

## Internalization of Organizational Culture at Sultan Aji Muhammad Idris State Islamic University Samarinda

Akhmad Muadin<sup>1\*</sup>, Rendy Muslim<sup>2</sup>, Agus Salim Salabi<sup>3</sup>

<sup>1,2</sup> Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda

<sup>3</sup> Institut Agama Islam Negeri Lhokseumawe, Indonesia

DOI: <https://doi.org/10.47766/idarrah.v6i1.446>

### HISTORY

Received

09 June 2022

Revised

30 August 2022

Accepted

01 Sept 2022

### Keywords

Internalization;

Higher Education;


Organizational Culture;



### ABSTRACT

*The aims of this study is to describe the internalization of organizational culture at the State Islamic University Sultan Aji Muhammad Idris (UINSI) Samarinda. This study uses qualitative research with data collection techniques through observation, interviews, and documentation. The data analysis technique used interactive data analysis with a data condensation approach, data presentation, and conclusion drawing. The validity of the data was tested using source triangulation and technical triangulation. Sources of data from this study are respondents at UINSI Samarinda. The results of this study indicate the internalization of organizational culture at UINSI Samarinda internalization of organizational culture UINSI Samarinda through several phases, namely: freedom, orientation, compiling and understanding of behavioral guidelines, giving rewards and punishments, and coaching. From the phases carried out, values (work characteristics) are built, including discipline, obedient, and obedience, respect, ta'zīm, respect, enthusiasm for learning, and tenacity (high work spirit).*

CONTACT: □ Akhmad Muadin et al | □ [muadinahmad18@gmail.com](mailto:muadinahmad18@gmail.com)

 : <https://doi.org/10.47766/idarrah.v6i1.446>

**Copyright:** 2022 Akhmad Muadin et al. Published by IDARAH (Jurnal Pendidikan dan Kependidikan).

## ABSTRAK

**Kata Kunci:***Budaya Organisasi;**Internalisasi;**Pendidikan Tinggi;*

Tujuan dari penelitian ini adalah untuk mendeskripsikan internalisasi budaya organisasi di Universitas Islam Negeri Sultan Aji Muhammad Idris (UINSI) Samarinda. Penelitian ini menggunakan penelitian kualitatif dengan teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan analisis data interaktif dengan pendekatan kondensasi data, penyajian data dan penarikan kesimpulan. Keabsahan data diuji dengan menggunakan triangulasi sumber dan triangulasi teknis. Sumber data dari penelitian ini adalah responden di UINSI Samarinda. Hasil penelitian ini menunjukkan bahwa internalisasi budaya organisasi di UINSI Samarinda internalisasi budaya organisasi di UINSI Samarinda melalui beberapa fase, yaitu: kebebasan, orientasi, menyusun dan memahami pedoman berperilaku, pemberian reward dan punishment, dan pembinaan. Dari fase-fase yang dilakukan terbangun nilai-nilai (karakter kerja), antara lain: disiplin, taat, dan patuh, respect, ta'zīm, menghargai, semangat belajar, dan ulet (semangat kerja yang tinggi).

## INTRODUCTION

Every organization has its own culture as a differentiator or characteristic within the organization (Cameron & Quinn, 2011; Purwanto, 2014). Culture in an organization has an essential contribution because whether or not the culture will inherit peace can support increasing each member's performance in the organization (Prasetyo et al., 2021). Conversely, if the culture in the organization is not good, it will have implications for the comfort level of each member of the organization (Cropper et al., 2013).

Schein said: *"The culture of a group can now be defined as a pattern of the shared basic assumption that was learned by a group as it solved its problems external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."* (Mangkunegara, 2017; Edgar H. Schein, 2017).

The formation of an organization is to achieve a goal together. A goal is something that is expected in the organization. Various kinds of goals are expected in the organization in the form of services, improving the quality of its services, increasing competitiveness, and improving performance in the organization. The performance of members or employees strongly influences success in the organization in the operation of their respective work units within the organization (Azizah, 2018).

Based on the Law of Republic of Indonesia Number 5 of 2014 concerning State Civil Apparatus (ASN), a form of regulation regarding the starting point in the form of the Indonesian bureaucracy. This law stipulates several fundamental values that must be adhered to, which are contained in chapter II Article 4, being accountable for their actions and performance to the wider community, providing honest, fast, responsive, precise, accurate, helpful, successful, and courteous services and prioritizing the achievement of result, and can be a driving force for the performance of each employee (UU No. 5, 2014).

