

**The Organizational Culture of the Khalafiyah Islamic Boarding School in
Batanghari Regency in Providing Job Satisfaction for Teachers**

Ahmad Hariandi¹, Hasbi Umar², Kasful Anwar Us³

¹Universitas Jambi, ^{2,3}Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi
Corresponding Author E-mail: ahmad.hariandi@unja.ac.id

Received 3 June 2021; Revised 10 June 2021; Accepted 15 June 2021

Abstract: The purpose of this research is to learn about the organizational culture and job satisfaction at the *khalafiyah* Islamic boarding school, as well as to discover whether organizational culture can provide job satisfaction for the teachers at the *khalafiyah* Islamic boarding school in Batanghari Regency. A qualitative research methodology was applied in this study. Three Islamic Boarding Schools in Batanghari Regency served as research subjects. Documents, records, archives, or printed news are examples of data sources. Passive participatory observation, in-depth interviews, and documentation studies were employed as data gathering methods. Based on the study's findings, it is possible to conclude that the cultures that exist at the three Islamic boarding schools have distinct characteristics and have evolved into a culture that is formed, believed, guided, and acted upon. Based on the study's findings, it can be concluded that the cultures that exist in the three Islamic boarding schools have distinct characteristics and become a culture that is created, believed, guided, and actualized as rules that must be obeyed in order to limit behavior (self-control) and make it a tradition and personality.

Keyword: Organizational Culture, Job Satisfaction, Islamic Boarding School

1. Introduction

Humans are social beings by nature, interrelated and dependant with one another, unable to live alone. Humans coexist in both formal and informal communities. In order to attain common goals, the society agrees to develop values, beliefs, rules, and norms. This is founded on the fact that humans, as individuals, have limitations when it comes to achieving life goals.

As a result, humans recognize the importance of working together to overcome these constraints. Cooperation within the society eventually produces an organization, which clarifies and focuses the goals and objectives to be reached. According to Triana (2015), the organization is viewed as a social system unit that moves and strives to attain common goals through cooperative efforts/groups in order to survive, adapt, and regulate change.

Substantially, an organization cannot be divorced from its culture. Because culture and human beings are inextricably linked. Humans, it is said, are cultural beings. Humans have the ability to create culture with their ideas. As a result, humans live and rely on their own culture, which gives norms for controlling the environment and human creations. Culture is formed and materialized as a result of human interaction with all of the universe's components. Humans, being the most ideal animals (*insān kāmil*), develop culture and pass it down from generation to generation. Humans also develop culture in response to the changes and demands of the times, with culture derived from daily actions and events in human life.

In theory, culture is derived from the term culture. Culture, according to Ruben and Stewart, is a complex collection of common symbols, knowledge, folklore, customs, language, information management patterns, rituals, customs, and other behavioral patterns that link to and offer a shared identity to a certain group of people at a given period (Brent and Stewart, 2013). Individuals have an instinctive desire to be recognized by other humans or their surroundings, both individually and in groups. As a result, humans will always try to do something distinctive, both in terms of behavior, attitude, and work that is distinctive and distinct from that of other humans.

Certain actions, attitudes, or works will become an identity for an individual, group, organization, or even a community. This is what will eventually become a culture, which has a strategic function in the context of human community, particularly as a binder or glue to form a coherent whole as a group, organization, tribe, and even a state. So, culture describes how a community does everything, as

evidenced in behavior and social phenomena, which eventually determine a group's identity and image.

Humans can put culture to good use in a variety of ways. Culture, in addition to trying to achieve fulfillment (both spiritual and financial), has the potential to be a force in the face of destructive influences originating both from humans and from nature (Setiadi et al, 2011). Culture is a source of inspiration, pride, and resources in a community. Culture can also inspire a fighting spirit in order to improve a region or a country. According to Aziz (2013), organizational culture reveals itself through patterns of communication, activities, and behavior that serve as a model for self-adjustment in a certain organizational structure.

Organizational culture, according to Kritner and Kinicki (2014), is a set of implicitly shared and accepted ideas held by one group that determines how it is felt, thought about, and reacted to varied settings. According to Sutrisno (2011), organizational culture is a set of values, beliefs, assumptions, or conventions that have long been in place, agreed upon, and followed by members of an organization as a guide for behavior and problem resolution.

