the internal perception of the public perception of the institution as well as the outside. There was never a person of madrasah diniyah educators and managers associated with the act of treason to the country, or be orchestrating the violence, or the vigilante in the community and such. That is, educators and managers of the madrasah diniyah have a respectable presence and well accepted in their social environment. It enhances that the existence of madrasah diniyah image as a good religious education institutions.

Other indicators, madrasah diniyah is organized by people who care and concern in the field of religious education. Those people are roots in the community. Administrators, principal and other leaders, and educators are

from the community. They exist and act of, by, and for the community. The government neither established madrasah diniyah, nor lead and manage. All madrasah diniyah are a non-governmental or private agencies. Although it has social purposes and is not ruled by the government madrasah diniyah has managerial structure. There are elements of management, leadership elements, and the board of educators. Institutional structure and mechanism of action and its traditions prevailing in the structure shows that the madrasah diniyah is categorized as a normal and viable institutions to provide education

The experts classify the behavior as the level of individual behavior, group behavior, and organizational behavior. Models of individual behavior and the behavior of the managers of madrasah diniyah group has its own characteristics as behavior, both individual and group. Each individual behavior and group behavior has become its own reality, and it will not be another reality.

Organizational behavior of madrasah diniyah lies at (1) structure which is formed culturally, religiously and religious community service mission (diniyah), social (*ijtimaiyah*), and nationality (*wathoniyah*) with transcendental spiritual approach. Culturally shaped structure that is caused by the low level of political interest in leadership positions at madrasah diniyah makes consensus agreement/leaders unanimously by the board and the appointment of the institution common. While the mission for community empowerment in the field of religious values, society, and nationality were motivated by ideology of madrasah diniyah managers which is generally derived from socio-religious organization Nahdlatul Ulama. This organization states his nationality as an organizational attitude that concentrates in the areas of religious, social, and support the Republic of Indonesia as the final form of the state and the most appropriate for Indonesia. As a spiritual-transcendental approach was more motivated by their religious syncretic understanding, where they believe in the Unity of God, but they also honor the ancestors for example prophets, guardians, and parents as an important person who are respected, prayed, and because it can make them get a blessing. They call *tabarukan*, namely the process of looking for hope and blessing of doing a kindness.

McShane and Glinov (2008:19) explains that the basic components forming the pattern of organizational behavior mentioned : focused on how people structure their working relationships and on how organizations interact with their environments. Organizational behavior by Mink in Lippitt et.al (1982:47) is a system of behavior that develops organizational goals (development of common goals of organization) to maximize the various components of human and other resources within the organization so that there is no interaction

with one another that impact on public services in bigger and wider. That is, the behavior of the organization shows its uniqueness as an image of self-organization, in which the public trust and support and give organizations a reference that it should be believed in its performance. Reference meant is, people easily trust completely to send their children to madrasah diniyah to study religion as a trusted institution.

Madrasah diniyah organizational behavior at the school that focuses on (1) the cultural structure, and (2) the mission of social-religious-national with a transcendental approach has been the character of the organization. Model such behavior, conceptually can be called a model of cultural management in view of Bush (2006:33). Cultural management model is different from formal management models that rely on managerial leadership, or collegial management models that rely on participatory leadership, or political management models that rely on transactional leadership, or contingency management models that rely on situational leadership ambiguity. The special feature of cultural management model is on its instructional leadership that has moral . Madrasah diniyah leadership model managers; cultural, deliberation, or the appointment by acclamation, less conflict, is generally accepted model among madrasah diniyah

As a result of the atmosphere system and the policies that form the structure of madrasah diniyah institution, the human resources has become efficient and effective as an indicator of organizational health and productivity in the form of learning and passing out put quality and public trust.

