Cek_Budi Setiawan Ginting, dkk.docx

by PRIA MITRA PURBA

Organizational Communication Culture at MI Kesuma LKMD Namorambe

Budi Setiawan Ginting[1✉], Mesiono[2],
Uswatun Hasanah[3], Muhammad Irwansyah[4], Rija Ansyari[5]
[1,2,3,4,5] Universitas Islam Negeri Sumatera Utara Medan, Indonesia
budisetiawanginting12@gmail.com, mesiono@uinsu.ac.id, uswacaem5@gmail.com,
mirwansahputra281193@gmail.com, ansyaririja36@gmail.com

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan budaya komunikasi organisasi di MI Kesuma LKMD Namorambe. Untuk mengurai secara sistematis topik penelitian ini, maka peneliti menggunakan pendekatan kualitatif dengan metode studi deskriptif. Adapun informan penelitian berjumlah sebanyak 5 orang guru yang bekerja di MI Kesuma LKMD Namorambe, kemudian pengumpulan data yang dipergunakan pada penerapan penelitian ini ialah dengan teknik wawancara mendalam, observasi partisipan, diskusi kelompok terarah, serta analisis dokumen. Hasil penelitian ini menyimpulkan bahwa budaya komunikasi organisasi yang diterapkan MI Kesuma LKMD Namorambe dalam pelaksanaan kegiatan operasional dan pelaksanaan kerja, dipraktikkan oleh guru-guru dengan konsep memiliki hubungan berupa membentuk komunikasi guru selama proses pelaksanaan kerja pada MI Kesuma LKMD Namorambe. Hal tersebut didasarkan pada indikator-indikator yang diterapkan dalam penelitian ini. sehingga dengan adanya hal tersebut maka peneliti memberikan saran terhadap pihak MI Kesuma LKMD Namorambe mengenai budaya komunikasi organisasi yang diterapkan pada sekolah sudah tergolong baik (efektif), sehingga harus selalu dipertahankan oleh warga sekolah melalui pemberian contoh yang baik dari kepala madrasah terhadap guru yang ada, sehingga nantinya guru yang bekerja pada MI Kesuma LKMD Namorambe juga memiliki tingkat keloyalan yang tinggi.

Kata Kunci: Budaya Komunikasi, Iklim Organisasi Madrasah.

Abstract

This study aims to describe the culture of organizational communication at MI Kesuma LKMD Namorambe. To systematically parse the topic of this research, the researchers used a qualitative approach with a descriptive study method. The research informants totaled 5 teachers who worked at MI Kesuma LKMD Namorambe, then the data collection used in the application of this research included in-depth interviews, participant observation, focus group discussions, and document analysis. The results of this study concluded that the culture of organizational communication that implements MI Kesuma LKMD Namorambe in carrying out operational activities and implementing work, is practiced by teachers with the concept of having a relationship in the form of forming teacher communication during the process of carrying out work at MI Kesuma LKMD Namorambe. This is based on the indicators applied in this study. so that with this in mind, the researcher provides advice to MI Kesuma LKMD Namorambe regarding the organizational communication culture that is applied to schools which is classified as good (effective), so that it must always be maintained by school residents through providing a good example from the head of the madrasa to existing teachers, so that later teachers who work at MI Kesuma LKMD Namorambe also have a high level of loyalty.

Keywords: *Communication Culture, Madrasah Organizational Climate.*

PRELIMINARY

Communication is an important matter in human life in various sectors, including education. This is because the systematics of human life runs regularly and is managed effectively when individuals within the organization communicate well. Communication is also not something that has a pause, because every time humans cannot live without communication. In fact, without a human interlocutor, they still need space to communicate intrapersonally (Arni, 2009).

Discussion of communication in humans with intrapersonal and interpersonal relationships must also be carried out effectively in schools. Intrapersonal communication as part of an individual's evaluation of himself will result in self-control, emotion, and a wise attitude. Furthermore, interpersonal communication is

also needed to interact effectively with other individuals or groups. Both are needed as a step to focus on the whole human self in responding to self-needs, ego, and understanding others (Ruliana, 2014).

The success of a person in being wise to himself, will help in building effective communication with others. Not only that, the message or meaning to be conveyed from one party to another will also be easy if it is based on an understanding of the principles of effective communication. This is because communication is not only in the form of oral or verbal, but also non-verbal including speech intonation, body gestures, facial expressions, and so on (Siregar, 2018).