According to Sashkein and Kisher (in Tika, 2012), organizational culture is made up of two parts: values and beliefs. Value is something that organization members feel knows what is good and bad, whereas belief is an attitude about how the organization should run. The presence of these values is the life guide of an organization, and it is carried out as a daily ritual and culture that is thought to be capable of achieving the intended goals together.

Organizational culture is essentially an invisible social force that can motivate employees in a company to do work activities. Everyone in the organization learns the culture that exists within the organization unconsciously. A strong organizational culture promotes organizational goals, whereas a weak or poor organizational culture obstructs or contradicts organizational aims. Most members of the organization understand, accept, and champion the organization's strong organizational culture and shared values. While the company culture is lacking, its individuals are unaware of the shared ideals that are cherished and employed as life standards.

Islamic boarding school, which is an institution, also forms into an organization as a community. According to Robbins, an organization is a system composed of a pattern of cooperative activities carried out on a regular and recurrent basis by a group of individuals in order to achieve a purpose (Umam, 2013). As a result, Islamic boarding schools have a distinct culture in comparison

to other educational institutions. Organizational culture can be used to describe the cultures that exist in the Islamic boarding school.

Historically, Islamic boarding schools are one of the Islamic educational institutions in Indonesia that have made significant contributions to the advancement of education in the country. The boarding school system is a distinguishing element of Islamic boarding schools that distinguishes it from other educational systems. Along with the introduction of Islam into Indonesia, Islamic boarding schools have existed. The capacity of Islamic boarding schools to exist demonstrates that the education system at Islamic boarding schools has greater worth than is currently accepted by the community.

According to Azra (2012), an Islamic boarding school is an educational institution that can survive not only because of its ability to make adjustments and readjustments, but also because of its existential character, which in the language of Nurcholish Madjid is an institution that is not only synonymous with Islamic meaning, but also contains the meaning of authenticity. Indonesian is the national language of Indonesia (indigenous). According to Madjid (in Anwar, 2011), this indigenusness was historically created by the existence of such institutions since the time of Hindu-Buddhist hegemony, which Islam continued and Islamized. So, if this country is not colonized, it is inevitable that the development of Indonesia's education system will follow the courses established by Islamic boarding schools.

The history of Islamic boarding schools cannot be separated from the history of Islam's entry into Indonesia, where Islamic education began when people who converted to Islam wanted to know more about the contents of the religious teachings they had just embraced, both in terms of worship procedures, reading the Qur'an, and knowing Islam more broadly and deeply (Tim Dirjen, 2012). They study in any location that can be utilised as a study space. At home, the surau, the langgar, or the mosque. In order to further expand religious knowledge, the creation of Islamic boarding schools, which are locations to continue learning religion after graduating from a surau, langgar, or mosque, has promoted the expansion of Islamic boarding schools.

Islamic boarding schools are the oldest forms of indigenous institutions in Indonesia, according to the history of education in Indonesia. This country's history proved to be long enough to give rise to a general education system and to set aside Islamic boarding school education. Nonetheless, the pesantren have never ceased to serve this country. Along with the changes and developments of the times, Islamic boarding schools are increasingly seeking and discovering new

forms that are not only an endeavor to survive in the world of education, particularly Islamic education, but also capable of adapting to changing circumstances. Islamic boarding schools remain continuously *tafaqquh fi al-dn* institutions by adhering to the principle of *al mufaah 'ala al qadm al alah, wa al akhdhu min jadd al nfi* (maintaining better old traditions and embracing useful new ones) (Dhofier, 2011).

The standard courses that are textualized in the *salaf* (classical) books, which were popularly introduced as the yellow book, are the most intriguing aspect in Islamic boarding schools that are not found in other institutions. According to Sahal Mahfudz, its fundamental qualities are not just because the paper is yellow, but also because it does not utilize the standard punctuation marks, therefore understanding it takes particular abilities that are not sufficient only to grasp the Arabic language (Mahfudh, 2011).