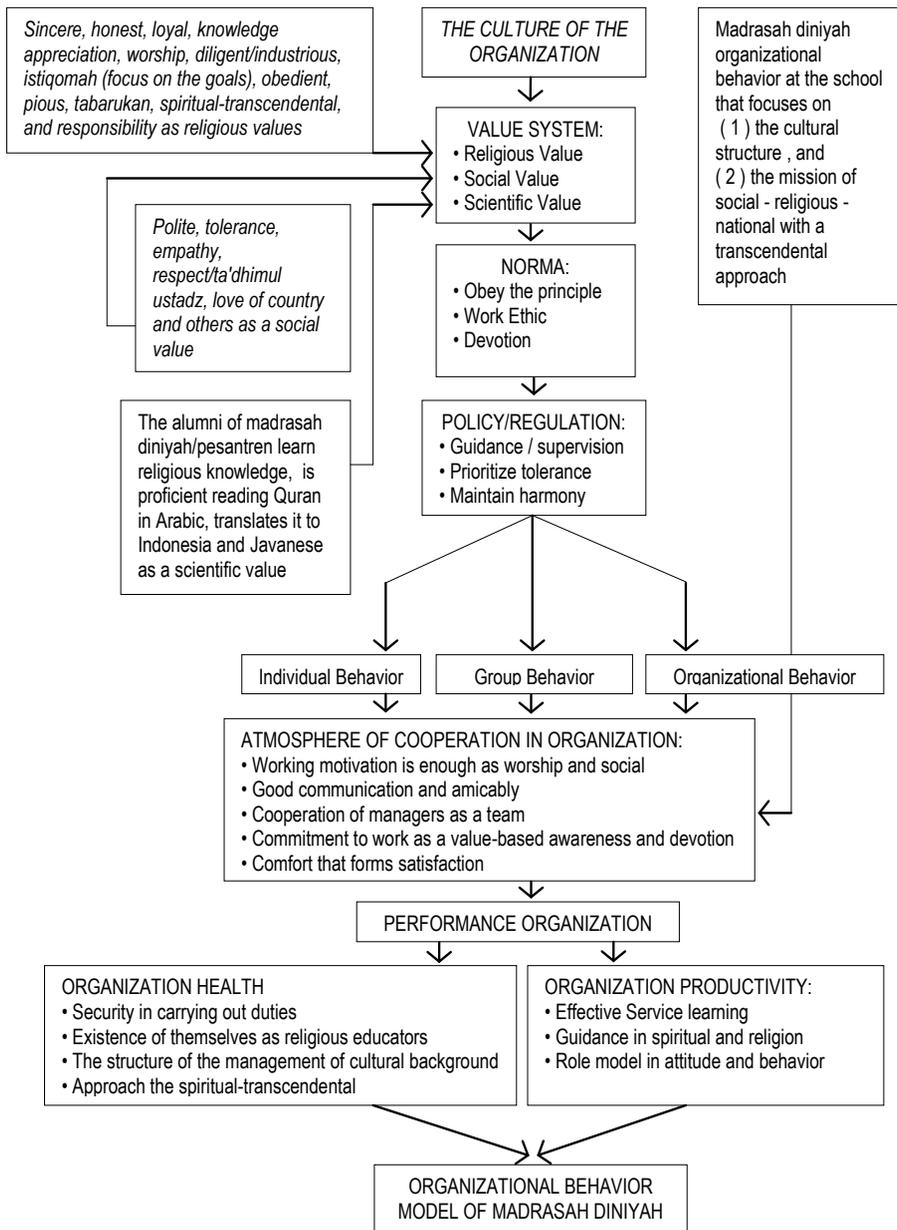


Figure 4.1  
Organizational Behavior Model of Madrasah Diniyah

## 5. Conclusions and Suggestions

### 5.1 Conclusions

The results of research on the behavior of the model, either at the individual level, group level, and organizational level can be briefly summed up as follows:

- The value system of madrasah diniyah is awakened from three sub-systems, namely the diniyah value, ijtimaiah values, and scientific value. Diniyah value consists of sincere, honest, loyal, *ta'dhimul ilmi*, worship, diligent/industrious, istiqomah, obedient, pious, *tabarukan*, spiritual-transcendental, and responsibility. Ijtimiyah value consists of polite, considerate, empathetic, respectful/*ta'dhimul cleric*, patriotic. Scientific value consists of deepening of religious knowledge, adept at reading the arabic language, and translates to Indonesian and Javanese.
- Norms prevailing in madrasah diniyah are focused on three things, namely adherence to principle, keeping the work ethic, and devotion. Obeying the principle means managing madrasah diniyah meets all requirements of the external, eg standard permit and the implementation of religious education which government regulated, and procedures on internal discipline in madrasah diniyah. Keeping work ethic means prioritizing ethics madrasah diniyah managers of the other interests, such as respect kiai more from the senior teacher than professionalism capabilities. Devotion means the main goal of educators and managers in the madrasah diniyah is for social devotion through religious education, and is not intended as a purely professional activity that promotes professional work and adequate rewards
- Policies and regulations in force at the school include: guidance and supervision, prioritize *tasamuh*, and maintaining harmony. Coaching starts from recruitment to the educators at the school's performance in accordance diniyah. *Tasamuh* is a tolerance value and fineness in maintaining the attitudes and feelings of the interaction between the leaders of the educators and learners. Harmony is the value of togetherness and mutual support compact between leaders, educators, and students in madrasah diniyah
- The atmosphere of the organization includes enough work motivation, good communication, teamwork, commitment to work in the service, satisfied and comfort in doing the job. The main motivation in devotion is a key work in madrasah diniyah. Communication as polite interaction, warm, and open between leaders, educators, and learners. Cooperation is the cohesiveness of the team leaders and educators working in the service of learning. Commitment is loyalty in all situations and conditions that led to job satisfaction.
- Organizational performance include health organization and institutional productivity. Healthy organizations are indicated by a security in performing the task, the existence of educators and managers are recognized as psychological comfort, nurture leadership structure and

supervise educators and learners, and spiritual approach as transcendental values in devotion not only to humans, but also to God. Products of good organizational behavior at the madrasah diniyah services include effective learning, religious spiritual guidance, and role model in attitude and behavior between leaders and educators for learners.

## **5.2 Implications**

Model of organizational behavior in education, is an effort that has implications for the study and its application in the management of human resources education in order to improve the quality of education in efficient and effective performance. This research is an integral part of all studies on behavior management in management education. Important aspects of the study and its findings are useful for scientists and practitioners in education, either in the study of theoretical development, as well as the practice of managing the development of education. Organizational behavior management model is useful for the development of madrasah diniyah to meet the basic components of the system were maintained; either values, norms are adhered to, the establishment of policy/regulatory agencies and create a conducive atmosphere for a healthy organization, and increasing output as its productivity.

## **5.3 Suggestions**

This study would like to give suggestion to madrasah diniyah to make group interaction more dynamic, especially in solving management conflict so that the institution develops dynamically and progress in many ways. The existing conflict can not be approached just by compromising but also should be handled by dynamist.

This study also gives advice to madrasah diniyah to increase institutional relations with the community, especially in the field of new efforts to increase the learners so that the phenomenon of a decrease in the number of students does not become a trend next time.

Management of a good education will improve the quality of education. Of course it could be real if the study, research, and implementation of management education has always given serious attention and executed well. Research standing at the front as a scientific assessment should continue to be implemented, not only for the sake of science, but more widely for the benefit of human life.