The basic skills of effective communication are also closely related to the skills of speaking, reading, writing and listening in each individual. In the context of educational organizations, vertical (superior-subordinate), horizontal (colleague-team) and diagonal communication is needed. This is intended so that every party in the madrasa or school can interact in an organized manner, and leads to increased productivity, in the form of madrasah work and achievements (Putri, 2020).

Communication in madrasas is inseparable from the culture or organizational climate attached to the institution. This also underlies that education cannot be separated from local wisdom, which is the hallmark of the institution and the driving force behind the progress of the quality of the institution. How come? Local culture or wisdom makes students familiar with the principles of life while at the same time not anti-complex changes in the world of education. This difference is because culture is a habit derived from the original environment in which the culture was created (Ardiansyah & Dardiri, 2018).

Culture can be interpreted as a set of rules that are organized and contain matters regarding the ways in which individuals in society must communicate with each other and how to think for themselves and their environment. To have a culture, language is used so that members of a group can share and pass on beliefs, values and behavior to the next generation. Conversely, culture is needed to educate new individuals into a cohesive group, so that beliefs, values, and behavior can be built. Therefore, it can be said that language is a tool for describing what is important in a culture (beliefs, values and behavior) and vice versa culture shapes language. So it can be said that culture is one of the main factors that make a language unique and different from one another (Prayogo & Widodo, 2019: 1-29).

The importance of effective communication for madrasa heads cannot be ignored for certain reasons. In many ways every madrasah leader is always involved with communication. Not only in one activity, but in all activities. A principal cannot make decisions without information. Therefore, information must be communicated. Once a decision is made, communication must be provided. In other words, no decisions can be made, if there are no best ideas, best and creative goals. The best plans, or the best re-engineering of work, cannot be prepared without communication. In fact it is very necessary to make communication that takes place both interpersonal communication which is a process of communication between two or more people, and at the same time organizational communication which becomes patterns, networks, and communication systems within one organization. Both types of communication are equally important for madrasah leaders (Habibullah, 2022).

In fact, relevant research on organizational communication culture has been examined from various scientific perspectives, including discussing the aspects of cultural correlation and organizational communication on the work climate in madrasas (Akram, *et.al*., 2019: 1-21), the communication strategy of the madrasa head in building a religious culture (Tajudin & Aprilianto, 2020), the influence of organizational culture on the performance of madrasah teachers (Nasution, 2021), the leadership of the madrasah head and organizational culture (Buhaiti, 2014), organizational culture and cross-cultural counseling communication in madrasah (Suryadi, 2018), strategies for developing madrasah religious culture (Mulyadi, 2018), conducive madrasah organizational culture (Astuti & Danial, 2019), communication between members based on the madrasah organizational structure (Khotimah, 2022), and virtual communication in online learning in madrasas (Aprinaldi, 2022).

From the explanation above, what is meant by communication in this study is an interaction carried out between teachers and other fellow teachers or with the principal to support the implementation of the tasks

carried out, because without good communication between fellow teachers and principals there will not be produce effectiveness and efficiency in carrying out the work that is the responsibility of each teacher at the madrasah. So that the message to be conveyed does not arrive clearly and cannot be understood, and digested so that it often causes misunderstandings in the implementation of work.

METHOD

This research uses a qualitative approach with a descriptive study method. The informants for this study consisted of 5 active teachers at MI Kesuma LKMD Namorambe. Data collection uses in-depth interviews, participant observation and documentation studies. This research instrument uses interview guidelines and special notes during the research. Furthermore, the data were analyzed using data reduction techniques, data presentation, and drawing conclusions. As a step for testing the validity of the data, the researcher used a triangulation technique, so that credible, interdependence or correlative, and confirmability data were found (Assingkily, 2021).

RESULTS AND DISCUSSION

Elements of School Communication Culture

The form of school communication culture emerges as a unique and interesting phenomenon, because the views, attitudes and behaviors that live and develop in schools reflect deep and distinctive beliefs and beliefs for school members which can function as a spirit of building the character of their students (Abdullah, *et.al.*, 2014).