Islamic boarding schools use classical learning methodologies for teaching classical books. The *sorogan* method (individual learning process) and the *bandongan* or *wetonan* method are used in the learning model (collective learning process). Where the courses contain commentary lessons, *'ulūm al tafsr, asbāb al-nuzūl, had, 'ulūm al-hadīś, asbāb al-wurūd, fiqh, qawā'id al-fiqhiyyah, monotheism, taşawuf, nahwu, şaraf, balāgah, and other Islamic disciplines.*

According to Rahim (2011), Islamic boarding schools have a significant role in Indonesian society, specifically as a hub for the continued transfer of Islamic knowledge. At this level, Islamic sciences are a key priority, as is the institution's position as a *tafaqquh fi al-dn*. Second, Islamic boarding schools serve as guardians and curators of traditional Islam's continuity. This is obvious since the true Indonesian Islamic culture is seen in Islamic boarding schools, where Islamic boarding schools evolves and evolves with the community. Third, Islamic boarding schools as a hub for *ulama* reproduction. This responsibility is assigned to Islamic boarding schools because it is the only Islamic educational institution capable of educating and preparing scholars. These scholars are required to be able to educate their people about *ulm al din*, which seeks to ensure human safety in this world and the next.

It is apparent from its lengthy journey that Islamic boarding schools is not a learning school, but rather a learning society, because it is where the *santri* learn to live together with the *kyai* as the focal figure, like a little village. As a result, learning in Islamic boarding schools involves *andragogy* rather than *pedagogy*. Students are taught the fundamental ideals of Islamic living in Islamic boarding

schools. They learn about independence, simplicity, modesty, perseverance, honesty, and ukhuwah Islamiyah through the exemplary, assignment, and habituation methods.

According to Bisri (in Pramono, 2017), teaching Islamic boarding school culture in learning religion fosters the virtues of obedience, exemplary, boarding, piety, independence, discipline, simplicity, *qona'ah*, humility, fortitude, help, sincerity, *istiqomah*, society, and cleanliness. These ideals are quite beneficial in terms of preparing for real-life situations. These principles are believed, practiced, and passed down, and they serve as standards in daily life both while at the Islamic boarding school and after graduation.

Originally, Islamic boarding schools served as a center for fostering Islamic principles and teachings. However, as it grows, this institution's scope of operation expands, accelerating not only vertical movement (by explaining religious texts), but also horizontal migration (social awareness). Islamic boarding schools today focuses not just on a religious-based curriculum that is extremely demanding, but also on a curriculum that addresses contemporary societal issues. As a result, Islamic boarding schools may no longer be accused of being only religious institutions, but also of being a live social organization that responds to the chaotic concerns of the surrounding community.

Islamic boarding schools have expanded steadily since their inception. However, a notable change happened following the intersection with the school system, also known as the Madras system, meaning the classical approach to education. Contact between Islamic boarding schools and madrasas began in the late nineteenth century and became more visible in the early twentieth century.

According to Dhofier (in Assegaf, 2019), *salaf* or traditional Islamic boarding schools are Islamic boarding schools that still teach ancient Islamic books as the core of their education. The Islamic boarding school's activities are centered on *tafaqquh fi al-d yaknin*, or the deepening of experience, expansion, and mastery of the jewels of Islamic teachings. Islamic boarding schools that have added general teachings in madrasas and have built or founded public schools that do not exclusively teach ancient Islamic books are referred to as *khalaf* or modern Islamic boarding schools. In terms of teacher qualifications, the *khalaf* Islamic boarding school has an average of qualifications based on the field of science being taught. The Khalafiyah Islamic Boarding School's curriculum mixes general knowledge with religion. It still relates to the classic volumes, which are popularly referred to as the yellow book, in the learning system.

So, based on the description above, Islamic boarding schools, as one of the indigenous sub-systems of national education in Indonesia, have unique advantages and characteristics in providing education to its pupils (*santri*). In practice, Islamic boarding schools are concerned with personal development through the cultivation of values and habits in the Islamic boarding schools setting, in addition to organizing teaching activities. This is often controlled by three factors: the surroundings (dormitory system/living together), the conduct of the *kiai* as a key figure, and the application of the books being study's contents.