In Uṣūl al-Fiqh, some rules are usually quoted closely related to the preservation of values and how to respond to culture (Opwis & Reisman, 2011). Regardless of differences in views of the new or old culture, each person or community has different views and experiences regarding culture. Perhaps, the culture that is considered new by some people, for others, is only limited to the old culture. On the other hand, a culture that is considered new, for some people, is considered an old culture that has been lost and is now reappearing (Salabi & Prasetyo, 2022).

Regardless of the new or old cultural views, the rules of Uṣūl al-Fiqh become the basis for individuals, even organizations, to maintain good old cultures but also be willing to adapt or adopt new, better ones.

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ

Meaning: "Maintaining the good old (culture) and taking new, better (culture) things."

The above rule is a treasure (khazanah) in Islam that should be actualized to become a living rule, not just a debated study. This rule reminds us to maintain and take good care of good old traditions, but we are not antipathetic to a new culture that is currently indispensable and alive, such as a technology-based science culture (Iqbal, 2018). Against a new culture, of course, we are required to be able to choose, sort, and use it in terms of goodness too.

One of the fundamental and quite significant factors is the work culture within the organization. Good habits and supported by good cooperation will result in work optimization so that employee performance can increase (Erman & Frinaldi, 2021). This can be seen in the regulation of the Minister of State Apparatus Empowerment and Bureaucratic Reform of the Republic of Indonesia Number 39 of 2012 concerning Guidelines for the Development of Work Culture. Characteristics as the nature of a person or group of people who rely on substantial values, the validity of which has become a character or habit in carrying out their daily duties ( Ministerial regulation PAN-RB No. 39, 2012).

From the discussion above, this research focuses on "How is the internalization of organizational culture at Sultan Aji Muhammad Idris State Islamic University (UINSI) Samarinda?" This reflects that the educational institution of Islamic Religious Higher Education strongly enforces a religious culture and has a human vision, as found at UINSI Samarinda.

From the observations of researchers, several cultures appear in UINSI Samarinda campus environment, which is packaged in routine activities, such as morning exercise on Fridays and followed by voluntary cleaning cooperation in the work area of each work unit. The inculcation of a culture of discipline can also be observed in the busy finger scan area in the morning and the feeling of embarrassment when employees arrive late. Culturing Islamic characters, such as reciting Qur'an together every morning and the routine leadership meetings at UINSI Samarinda every Monday morning, are also interesting sights. The employees work sincerely, as evidenced by "there are no days off on Saturdays and Sundays".

These days, employees are often found carrying out activities on campus. This shows the attitude of employees who work hard. The educators at UINSI Samarinda are intelligent, as evidenced by the accommodation of educators/lecturers teaching according to their scientific family. While in the learning process and work process, everything is done to completion (all out).

## METHODS

The focus of the problem in this study is "How is the internalization of organizational culture at UINSI Samarinda?" The purpose of this study is to describe the process of internalizing organizational culture at UINSI Samarinda. While the focus of the problem is analysis using the organizational culture theory approach by Edgar H. Schein and Stephen P. Robbins (Robbins et al., 2018; Edgard H. Schein, 2010). This research is qualitative with data collection techniques through observation, interviews, and document studies. The data analysis technique used is interactive data analysis by Milles, Hubbermas and Saldana through the following steps: data collection, data condensation, data presentation, and drawing conclusion (Huberman & Saldana, 2014). The data validity test is carried out by source triangulation and technical triangulation (Flick, 2004).

## RESULT AND DISCUSSION

### Literature Review

Kama Abdul Hakam and Encep Syarief Nurdin stated that internalization as a process of presenting a value that comes from the outside which then becomes the internal property of individuals and groups. Value is essentially an idea of a person or group of policies, good, right, beautiful, wise, which makes an idea valuable and quality to be used as a guide in behaving and acting (Hakam & Nurdin, 2016).

Chabib Thoha has the view that internalization is a technique in value education whose goal is to acquire values, attitudes, beliefs, and rules within a person (Thoha, 2006). Internalization is also the unification of values, attitudes, beliefs, and provisions that exist in a person (Dermawan, 2016; Wulandari & Nugroho, 2020) and will build his mindset in seeing the meaning of reality of experience. These values can be from various aspects (religion, norms, values, culture, etc.); (Kurniadi, 2020; Nurizka & Rahim, 2020).