## REFERENCES

- Al-Zarnuji, Syeh. tt. *Ta'limul Muta'allim Thariqut Ta'allumi*. Semarang:Penerbit Thoha Putra.
- Antlov, Hans dan Sven Cederroth. 2001. *Kepemimpinan Jawa: Perintah Halus, Pemerintahan Otoriter*. Terjemahan P. Soemitro. Jakarta:Yayasan Obor Indonesia.
- Ardana, Komang, dkk. 2008. *Perilaku Keorganisasian*. Yogyakarta: Graha Ilmu.
- Arikunto, Suharsimi dan Lia Yuliana. 2008. *Manajemen Pendidikan*. Yogyakarta:Adiyta Media.
- Assegaf, Abd. Rachman. 2005. *Politik Pendidikan Nasional Pergeseran Kebijakan Pendidikan Agama Islam dari Praproklamasi ke Reformasi*. Yogyakarta:Kurnia Kalam.
- Bass, Bernard M.1981. *Stogdill's Handbook of Leadership A Survey of Theory and Research*. New York:A Division of Macmilan Publishing Co., Inc.
- Bogdan, Robert C dan Biklen, S Knopp. 1990. *Riset Kualitatif untuk Pendidikan : Pengantar Teori dan Metode*. Terjemahan Munandir. Jakarta:Pusat Antar Universitas untuk Peningkatan dan Pengembangan Aktifitas Instruksional Universitas Terbuka.
- Bungin, Burhan. 2003. *Analisis Data Penelitian Kualitatif: Pemahaman Filosofis dan Metodologis ke Arah Penguasaan Model Aplikasi*. Jakarta:PT. RajaGrafindo Persada.
- Bush, Tony. 2006. *Theories of Educational Leadership and Management*. London:SAGE Publications.
- Castle, Lance. 1982. *Tingkah Laku Agama, Politik dan Ekonomi di Jawa : Industri Rokok Kudus*. Terjemahan J. Sirait. Sinar Harapan:Jakarta.
- Denzin, Norman, K and Lincolnd, Yvonna S. 2000. *Handbook of Qualitative Research (Second Edition)*. California:Sage Publication, Inc.
- Direktori Madrasah Direktorat Jenderal Pendidikan Islam Departemen Agama RI 2007.
- Djuhardi AS. 2007. *Profil Kompetensi Guru Madrasah Diniyah dalam Edukasi* Jurnal Penelitian Pendidikan Agama dan Keagamaan. Jakarta: Puslitbang Pendidikan Agama dan Keagamaan Balitbangdiklat Departemen Agama RI.
- Drucker, Peter F. and Joseph A. Maciariello. 2004. *The Daily Drucker*. New

- York. HarperCollins Publisher, Inc.
- Ekosusilo, Madyo. 2003. *Hasil Penelitian Kualitatif Sekolah Unggul Berbasis Nilai*. Sukoharjo:Univet Bantara Press.
- Fullan, Michael G. 1991. *The New Meaning of Educational Change (Second Edition)*. New York:Teachers College Press.
- Geertz, Clifford. 1983. *Abangan, Santri, Priyayi dalam Masyarakat Jawa*, Terjemahan The Religion of Java oleh Aswab Mahasin. Pustaka Jaya:Jakarta.
- Glickman, Carl D. 1981. *Developmental Supervision Alternative Practices for Helping Teachers Improve Instruction*. Virginia USA:Association for Supervision and Curriculum Development (ASCD).
- Greenberg, Jerald and Robert A. Baron. 2000. *Behavior In Organization (Seventh Edition)*. New Jersey: Prentice-Hall, Inc.
- Hanson, Mark E. 1996. *Educational Administration and Organizational Behavior (Fourth Edition)*. Massachusetts USA:Allyn and Bacon.
- Hersey, Paul dan Blanchard, Ken. 1982. *Manajemen Perilaku Organisasi : Pendayagunaan Sumber Daya Manusia (Edisi Keempat)* Terjemahan Agus Dharma. Jakarta:PT. Gelosa Aksara Pratama.
- Lippitt, Gordon L. 1982. *Organization Renewal A Holistic Approach to Organization Development (Second Edition)*. New Jersey:Prentice-Hall, Inc.
- Luthans, Fred. 2006. *Perilaku Organisasi (Edisi Kesepuluh)*. Terjemahan Vivin Andhika Yuwono dkk. Yogyakarta:Penerbit ANDI.
- Masyhud, Sulthon, dkk. 2003. *Manajemen Pondok Pesantren*. Jakarta:Diva Pustaka.
- Matthew, Miles B, dan Huberman. 1992. *Analisis Data Kualitatif*. Terjemahan Tjetjep Rohendi. Jakarta: Universitas Indonesia.
- McMillan, James H and Sally Schumacher. 2001. *Research In Education A Conceptual Introduction*. San Francisco: Longman.
- McShane, Steven L and Mary Ann Von Glinov. 2008. *Organizational Behavior (Fourth Edition)*. New York: McGraw-Hill.
- Misrawi, Zuhairi. 2010. *Pandangan Muslim Moderat : Toleransi, Terorisme, dan Oase Perdamaian*. Jakarta:Kompas.
- Moleong, Lexy J. 2000. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.
- Nasution, S. 1996. *Metode Penelitian Naturalistik*. Bandung:Tarsito.