The formation of this habit becomes the value system and culture in the Islamic boarding school atmosphere. According to Kreitner and Kinicki (2014), the professed values are the explicitly stated ideals and norms that an organization has selected. One of the specific goals to be accomplished from the culture that has been believed and carried out collectively is the attainment of satisfaction from the organization's members. Within the context of Islamic boarding schools, the instructor plays a significant role in the learning process. As a result, one of the measures for the quality of learning in Islamic boarding schools is teacher work satisfaction. The term "teacher job satisfaction" refers to job happiness as a result of the current culture of Islamic boarding schools.

Job satisfaction, according to Hasibuan (2013), is an emotional attitude that is pleasant and likes his job. Work morale, discipline, and performance all reflect this approach. Job satisfaction can be found at work, outside of work, or a mixture of the two. There are three widely accepted aspects of job satisfaction, according to Luthan (2011). First and foremost, job satisfaction is an emotional reaction to work situations. As a result, work satisfaction may be observed and predicted. Second, how well the results meet or surpass expectations is frequently used to assess job satisfaction. Third, job satisfaction encapsulates a number of linked mindsets. As a result, job satisfaction can be judged by the work itself, remuneration, advancement possibilities, supervision, and coworkers.

According to Wibowo (2015), job satisfaction is essentially a person's degree of happiness as a favorable judgment of his work and the environment in which he works. Individuals who are highly satisfied with their jobs have favorable sentiments when they think about or participate in task activities. A person with low job satisfaction, on the other hand, has unpleasant sentiments when they think about their task or participate in their work activities. According to the definition above, job satisfaction is a person's estimate of how far his work can meet his needs.

Meanwhile, according to Lijan, there are six characteristics that influence workplace satisfaction: (1) psychological elements are aspects of employee psychology that include interest, job satisfaction, attitudes toward work, and skills; (2) social variables are factors connected to social interaction among coworkers, bosses, and employees with different sorts of employment; (3) physical elements include the type of job, working time arrangements and rest times, work equipment, room settings, temperature, lighting, air exchange, employee health conditions, age, and so on; (4) Financial elements include aspects of employee security and welfare that include the salary structure and amount, social security, various allowances, facilities supplied, promotions, and so on; (5) Employee happiness can be raised by attention and good interactions between leaders and subordinates so that employees feel like they are an important component of the work organization, and (6) Employee relationship variables include, among other things, the relationship between managers and employees, physical variables and working environments, social relationships among employees, coworker suggestions, and emotions and work scenarios (Sinambela, 2018).

Based on the foregoing, it is clear that organizational culture in Islamic boarding schools has the potential to provide teacher job satisfaction. Employees at a company construct an overall subjective perception based on elements such as creativity and risk taking, attention to detail, results orientation, people orientation, team orientation, aggression at work, and stability, as defined by Robbin (2012). In fact, the entire perception becomes the organization's culture or personality. Employee performance and satisfaction are affected by perceptions that support or oppose this.

This indicates that if the aforementioned aspects support the organizational culture in the Islamic boarding school well, the present teachers will be happy with their jobs. In contrast, if these elements are unfavorable, the teacher will be unsatisfied with his work. Teachers who are content with their work will have a sense of enjoyment and passion for their work, will be highly dedicated, diligent in teaching, and will be able to innovate and be creative in carrying out their obligations as teachers. These variables are undoubtedly capable of fostering a positive and synergistic organizational culture, allowing organizational goals to be accomplished.

The theoretical explanation above provides an understanding that job satisfaction is tied to affective responses and judgments of employees, both in the

form of work environment, the task itself, and the expectations that are expected to be met through their employment. That is, the presence of organizational culture has the potential to significantly boost teacher work satisfaction, particularly non-material work happiness.

According to the findings of the grand tour conducted at the Zulhijjah Islamic Boarding School in Teratai Village, Muara Bulian District, the Darusy Syafi'iyah Islamic Boarding School in Kampung Pulau Village, Pemayung District, and the Irsyadul 'Ibad Islamic Boarding School in Simpang Kubu Kandang Village, Pemayung District, there are phenomena that contradict Lack of creativity, result orientation, team orientation, and aggression in their realization are all factors that do not promote the organizational culture in Islamic boarding schools. However, the current teachers are happy with their jobs.