Internalization means the process of instilling and developing a value or culture which then becomes part of the individual concerned. The internalization process will include five stages: awareness, understanding, assessment, acceptance, and implementation (Tanujaya et al., 2018). Internalization is closely related to communication, as the internalization of culture in an organization, requires good communication so that messages conveyed from above can be well accepted by all members of the organization (Fauzan Ahmad Siregar & Lailatul Usriyah, 2021).

In the interpretation that is used in everyday life, culture is often defined as a habit or tradition. Indrafachrudi interprets the habit as a general idea, attitude, or habit that appears in the daily life of a society. Organizational culture refers to the beliefs that are believed together and also explicit and implicit assumptions that can be accepted and used by organization members to meet the external environment in achieving organizational challenges (Edgar H Schein & Schein, 2019). Schein continued, that a strong culture has a major impact on the behavior of its member organizations so that it can be implemented in their lives. A value in culture can last a long time through an internalization process which means that there is a process of instilling and developing values and culture so that they become an embedded part of the organization.

Internalization is closely related to communication. So, the internalizing culture in an organization requires good communication (Arifin et al., 2019; Putra et al., 2021). Thus, organizational messages can be adequately conveyed to the organization members (Tanujaya et al., 2018). Talking about organizational performance is also inseparable from organizational communication. Prawiro Suntoro interprets performance is a result achieved by a group or organization within a certain time through effective communication (Fadillah, 2014; Jannah et al., 2022).

Organizational culture is defined as a set of system values, beliefs, assumptions, or norms that have long been agreed upon and followed by organization members to guide behavior and problem-solving. -organizational problems (Sulaksono, 2015; Sutrisno, 2016). According to Robbins, organizational culture is a system of shared meaning held by members that distinguish an organization from other organizations (Robbins & Coulter, 2016). Meanwhile, according to Schein, organizational culture is a pattern of basic assumptions learned or developed by an organization as they learn to solve existing problems, adapt to the external environment, and integrate with the internal environment (Edgar H. Schein, 2017). It is concluded that organizational culture is a system, pattern, and values learned, developed, agreed upon, and used as a reference/guideline for behavior. Thus, organization members have guidelines in society (external environment) while maintaining regularity in the organization's internal environment, which will be useful in solving organizational problems.

In organizational culture, values are socialized and internalized amid organization members. Therefore, if a good culture is taught and formed by an organization, it will also form in organization members in good behavior, manifested in the form of good performance, or vice versa. So, internalizing organizational culture means examining the processes of inculcating and forming a value or culture so that it becomes part of the organization's members.

### **The Importance of Organizational Culture**

After presenting the data in the previous discussion, then in this discussion, the researcher will conduct an analysis that the researcher has determined the distribution according to the type and research approach, the Internalization of Organizational Culture at UINSI Samarinda.

The internalization process of organizational culture is referred to in the analysis in the educational space, which in this case, is Islamic Religious Higher Education institution, UINSI Samarinda. Indeed, it is necessary to have intense cooperation from every element, both leaders, employees, and students, in every application and inculcation of cultural values used as references to maintain the organization's stability. When culture is developed effectively, it will form positive behaviors that collectively have an impact on increasing the effectiveness of the organization itself (Duan et al., 2018; Fathorrahman, 2021).

Organizational culture plays an important role in every success in every organization because the cultures that are applied or implanted in each organization greatly influence each employee's performance and become a competitive reference in the implementation of the organization. This is in line with what was conveyed by the Chancellor of UINSI Samarinda (2022):



*"... The agency must have an organization, without exception, because that's all that covers the agency or employee in working on their respective main tasks and functions. When asked about the purpose, yes, of course, to improve the quality of the people in it, then the existing vision and mission are communicated to each member. It must be distinguished that organizational culture is important. Its position is the same as work patterns. The point is everyone carries out their duties according to their responsibilities. So, it must be understood that organizational culture is essential for the agency and the academic community. It's like a work pattern, yes... every element in it must be involved. Therefore, within the scope of organizational culture, I must be an example. In addition to giving examples, if employees have difficulty carrying out discipline, I will invite them to a one-on-one meeting, and I will ask: "Why is the person concerned not disciplined." That way, I will know how to treat the person concerned, for example, by giving motivation, etc."*

