THE INTERNALIZATION
OF SPIRITUAL BASED CHARACTERS VALUE
IN BUILDING THE CULTURE OF EDUCATION ORGANIZATION

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ABSTRACT

This study describes characters' value integration in developing an organizational culture in education which has got various significance changes in all aspect. This obviously can be seen from the lecturers' professionalism programs, students' output as well as the ongoing physical development. This is a qualitative research involving a case study design. The data was collected through observation, documentation, and deep interview techniques, and then analyzed through (1) data reduction, (2) data presentation, and (3) conclusion. From data analyzed, shows that the integration of characters based on Islamic values in constructing organization culture in STAI shows more effective impact. The values involve (1) love, (2) sincerity, (3) patient, (4) professional activities, (5) God's Blessing, and (6) The awareness of previous histories.

Keywords: spiritual based characters values; organizational culture

INTRODUCTION

Education, especially in Indonesia has a function to develop the ability and character and civilization of the nation's dignity in the context of national life, develop students' potentials to become people of faith and fear of the Almighty God, noble, healthy, knowledgeable, skilled, creative, independent, and become a democratic and responsible citizen (Act No. 20 of 2003). The five of the eight national educational ideality are closer to the character's values. The creation of character future generations is an obligation that must be carried out and enforced by all levels and institutions, especially education institution where spiritual has been becoming a very basic value to be implemented.

The existence of Islamic education in national education scene in Indonesia occupies a very important position, especially as the pillars for the building of Islamic education as a whole. Islamic education has a mission as a center of excellence to produce future generations that are beneficial to all His creation (*rahmatan lil alamiin*). Thus, it will not be easy and is depend on the organization potential in exploring the character's values and building commitment to integrate these values into every pulse of the organization of education systems, then becoming the real culture of the organization where all people then behave according to those values.

Psychologically, character education includes three dimensions, they are moral reasoning, moral feeling, and moral behavior (Lickona,1991), or in the sense of the whole as "morality" which include "moral judgment and moral behavior" with nature of prohibition-oriented morality or pro-social morality (Piaget, 1967; Kohlberg, 1984; Eisenberg, 1986). Pedagogically, educational characters were developed by applying a holistic approach, with the understanding that "Effective character education is not adding a program or set of programs.

Rather it is a transformation of the culture and life of the school" (Berkowitz in good character.com: 2010): Meanwhile Lickona (1991) stated that: "In character education, it's clear we want our children are able to judge what is right, care deeply about what is right, and then do what they believe to be right event in the face of pressure form without and temptation from within.

According to Muhadjir (2000:22), values can be divided into two, namely: value hierarchy and instrumental value. Value hierarchy is universal and timeless, while the instrumental value can be local, tidal and temporal. Milton and Robbins (2002:31) divides the value into two parts: (1) terminal value, referring to the end state of existence is highly desirable as a goal to be achieved during a person's life; (2) instrumental value, referring to the preferred mode of behavior or how to achieve the values of terminal.

Fundamental values system of an organization that is efficient are the values that built and strengthened through the form of value-based strong leadership and actually practiced by leaders with a shape model, thus binding the whole system organization into a homogeneity of characters that reinforce the organization (resonant leadership). Leaders of the organization can start by creating a vision that would be credible to the members, communicate the vision to all citizens of the organization and then institutionalize this vision through a variety of behaviors, rituals, ceremonies, and symbols, as well as through systems and organizational policies (Wisnu dan Nurhasanah, 2005:263). Leader character will gain the trust and respect of all members of the organization when leaders are able to concretely demonstrate zeal, perseverance, struggle and sacrifice in carrying values of organizational character. Leaders with strong character style and behavior can create value, the rules are understood and agreed to work together and be able to influence and regulate the behavior of individuals

in it so that these values become a fad collective behavior, that is called organizational culture (Mochyi, 2013:199). The leader serves as a formal and non-formal binder of leadership behavior, faculty, and administrative staff in carrying out duties in accordance with the vision, mission, and strategy of Education Organizations.

Cultural organizations have an important effect on motivation (Anthony and Darden, 1993: 67). A Cultural organization with strong character values is believed by all members of the organization and learned, applied and developed continuously, functioning as an adhesive, and referable to behave within the organization to achieve organizational goals. The effort to make the organization more developed and can be used as a differentiator (characteristics) with other organizations.

Education Anthropologists, Theodore Brameld stated that education and culture have a very close relationship in the sense that both in respect of the same things, the values. Meanwhile, the value system is "a life conception in the mind of citizens about all matters that they consider to be very valuable in life" (Koentjaraningrat, 1989a:2), while the behavior is a "function of the interaction with the environment" (Owens, 1991: 178). The products of interaction that could take the form of good behavior that brings a sense of security, satisfaction, and others and bad behavior that can bring a sense of fear, hatred, and others. In the organization, according to the theory could be "office holders" (Owens,1991: 69), "employees and customers" (Robbins, 2002: 17), and both interact with the environment.