According to the description of the grand theory and grand tour, there is a paradox in which the teachers at the three Islamic boarding schools are satisfied with their work despite the fact that they do not have job security, their wages/incentives are far below the standard of satisfaction, and their work facilities are inadequate. This is the background that must be thoroughly examined in order to determine the actual social condition. According to this description, the writers are interested in undertaking research, which they have documented in a dissertation proposal named, "The Organizational Culture of the Khalafiyah Islamic Boarding School in Batanghari Regency in Providing Job Satisfaction for Teachers".

2. Methods

The research method employed is a qualitative approach, and the research is planned so that the research findings contribute to the theory. The purpose of this research is to uncover, discover, investigate, and elaborate information regarding organizational culture in delivering job satisfaction for Islamic boarding school instructors in Batang Hari Regency. According to Creswell (2012), qualitative research is an investigative approach for understanding social problems that is based on constructing a comprehensive holistic image in words, reporting comprehensive opinions of informants, and arranging it in a natural environment. According to qualitative research theory, in order for the research to be truly high quality, the data collected, both primary and secondary data, must be complete (Mukhtar, 2013).

This study, in particular, employs an ethnographic research method. Ethnography, according to Emzir (2019), is a type of research that focuses on the meaning of sociology through closed field observations of sociocultural processes.

This study was carried out with subjects from three Islamic boarding schools in Batanghari Regency. In this study, the informants included the leadership of the Islamic boarding school (3 people), the teachers of the Islamic boarding school (16 people), the students of the Islamic boarding school (7 people), and other parties whose information was required.

This study's results are valuable for understanding or gaining a description of the organizational culture and job satisfaction of Islamic boarding school instructors in Batang Hari Regency. Data sources gathered through documentation studies in the form of documents, records, archives, or printed news. In this study, data was gathered by passive participatory observation, in-depth interviews, and documentation studies. Data flow analysis techniques were used to analyze the data, which was done in two steps.

3. Results and Discussion

1. Zulhijjah Islamic Boarding School's Organizational Culture in Providing Teacher Job Satisfaction

The organizational culture at Zulhijjah Islamic Boarding School was created with an open mind, but it is still selective (permissive selective). This means that the interaction between leaders, teachers, and students appears more relaxed and not too rigid, not procedural and what is, but still promotes social moral ideals. This means that the connection between leaders, professors, and students at the Zulhijjah Islamic Boarding School is casual and flexible while yet prioritizing morals. This is seen in leaders' contacts with teachers and students, as well as instructors' interactions with pupils.

The culture of togetherness is one of the cultures that are established and influence the daily attitudes of leaders, instructors, and pupils. This spirit of unity has become the prevalent culture at the Zulhijjah Islamic Boarding School. According to the study's findings, this culture is prompted by the collective leader's leadership style, in which the leader delegate authority to subordinates who are thought to have potential and ability. Leaders always collaborate and have talks when it comes to formulating policies and making crucial decisions that are beneficial to the development of Islamic boarding schools.

The culture of *tafaqquh fi al din*, in addition to the culture of unity, is one of the cultures created at the Zulhijjah Islamic Boarding School. Although this culture is largely promoted for kids, it is also being established among teachers. This *tafaqquh fi al din* culture provides a sense of fulfillment for teachers, particularly those from the public, because they can improve religious knowledge in addition to teaching, which is highly important. This *tafaqquh fi al din* culture can also establish a religious environment in which deep religious understanding can persuade students and teachers to obey religious mandates and avoid prohibitions. Praying in congregation, reading the Koran, participating in extracurricular activities, dressing and behaving Islamically have all become part of the culture at the Zulhijjah Islamic Boarding School. That is one of the causes for teachers' increased sense of security.

The professors' commitment is also obvious in the Zulhijjah Islamic Boarding School. One example is the teachers' tireless efforts to care for and foster pupils 24 hours a day, seven days a week, especially for those who live in the boarding school setting. The culture of *ukhuwah* (brotherhood) and *tarbiyah* (nurturing), which is full of mutual respect and mutual assistance in achieving the common goal of educating and fostering students to become useful human beings and safe in the world and the hereafter, becomes the main foundation for teachers in caring for students, so that the competitive nature of dropping does not occur in the boarding school.