From the explanation presented by the Chancellor of UINSI Samarinda, 57eta understood that culture is important for every organization. Culture is a work pattern in every task and function of each member of the organization. This is in line with the statement made by the Dean of Faculty of Economics in Islamic Business UINSI Samarinda, who says:

*"Organizational culture, of course, is very important to be taught and built in campus organizations. This is useful for any development and improvement related to education, both quality, and quality. Thus, the culture on campus needs to be preserved and internalized. Without a culture in an institution, 57eta lone an educational institution like ours, it will be difficult for us to innovate".*

Based on interview results with the Chancellor and Dean of FEBI UINSI Samarinda and the data found through field observations, it is concluded that the prevailing culture in UINSI Samarinda is directly proportional to the phenomena that occurred. This is evidenced by the compliance of the academic community in attendance, where every morning, educators and education staff come before the start of activities/work. This indicates that the academic community has a high discipline culture.

### **Benefits of Organizational Culture**

Organizational culture, besides being important, also has benefits for educational institutions. Where every member of the organization can feel these benefits. The organization's benefits can be felt by the leaders and the academic community, who are members of a forum called the organization. What benefits exist in educational institutions vary, and each organization has its benefits. This is in line with what was conveyed by the Chancellor of UINSI as follows:

*"It's called culture... it's important because culture builds the character of the people in it, or you could say that culture is the foundation. For example, there is a new employee who is usually not required to do a lot of heavy work at his previous workplace, so they must follow the rules or culture of his predecessors. Well... what seniors do can be a reference for him at work. The benefits are certainly for each individual, then for the institution. Of course, there are benefits because organizational performance is one of the characteristics of organizational performance. If the performance is good, there must be an excellent organizational culture, that's for sure. If you are asked whether it is essential or not, yes, the organization is important because one of the things that distinguish one organization from another is culture".*

The data above states that culture has significant benefits for the sustainability of the organization and culture can be likened to the foundation of a building. When the foundation is strong, the building will also be strong. This is also reinforced by a statement from one of the lecturers of Faculty of Tarbiah and Teacher Training at UINSI Samarinda, who states that:

*"Every organizational culture has its benefits, not only in educational institutions. In any organization, there must be such a thing as culture. Without an organizational culture, an educational institution is difficult to develop, will not be able to progress, will not be known by the wider community, and will not be able to improve its quality. The organizational culture has a good contribution to the reputation of the organization. When asked how important organizational culture is? Yes... of course it is important because organizational culture is the spirit of an organization or you could say that distinguishes one organization from another, it is seen from the culture within the organization".*

Based on the results of interviews with the Chancellor, Lecturer of UINSI Samarinda, and other data found in the field, this is directly proportional to the phenomenon that occurs. Such as the awakening of the academic community's awareness of the organizational culture at UINSI Samarinda so that PTK no longer needs to be reminded about the main tasks of each job.

### **Organizational Culture Policy**

Organizational culture is essential and beneficial for the organization's sustainability in achieving the vision, mission, and goals. This is, of course, supported by the existence of institutional policies. It is hoped that these policies will give birth to a work culture in an institution and build individual behavior. Individual behavior will contribute well to organizational behavior. Therefore, the behavior of new individuals formed through policies needs to be strengthened with subsequent policies so that individual behavior becomes permanent and benefits the organization or institution.



Talking about organizational policies, UINSI Samarinda has issued several policies that support the formation of individual behavior, as stated by the Chancellor as follows:

*"Yes, it must be in line. The culture is upheld if you want to achieve the vision and mission. The course of the organization, from time to time, has a target and a vision. For a simple example, we are here if there is a routine gathering on Monday. It invites discipline. The gathering is early in the morning, and the people must come before the gathering starts. If you are late, you will feel embarrassed; that's a small example. Then, there is a routine leadership and stakeholders meeting. Without any information being spread, the other leaders will come on their own".*

The researcher also finds the same thing during an interview with one of the Deans of Faculty of Tarbiah and Teacher Training at UINSI Samarinda, he conveys:

*"There are many policies at UINSI. We take simple examples such as ceremonies and routine leadership and stakeholders meetings. There is a policy for the ceremony from the Chancellor and Minister of Religion of the Republic of Indonesia. The ceremony is held regularly every Monday from 08.30 to finish. From here, every academic community member is required to come before the start of the ceremony. It teaches us to be disciplined. If we are late, we will feel ashamed. Not to mention that after the ceremony, we all continue activities with regular leadership and stakeholders meetings, which we all move to come without being invited. Because of what? Because the culture has been developed. Even when it's time and no photos have been distributed to the leadership and stakeholders WhatsApp group, many will ask, is there a meeting today? Has the meeting started? Such questions arise, what does it mean? This means the culture has been built in this UINSI Samarinda institution".*

Based on the interview results with the Chancellor and Dean of FTIK UINSI Samarinda above, and the results of the observations found in the field, it is directly proportional to the phenomena that occur as academics are aware that on Mondays, the ceremonial field, campus one and campus two, is filled with community members. Academics who are moved to do gatherings. Then, it is followed by a leadership and stakeholders meeting after the ceremony, carried out routinely by the leaders in the UINSI Samarinda environment.

### **Cultural Internalization**

Culture, which, if defined as a mutually agreed habit, was initially allowed to run as was the habit of the previous newcomers. This is considering that each newcomer, educator and education personnel (PTK) who enters as members of the organization must have a culture from their home environment. Therefore, top management does not necessarily make binding rules. The period of mission here is also known as the phase of freedom. In this phase, monitoring and observations related to appropriate or inappropriate habits

(culture) are carried out by newcomers with the habits of old people, and the vision and mission of the institution. Then, the orientation stage is carried out.

In the orientation phase, apart from introducing all aspects of life on the UINSI Samarinda campus, an understanding is also made regarding the importance of setting or behavior in line with UINSI's vision, mission, goals, and strategies. For this reason, the existence of guidelines in academic life (statutes, rules, and standard operating procedures) is essential to be held and implemented as a guide for all PT.

Guidelines that have been prepared and agreed upon require commitment, especially from top management as role models. So that the existence of top management can be used as a role model for PTK. Guidelines in the form of regulations, statutes, and standard operating procedures, which are also commonly referred to as rules or regulations according to the research results of Salabi and Prasetyo, aim to create system stability. The existence of rules/regulations can also be used as a basis for leadership in making decisions. The order certainly requires the commitment of leaders, educators, and education staff. That way, the organizational situation (campus) will run under control.

To maintain the sustainability of organizational culture, supervision is necessary to guide a few PTK who are not used to the new culture accepted at UINSI Samarinda. Therefore, preparing and understanding the provision of rewards and punishments are important. This is in line with the research results, which state that the way to internalize organizational culture is through formal aspects such as socialization, implementation, measurement or evaluation, and reward and punishment. Then informally, it is done through activities such as sharing sections and family gatherings. In this case, the leadership of UINSI prioritizes rewards, which is an award for PTKs who show attitudes and behaviors as expected to grow in the UINSI Samarinda environment.

Rewards start from the smallest things, such as conveying "thank you" for the discipline or achievements by PTK, even up to giving large rewards, such as providing rewards in the form of financial support for PTKs who have a high literacy culture so that their work can be published in Scopus indexed journal or Sinta 1.

As for PTK, who are still not familiar with the culture in the UINSI environment (violating the agreed regulations), the steps taken by top management are to provide guidance. The guidance is carried out starting by asking the reasons for not following the local culture, or through counseling (assistance), motivation, to giving a warning letter (SP). In this case, no documents related to the provision of SP have been found. This shows that there have been no cases of violations related to cultural deviations within UINSI.

Efforts to internalize culture so that it becomes organizational culture, ultimately bring out values (work character) as the data found below:

- (1) The values of discipline, obedience are internalized from the existence of academic life guidelines consisting of regulations, rules, standard operating procedures, and statutes.
- (2) The value of respect, ta'zīm is internalized from the existence of examples from top management.
- (3) The value of respect arises from leaders' treatment in responding to newcomers (newcomers) culture through omission (independence of action) and giving awards to PTK, who excels. The awarding starts from a thank you to an award in the form of material. Meanwhile, for PTKs who violate the rules, the leader does not immediately impose sanctions, but there are processes of persuasive approaches to remind subordinates.
- (4) The value of learning spirit arises from the treatment of coaching, even assistance to PTK who are considered problematic.
- (5) Tenacious value (high work spirit) which is internalized with the motivation of top management.