Denison (2000: 42) states that culture can affect the performance of the organization, organizational culture model is based on the properties of cultures of involvement, consistency, adaptability and mission. Wijanarko (2006: 63) stated that the values and norms control the members' behavior of the organization so that the culture of the organization will form a certain pattern of its members' behavior.

In the author's observation, Islamic College (STAI) At-Taqwa Bondowoso lately showed significant growth. The author assumes that these developments caused by the system character values that are applied in order to build an organizational culture, especially based on the values of the spiritual character, which developed into the vision and mission of the institution. Building and developing a vision and mission means to build and develop a culture which contains cultural values that can support the realization of the vision and mission. And of course, accompanied by changes in attitudes, values, perceptions, and motivation, as well as the good behavior of all academic faculty.

During this days, the campus activity is built as an implementation of character values that are internalized into the academic culture, which is reflected in many scientific and professionals activities that are ranging from human resource development both in "in and pre-service" training, and through establishing a cooperative relationship with the internal and external institutional foundations of (government and boarding school) as a manifestation of the sensitivity of the campus on the social environment of the organization.

The other activities as the implementation of *ma'had* culture and tradition in prayer congregation activities are, daily *Kultum, istighotsah, khotmil Quran*, recitation of Islamic classic book, could strengthen the campus religious atmosphere. Through *ma'had* culture and tradition, the subtle moods of all people could be created and developed, and then engender the character values-based culture (Spiritual).

METHODS

To answer the problem in a comprehensive study, the approach used is qualitative (Bogdan & Biklen, 1998; Yin, 1999). The research design uses multicast. Researchers act as an instrument at the same time as the data collector to catch the meaning, value and the value of local interaction of different (Yin, 1999). Location of the study conducted in STAI At-Taqwa Bondowoso. The choice of location is based on the characteristics of the culture of the school and the school environment and implement or the internalization of character values in building the culture of the organization in Islamic colleges Taqwa Bondowoso. The data source consists of (1) human, the informant who understand the character education applied by the respective schools (principals, vice-principals, teachers), and (2) non-human being, namely literature and a variety of printed materials about values culture and spiritual values adopted by the institution. Data collected by observation, interview and documentation. Data analysis was done in two ways, namely: data analysis of individual cases and cross-case data analysis (Miles & Huberman, 1992). Checking the validity of data is done through credibility, dependability, and confirmability data.

RESULTS AND DISCUSSION
Internalization of Values-Based Character Spiritual in STAI At-Taqwa Bondowoso

One aspect that is emphasized in the process of internalization of the Spiritual-based character values in STAI at-Taqwa Bondowoso to strengthen the organizational culture process are the professionalism and awareness values. As said by Rokeach in (Thoha, 2001) that stated that the value is a type of confidence that is in the scope of a belief system in which a person acts or avoid an action, or on an appropriate or inappropriate to do.

This is an aspect priority in education in STAI at-Taqwa, cultivating the educational values that strive to mature the whole people. Ki Hajar Dewantara stated that education is guiding children to grow, while education leads all the student's competence, in order they are able to be a real human being and as members of society, then able to attain high salvation and happiness. (Suwarno, 2005:2)

Hence the notion of education according to the overall understanding of Islam is embodied in the term *ta'lim* (includes theoretical knowledge and skills needed

in everyday behavior), *tarbiyah* (delivered little by little so perfect) and *ta'dib* (attempt to get people to recognize and recognizes the place of God in this life).

Cultivating the character values based on Spirituality in STAI Taqwa Bondowoso can be seen in an effort to move academic faculty's ability to behave in accordance with the teachings of Islam. This means that religious education should be addressed not only to teach knowledge about religion only but can shape the attitudes and personalities.

In the process of internalization of Spiritual based character values that impacts to the development of organizational culture STAI At-Taqwa which results in a change in behavior and the way of thinking of all people in the campus as an intellectual community. Moreover, with the cooperation with schools around the campus, students must follow the whole process of education. Religious atmosphere in STAI At-Taqwa Bondowoso hinted that this institution has a distinctive education that refers to spiritual based character values implementation.

Innovation Culture Organizations in STAI At-Taqwa Bondowoso

The concrete design of the organizational culture innovation in STAI At-Taqwa is their awareness of the importance of Islamic boarding school involvement in strengthening spiritual based character values.

The implementation of cooperation with various Islamic boarding school seemed got great attention from the manager. A clear definition of the roles and coordination between them, ranging from forms of coordination, monitoring and evaluation systems, as well as the clarity of character building and integrative values to be internalized as the desired character.

According to Mulkhan, there has no arranged and integrated concept about the scientific knowledge of overcoming the dichotomy between the public science and the science of religion itself. And if it remains enforced, could have resulted in ambivalence in learners that will affect the development of his soul. In addition to this integration adds to the weight of learners, due to further is the development of the ability of learners in mastering the science will seem slower and learning outcomes tended to be lower (overload). Finally, the resulting output of Islamic educational institutions would be considered "inferior" and the quality is considered to be under non-Islamic educational institutions. (Mulkan, 2002:188).