Aside from the culture of honesty, the culture of blessing and an understanding of the value of transmitting information are further reasons for professors to teach enthusiastically in Islamic boarding schools. This is demonstrated by a comprehension of educational ideas and teaching methods, as well as the significance of learning and teaching. This knowledge is taken seriously in the workplace and in the spirit of fulfilling commitments, being patient and sympathetic with all pupils, and treating pupils intelligently and equitably.

Based on the various cultures and traditions that have developed at the Zulhijjah Islamic Boarding School, it can be concluded that the Zulhijjah Islamic Boarding School, as a khalafiyah Islamic boarding school that combines the Islamic boarding school curriculum and the formal curriculum (SMP/SMA), is able to implement the principle of "*al Muḥafazatu bi al Qodīmi al āliḥ wa al Akhzi Bi al Jadīd al aṣlāh*" (maintaining a good *salafiyah* tradition combined with a better modern system), in a balanced way. With all of the existing constraints,

the culture of Islamic boarding schools is able to realize the job satisfaction of teachers who are not only seen from the material side, but also pay more attention to and prioritize non-material things such as the existing culture, through a collective leadership style. Togetherness, *tafaqquh fi al din*, sincerity, commitment, exemplary, and blessing constitute a culture capable of creating a sense of comfort, which leads to the formation of a sense of satisfaction among teachers.

2. Darusy Syafiiyah Islamic Boarding School's Organizational Culture in Providing Teacher Job Satisfaction

According to the findings of the study, the cultures of the Darusy Syafi'iyah Islamic Boarding School, which are formed from beliefs, values, and norms that are applied through these symbols and rituals, are capable of becoming guidelines in the behavior of both students and teachers, allowing them to become self-sufficient. control in interpersonal relationships and interactions.

The prevalent culture of Darusy Syafi'iyah Islamic Boarding School is *tafaqquh fi al din*. According to the findings of the study, the culture of *tafaqquh fi al din* has undergone curriculum renewal or innovation among pupils. Meanwhile, among teachers, the culture of *tafaqquh fi al din* (deepening of religious sciences) is practiced not only informally, as at the Zuhijjah Islamic Boarding School mentioned above, but also formally, by holding religious trainings such as *taharah*, worship, corpse management, *risalah al mahīd*, and other training. These trainings were able to improve religious comprehension in general instructors who previously lacked it.

According to the findings of the study, the culture that develops in Islamic boarding schools is semi-procedural, in that, while Javanese *santri* culture has begun to be applied in the daily traditions of Islamic boarding schools, local cultures are still quite clearly applied, such as the use of language, which is still dominated by the Jambi language.

It is clear from the culture of *tafaqquh fi al din* and ukhuwah that the boarding school cares much for its teachers. Despite their restrictions, Islamic boarding schools do their best to grow students and teachers. This demonstrates that the Darusy Syafi'iyah Islamic Boarding School is concerned with the well-being of the students and teachers who live in the Islamic boarding school.

Furthermore, job happiness can be determined by the teacher's discipline attitude, as evidenced by the low number of teachers that arrive late when

teaching at the boarding school. The aggressiveness of the teachers' work at the Zuhijjah Islamic Boarding School may also be seen in their tireless efforts to care for and foster pupils 24 hours a day, seven days a week, especially for teachers who live in the boarding school setting.

The work stability of the teachers at Darusy Syafi'iyah Islamic Boarding School still adheres to a comprehensive grasp of the objective of the Islamic boarding school, as well as mental control and honest intents in creating Islamic boarding schools, in its implementation. Teachers at Darusy Syafi'iyah Islamic Boarding School, both formal and diniyah, continue to istiqomah in carrying out the learning process for pupils based on basic principles in order to enhance religious understanding. In this case, the teacher's daily life, both in formal and non-formal interactions outside the classroom, still prioritizes the *uswah hasanah* culture, which is to set a good example through gentle and polite speech, polite clothing, obeying religious orders, and staying away from things that are both normatively and culturally inappropriate.