All the values that are internalized from the treatment of top management eventually become the habit of every PTK in UINSI Samarinda. Based on an agreement on the values attached to the character of work which in turn fosters organizational culture within UINSI Samarinda. The internalization of culture in this study can be described as follows:



Diagram Flow Figure: Research Findings

## CONCLUSION

From the description of the discussion, it can be concluded that the internalization of organizational culture at UINSI Samarinda can be implemented through several phases: freedom, orientation, compiling and understanding behavioral guidelines in academics, giving rewards and punishments, and coaching. From the phases carried out, values (work characteristics) are built, including 1) discipline and obedience which are internalized from the existence of academic life guidelines, 2) respect, ta'zīm which is internalized from the examples of top management who exemplify what is contained in the guidelines for academic life, 3) appreciate what is internalized from the treatment of leaders in responding to PTK that excels through verbal, non-verbal, material, and immaterial awards, for PTK who violates the rules, a persuasive approach is applied, 4) the spirit of learning that is internalized from the process of coaching, motivation, and even assistance to PTK who are considered problematic, 5) tenacious (high work spirit) which is indicated by the motivation of top management.

## REFERENCE

- Arifin, M., Muadin, A., & Salabi, A. S. (2019). Strategi Komunikasi Kiai Pesantren Darul Falah dalam Perubahan Budaya Merariq Nyongkolan (Studi Kasus Pada Masyarakat Suku Sasak Sekitar Pesantren Darul Falah Lombok Nusa Tenggara Barat). *LENTERA*, 3(1). <https://doi.org/10.21093/lentera.v3i1.1762>
- Azizah, N. (2018). *Budaya Organisasi Dan Kinerja Pegawai Pada Kantor Pelayanan Pajak (KPP) Madya Makassar*. UNIVERSITAS NEGERI MAKASSAR.
- Cameron, K. S., & Quinn, R. E. (2011). *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework*. John Wiley & Sons.
- Cropper, S., Ebers, M., & Ring, P. (2013). *Inter-Organizational Relations*. SAGE Publications Ltd. <https://doi.org/10.4135/9781446286296>
- Dermawan, A. (2016). Internalisasi Core Values Panca Jiwa Pondok Sebagai Budaya Organisasi (Studi Di Pesantren Putri Al-mawaddah, Coper, Ponorogo). *Jurnal MD*, 2(2).
- Duan, X., Du, X., & Yu, K. (2018). School Culture and School Effectiveness: The Mediating Effect of Teachers' Job Satisfaction. *International Journal of Learning, Teaching and Educational Research*, 17(5), 15–25. <https://doi.org/10.26803/ijlter.17.5.2>
- Erman, M. A., & Frinaldi, A. (2021). Dampak Budaya Kerja dalam Meningkatkan Kinerja Pegawai di Dinas Pariwisata, Pemuda dan Olahraga Kabupaten Pesisir Selatan. *Jurnal Manajemen Dan Ilmu Administrasi Publik (JMIAP)*, 91–99.
- Fadillah, D. (2014). Strategi Komunikasi Pembentukan Budaya Organisasi Baitul Arqam sebagai Sarana Pembentukan Budaya Organisasi Ala Kh Ahmad Dahlan di Amal USAha Muhammadiyah YOGYAKARTA (Studi Kasus Universitas Ahmad Dahlan YOGYAKARTA). *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 14(1).
- Fathorrahman, F. (2021). Manajemen Konflik dan Stres di Sekolah. *ITQAN: Jurnal Ilmu-Ilmu*