- Owens, Robert G. 1981. *Organizational Behavior in Education (Second Edition)*. New Jersey:Prentice-Hall, Inc.
- Peraturan Pemerintah RI Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan. Jakarta:Direktorat Pendidikan Diniyah dan Pondok Pesantren, Direktorat Jenderal Pendidikan Islam, Departemen Agama RI Tahun 2008.
- Puslitbang Pendidikan Agama dan Keagamaan Balitbang Departemen Agama RI. 2006. *Inovasi Pendidikan Agama dan Keagamaan*. Puslitbang Pendidikan Agama dan Keagamaan Balitbang Departemen Agama RI.
- Riyadi, Ali. 2006. *Politik Pendidikan Menggugat Birokrasi Pendidikan Nasional*. Yogyakarta: Arruz Media.
- Robbins, Stephen P. 2008. *Perilaku Organisasi (Edisi Kesepuluh)*. Terjemahan Benyamin Molan. Indonesia:PT. Indeks.
- Rogers, Everett M. 1995. *Diffusion of Innovations (Fourth Edition)*. New York: The Free Press.
- Simon, Herbert A. 2000. *Administrative Behavior : A Study of Decision-Making Processes in Administrative Organizations (Fourth Edition)*. New York:The Free Press.
- Smart, Jamie. 2013. *Clarity : Clear Mind, Better Performance, Bigger Results*. United Kingdom:Capstone Publishing Ltd.
- Sopiah. 2008. *Perilaku Organisasional*. Yogyakarta: CV. Andi Offset.
- Sudjana, D. 2004a. *Pendidikan Nonformal (Nonformal Education) Wawasan, Sejarah Perkembangan, Filsafat, Teori Pendukung, Asas*. Bandung:Falah Production.
- Sudjana, D. 2004b. *Manajemen Program Pendidikan untuk Pendidikan Nonformal dan Pengembangan Sumber Daya Manusia*. Bandung:Falah Production.
- Sugiyono. 2008. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*. Bandung:Alfabeta.
- Suwarto. 1999a. *Perilaku Keorganisasian Buku Panduan Mahasiswa*. Yogyakarta: Universitas Atma Jaya Yogyakarta.
- Suwarto. 2010b. *Perilaku Keorganisasian*. Yogyakarta: Universitas Atma Jaya Yogyakarta.
- Umam, Khaerul. 2010. *Perilaku Organisasi*. Bandung:CV. Pustaka Setia.
- Undang-undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. Jakarta:Dihimpun oleh Penerbit Asa Mandiri.

- Usman, Husaini. 2008. *Manajemen Teori Praktik dan Riset Pendidikan*. Jakarta:Bumi Aksara.
- Winardi, J. 2004. *Manajemen Perilaku Organisasi*. Jakarta:Prenada Media.
- Yusuf, Choirul Fuad dkk. 2006a. *Isu-isu Sekitar Madrasah*. Jakarta:Puslitbang Pendidikan Agama dan Keagamaan Balitbangdiklat Departemen Agama RI.