This has a significant impact on teacher satisfaction, since teachers feel more at ease living and working in a religious environment with students who are far from bad in character. The *santri's* religiosity, which stems from daily learning and habituation, leaves an indelible influence on instructors, particularly those with general education credentials who also teach in public schools. This impression contrasts sharply with the situations encountered and discovered outside the Islamic boarding school. All of the above rites and symbols establish a distinct culture and tradition at the Darusy Syafi'iyah Islamic Boarding School, bringing a sense of fulfillment to the teachers who teach at the Islamic boarding school.

3. The Islamic Boarding School Irsyadul 'Ibad's Organizational Culture in Providing Teacher Job Satisfaction

The organizational culture that exists in the Islamic boarding school *Irsyadul 'Ibad*, like other Islamic boarding schools, is shaped by the principles, standards, and regulations that are thought to exist at the Islamic boarding school, are studied through good subjects based on both the Islamic boarding school curriculum and official curricula, applied through habituation programs and symbols, and used as guiding in everyday life.

In this Islamic boarding school, organizational culture becomes a belief in which existing values are not only known but also shared by students and staff, so that it becomes the basis for regulations in behavior and a control mechanism in

interacting. These beliefs and conventions are constantly communicated, forming traditions that are reinforced through symbols and rituals in their daily lives. As a result, the organizational culture at Irsyadul 'Ibad Islamic Boarding School stresses a cultural approach via public characters such as caregivers and teachers who serve as *uswah hasanah*.

The emphasis on the cultural approach manifests itself in the formation of a culture that is formal and procedural. This is the result of the leadership style at the Irsyadul 'Ibad Islamic Boarding School. According to the study's findings, the form of leadership at the Islamic boarding school is charismatic leadership, in which the leader stresses charm to attract and inspire the devotion of others.

The culture that arose from charismatic leadership at the Irsyadul 'Ibad Islamic Boarding School is one of *tafaqquh fi al din* (deepening of religious studies), which applies to both students and teachers. The overall activity of students from waking up to going back to sleep filled with various learning activities, habituation, coaching, and development of students' abilities that focus on *tafaqquh fi al din* and the formation of morals *al karimah* demonstrates educational orientation for students that emphasizes deepening Islamic religious sciences and instilling Islamic values.

The use of the Javanese language, which is one of the mandatory languages in the Islamic boarding school, walking on knees when entering the *ndalem* (Kyai/house), teacher's turning the teacher's slippers when in a room, looking down when meeting with the teacher on the street (for female students when meeting a male teacher or ma), are all examples of formal and procedural culture in action. The culture appears rigid and formal, yet the pupils continue to follow it with obedience since the culture can improve their morals.

Teachers are able to control all aspects of their work at the Islamic boarding school in order to implement the essential principles embraced via the culture of *tafaqquh fi al din*, the culture of sincerity, perseverance, and exemplary, the culture of wishing for benefits. Teachers at the Irsyadul 'Ibad Islamic Boarding School continually maintain and maintain job stability by good performance, a profound awareness of the basic concepts, and respect to current laws. Overall, the present features imply a thorough fulfillment of teacher job satisfaction, which can be recognized not only in terms of material but also from the current culture. According to the research findings, teacher satisfaction at Islamic boarding schools has nothing to do with the honorarium/salary/allowance received.

4. Conclusion

Based on the research data that has been described, it can be concluded that the cultures that exist in the Zulhijjah Islamic Boarding School, Darusy Syafi'iyah Islamic Boarding School, and Irsyadul 'Ibad Islamic Boarding School have distinct characteristics and become a culture that is created, believed, guided, and maintained, and actualized as norms to be followed in order to limit conduct (self-control) and make it a tradition and personality capable of guiding the behavior of students and teachers in the three Islamic boarding schools.

5. Acknowledgement

We would like to express our special thanks and gratitude to Jambi University, Rector UIN STS Jambi, Director of Graduate Program UIN STS Jambi and Study Program of Islamic Educational Management UIN STS Jambi who gave us the support to do this wonderful project. This project was funded independent. Secondly, we would also like to thank our friends in Islamic Educational Management who helped us a lot in finalizing this project within the limited time frame.