- Kependidikan*, 12(2), 183–200. <https://doi.org/10.47766/itqan.v12i2.122>
- Fauzan Ahmad Siregar, & Lailatul Usriyah. (2021). Peranan Komunikasi Organisasi dalam Manajemen Konflik. *Idarah (Jurnal Pendidikan Dan Kependidikan)*, 5(2), 163–174. <https://doi.org/10.47766/idadah.v5i2.147>
- Flick, U. (2004). Triangulation in Qualitative Research. *A Companion to Qualitative Research*, 3, 178–183.
- Hakam, K. A., & Nurdin, E. S. (2016). *Metode Internalisasi Nilai-Nilai (Untuk Modifikasi Perilaku Berkarakter*.
- Huberman, M., & J, S. (2014). *Qualitative Data Analysis, A Methods Sourcebook*. Terjemahan Tjetjep Rohindi Rohidi (3rd ed.). UI-Press.
- Indonesia, P. N. R. (2014). *Undang-Undang Nomor 5 tahun 2014 tentang Aparatur Sipil Negara*.
- Iqbal, M. (2018). *Islam and Science*. Routledge. <https://doi.org/10.4324/9781315195698>
- Jannah, R., Fona, Z., Fakhriah, F., & Khaira, N. (2022). The Use of Poster Media to Enhance Student Learning Outcomes in Descriptive Text Writing. *JETLEE: Journal of English Language Teaching, Linguistics, and Literature*, 2(1).
- Kurniadi, A. (2020). Internalisasi Standar Etika Publik Bagi Pemimpin Di Lingkungan Birokrasi Pemerintah (Internalization of Public Ethical Standards for Leaders in the Government Bureaucracy). *Jurnal Inspirasi*, 11(2), 195–204.
- Mangkunegara, A. P. (2017). *Perilaku dan Budaya Organisasi* (4th ed.). Refika Aditama.
- Nurizka, R., & Rahim, A. (2020). Internalisasi Nilai-Nilai Pancasila dalam Membentuk Karakter Siswa Melalui Budaya Sekolah. *Elementary School: Jurnal Pendidikan Dan Pembelajaran Ke-SD-An*, 7(1), 38–49.
- Opwis, F., & Reisman, D. (2011). *Islamic Philosophy, Science, Culture, and Religion: Studies in Honor of Dimitri Gutas*. Brill.
- Peraturan Menteri Pendayagunaan Aparatur Negara dan Reformasi Birokrasi Republik Indonesia Nomor 39 Tahun 2012 tentang Pedoman Pengembangan Budaya Kerja, Pub. L. No. 39 (2012).
- Prasetyo, M. A. M., Salabi, A. S., & Muadin, A. (2021). Mengelola Efektivitas Organisasi Pesantren: Model Kesesuaian Budaya Organisasi. *FENOMENA*, 13(1), 41–62. <https://doi.org/10.21093/fj.v13i01.3245>
- Purwanto, A. J. (2014). *Teori Organisasi, Edisi 2* (5th ed.). Universitas Terbuka.
- Putra, H. R., Aini Safitri, & Fadhlur Rahman Armi. (2021). Pola Komunikasi Pemimpin Terhadap Tingkat Kepatuhan Anak Didik. *Idarah (Jurnal Pendidikan Dan Kependidikan)*, 5(2), 127–142. <https://doi.org/10.47766/idadah.v5i2.93>
- Robbins, S. P., & Coulter, M. (2016). *Management*. Prentice Hall.
- Robbins, S. P., Judge, T. A., & Breward, K. E. (2018). *Organizational Behavior* (Canadian). Pearson Canada Inc.
- Salabi, A. S., & Prasetyo, M. A. M. (2022). Studi Tentang Pelembagaan Substansi Budaya Organisasi Dalam Konsep Learning Organization. *Reflektika*, 17(1), 63–94. <https://doi.org/10.28944/reflektika.v17i1.573>
- Schein, Edgar H. (2017). *Organizational Culture and Leadership* (5th ed.). John Wiley & Sons, Inc.

- 
- Schein, Edgar H, & Schein, P. A. (2019). *The Corporate Culture Survival Guide*. John Wiley & Sons.
- Schein, Edgard H. (2010). *Organizational Culture and Leadership* (Third Edit). Jossey Bass.
- Sulaksono, H. (2015). *Budaya Organisasi dan Kinerja*. Deepublish.
- Sutrisno, E. E. (2016). *Budaya Organisasi* (4th ed.). Kencana Prenada Media Grup.
- Tanujaya, B. C., Tjahjo, J. D. W., & Indrayani, I. I. (2018). Internalisasi Budaya Organisasi Melalui Komunikasi dalam Organisasi Musik Cognatio Orkest. *Jurnal E-Komunikasi*, 6(2).
- Thoha, H. M. C. (2006). *Kapita Selekta Pendidikan Islam*. Pustaka Pelajar.
- Wulandari, P., & Nugroho, P. J. (2020). Pengembangan Budaya Organisasi Sekolah Swasta Unggul. *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan)*, 4(3), 240–248.