The Ability in Building Organizational Culture by Internalizing Spiritual Values

Based on issues examined above, the culture of colleges and college success in achieving their goals, have a very close relationship. As noted by Kotter and Heskett (1992:6), and Moeljono (2003:102). Kotter and Heskett put the culture of the organization in the first order of the factors that determine the behavior of management, namely: (1) organizational culture, (2) structure, system, plan, a formal policy (3) leadership, and to (4) environment organized and competitive. The insertion of organizational culture in the first place shows that the culture can give impact to the next factors sequence.

Meanwhile, Moeljono (2003:1002) in his research, proves that organizational culture affects the productivity of customer service. From the two studies above show that organizational culture has a close relationship with the success of an organization/institution.

In the process of internalization of the spiritual based character values in STAI, the concept of integration of religion and science are built not merely at the level of the curriculum or scientific framework alone, but at the level of campus, the behavior will form a culture. In order to grow continuously, the culture must be owned by all components in the organization (Narver & Slater, 1990). For the individuals in an organization should be making it easier for the organization of human learners to always make changes and progress.

Therefore, through the process of internalizing the spiritually based character values in the institution, STAI At-Taqwa Bondowoso appear to become a center of excellence "Islamic education", especially for the process of morality internalization. It is relevant to Poespoprodjo statement (1999) that morality is the quality of the human actions that indicate that the action was right or wrong. Morality includes notions of good and bad deeds of man.

The spiritual based character values are also expressed by Harun Nasution, that demoralization caused misunderstandings in the interpretation of religious education. There is no difference between religious teaching and religious education. Religious teaching aims to transform knowledge of religion (theology, jurisprudence, worship) to the students, as a result of religion as a mere discourse and intellectual treasures. But, religious education aims to produce human soul religion and practice the values attained from teachings religion.

There are several things required for the solutions: (1) Exemplary or communications professional behavior in real terms should be targeted in order to actualize the agreed character values; (2) The professional activity of religious educators are expected to disseminate the values of spiritual based character values reflected as learners routine activity; (3) Need to increase the understanding of spiritual based character values and how to make it actual in educational institutions; (4) The clarity and firmness of cooperation boundary with the Islamic boarding school or other institution, is indispensable, including descriptions of duties and its participation.

The efficacious fundamental value system in educational institutions STAI At-Taqwa are the values that built and strengthened through a strong values-based leadership and actually practiced by leaders as the first model.

From the above, it is known that the characteristics of leadership, closely related to the behavior of subordinates. In addition, an understanding of character spiritual based character values does not happen automatically, one of which is the extent to which leaders are able to bring him to the standards of ideal values are desirable, socialized, and agreed to be upheld in the

organization. The basis to explain the relationship with the leadership model of organizational culture that is: the spirit of cooperation (professionalism and patience) and understanding (love, a sense of history and the guidance of God) is a reflection and a personal attitude and the attitude of the group towards the organization.

The aspects of openness between the leadership and the members are very dominant in building the organization's culture. This would foster mutual trust and love between members of the organization, because of the commitment or loyalty within the organization can be used as the basis for determining the organization's policy to improve the quality of culture and achieving the objectives.

CONCLUSIONS

From the foregoing description, it can be concluded among other things: (1) The efforts of internalizing the spiritual based character values in Education Organization should pay more attention to these atmospheres: (a) professional activities, (b) *Ikhlas*, (c) Patience (d), Passion (e) the obedience to God Command and (6) the history awareness. Here, a leader has to be a good model (*uswah*) and provide encouragement and infuse sincerity and responsibility that would later make him have a high work ethic. In addition, in the process of organizational culture has characteristics such as: (a) quality and in accordance with the needs of the increasingly dynamic (b) Experience in modern (c) Has leadership and managerial firm (d) It has a carrying capacity sufficient, either in the form of HR power and other educational support. (e) Known to the general public about the orientation of education. To direct the agency conditions are at least three things that must be developed and strengthened at the same time: (a) Development of leadership (b) Curriculum and (c) the culture of real education. (2) The ways that were used to instill character spiritual based character values is inculcated behavior and motivation in learning and teaching in totality following the pattern of Islamic management. In addition, the renewal process of the targeted character aspects includes (a) Focused on professionalism; (b) Flexibility; (c) The decision for and by all; (d) Measured and comprehensive planning; (e) Widely distributed Information; (f) Healthy and fair Competition; (g) Proactive and risk-taking; (h) Consistency to the vision and mission; and (i) The consistency of the agreed value of the character. (3) The process of organizational culture STAI At-Taqwa starting from the creation of a professional working conditions which then stimulate the growth of organizational culture based on the spiritual based character values, those are a feeling shy to do bad things, discipline, hard work, taste sincerity and regard it as a guidance will continue to be done and addressed then formed as everyday life culture.

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