6. References

- Anwar, K. U. (2011). *Kepemimpinan Pesantren: (Menawarkan Model Kepemimpinan Kolektif dan Responsif (Pesantren Leadership: (Offering a Collective and Responsive Leadership Model)*. Jambi: Sulthan Thaha Press.
- Assegaf, A. (2019). *Ilmu Pendidikan Islam: Mazhab Multidisipliner [Islamic Education: Multidisciplinary School]*. Depok: Rajawali Pers.
- Azis, A. (2013). *Memahami Organisasi Pendidikan: Budaya dan Reinventing Organisasi Pendidikan [Understanding Educational Organizations: Culture and Reinventing Educational Organizations]*. Bandung: Alfabeta.
- Azra, A. (2012). *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru [Islamic education; Tradition and Modernization Towards the New Millennium]*. Jakarta: Logos Wacana Ilmu.
- Brent D. R., & Stewart, L. P. (2013). *Komunikasi dan Perilaku Manusia terjemahan [Communication and Human Behavior translation]*. Jakarta: Rajawali Pers.

- Creswell, J. W. (2012). *Education Research, Planning, Conducting, and Evaluating Quantitative and Qualitative Research, Fourth Edition*. New York: Pearson.
- Dhofier, Z. (2011). *Tradisi Pesantren; Studi Pendangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia [Islamic Boarding School Tradition; Study of Kyai's Life View and His Vision Regarding Indonesia's Future]*. Jakarta: LP3ES.
- Emzir. (2019). *Metodologi Penelitian Pendidikan: Kuantitatif dan Kualitatif [Educational Research Methodology: Quantitative and Qualitative]*. Depok: Rajawali Pers.
- Hasibuan, M. S. P. (2013). *Manajemen Sumber Daya Manusia [Human Resource Management]*. Jakarta: Bumi Aksara.
- Kreitner, R., & Kinicki, A. (2014). *Perilaku Organisasi terjemahan [Organizational Behavior of translation]*. Jakarta: Salemba Empat.
- Luthans, F. (2011). *Organizational Behavior, An Evidence-Based Approach*. New York: McGraw-Hill.
- Mukhtar. (2013). *Metode Praktis Penelitian Deskriptif Kualitatif [Practical Methods of Qualitative Descriptive Research]*. Jakarta: Referensi GP Press Group.
- Pramono, A. A. (2017). *Model Kepemimpinan Kiai Pesantren Ala Gus Mus [The Leadership Model of Kiai Pesantren Ala Gus Mus]*. Yogyakarta: Pustaka Ilmu Group.
- Robbin, S. P., & Judge, T. A. (2012). *Organizational Behavior*. United States of America: Prentic Hall.
- Setiadi, E. M., Hakam, K. A., & Efendi, R. (2011). *Ilmu Sosial dan Budaya Dasar [Basic Social and Cultural Sciences]*. Jakarta: Kencana.
- Sinambela, L. P. (2018). *Manajemen sumber Daya Manusia: Membangun Tim Kerja yang Solid untuk Meningkatkan Kinerja [Human Resource Management: Build a Solid Work Team to Improve Performance]*. Jakarta: Bumi Aksara.
- Sutrisno, E. (2011). *Budaya Organisasi [Organizational culture]*. Jakarta: Kencana Prenada Media Group.

- Tika, M. P. (2012). *Budaya Organisasi dan Peningkatan Kinerja Perusahaan [Organizational Culture and Company Performance Improvement]*. Jakarta: Bumi Aksara.
- Tim Dirjen Pembinaan Kelembagaan Agama Islam/Pendidikan Keagamaan dan Pondok Pesantren. (2012). *Profil Pondok Pesantren Mu'adalah [Profile of the Mu'adah Islamic Boarding School]*. Jakarta: Departemen Agama RI.
- Triana, C. (2015). *Perilaku Organisasi dalam Pendidikan [Organizational Behavior in Education]*. Bandung: Remaja Rosdakarya.
- Umam, K. (2013). *Perilaku Organisasi [Organizational behavior]*. Bandung: Pustaka Setia.
- Wibowo. (2015). *Perilaku dalam Organisasi [Behavior in Organizations]*. Jakarta: Rajawali Pers.