The school's communication culture is an asset that is unique and different from one school to another. School culture can be observed through the reflection of observable things or artifacts. Artifacts can be observed through various daily rituals at school, various ceremonies, symbolic objects at school, and activities that take place at school. The existence of this culture can immediately be recognized when people make contact with the school.

The necessary relationship between organization and communication can be understood from an operational as well as a conceptual view. The operational view is related to the principles of organizational work, including organizational work in achieving organizational goals, management authority in influencing employee behavior through coordination for integrating and directing internal organizational activities and adjusting external activities to be adaptive to the environment for the effectiveness and efficiency of achievement organization goals (Fory, 2017).

According to Sudrajat (2011: 13) that academic culture implements academic culture that is critical, objective, analytical, creative, open to receiving criticism, respecting time and scientific achievements, owning and upholding scientific traditions, dynamic, and future-oriented. Meanwhile, culture is a complex totality that includes knowledge, beliefs, arts, laws, morals, customs, and capabilities and habits acquired from generation to generation by a community. And democratic culture is reflected in making decisions and respecting decisions, and fully knowing the rights and obligations of oneself, others, the nation and the State so that they can act objectively and transparently in every action or decision (Zulaekhah, 2014).

As stated above, it can be explained as follows: first, academic culture, namely a culture that places more emphasis on the scientific culture that exists within a person in thinking, acting and behaving within the scope of academic activities. Thus the principal, teachers and students always behave and act in their daily lives. Academic culture is reflected in knowledge, discipline in action, wisdom in attitude, and skill in thinking and arguing. The characteristics of school members who apply an academic culture are: fond of reading, curiosity, respect for achievement, discipline, creative and independent hard work.

Second, socio-cultural culture, which is the part of human life that is closest to everyday life, and almost every human activity cannot be separated from socio-cultural elements. Social culture is reflected in the development of schools that maintain, build and develop a positive national culture in order to build people. as

a whole and implementing a harmonious social life among school members, such as being religious, friendly, peace-loving, caring for the environment, responsible and honest.

Third, the culture of democracy is displaying a lifestyle that accommodates differences together to build the progress of a group or nation. Democratic culture is reflected in decision-making and respect for decisions, tolerance, national spirit and love for the motherland (Mesiono, *et.al.,* 2015). These elements are the foundation that can be used as a reference or indicator to determine how the culture is in the school. Taking into account the explanation above, it can be interpreted that there are three kinds of culture that must be developed in schools, namely academic culture, socio-cultural culture and democratic culture.

Characteristics of School Communication Culture

The school communication culture is expected to improve school quality, school performance and quality of life which are expected to have healthy, dynamic or active, positive and professional characteristics. A healthy school culture provides opportunities for schools and school members to function optimally, work efficiently, energetically, full of vitality, have high enthusiasm, and will be able to continue to grow. Therefore, this school culture needs to be developed.

The school's communication culture is a collective property and is the result of the school's historical journey, the product of the interaction of various forces that enter the school. Schools need to be seriously aware of the existence of various school cultures with existing characteristics: healthy-unhealthy; strong-weak; positive-negative; chaotic-stable, and its consequences for school improvement. Values and beliefs will not be present in a short time. Given the importance of the desired value system for school improvement, clear action steps need to be developed to shape the school culture.

All school members need to have the insight that there are elements of culture that are positive, negative, neutral. In relation to the vision and mission of the school, it raises issues of quality, morals and multiculturalism; schools must recognize cultural aspects that are suitable and beneficial, aspects that tend to weaken and harm, as well as other aspects that tend to be neutral and unrelated to the school's vision and mission (Maryamah, 2016: 92).

Organizational communication has two properties that depend on the agreement it has. The nature of the first organizational communication is formal. Formal organizational communication is communication that is approved by the organization itself and is oriented towards the interests of the organization. The contents are in the form of ways of working within the organization, productivity and the various jobs that must be carried out within the organization. To achieve organizational communication effectiveness requires the use of a wide range of intrapersonal and interpersonal skills in the processes of listening, observing, speaking, questioning, analyzing and evaluating. Everyone communicates because something is expected to happen or there is a desire to achieve satisfaction of needs in the organization.

Purpose and Benefits of Developing a School Communication Culture

The result of developing a school communication culture is to increase consistent behavior and to convey to school personnel about how behavior should be carried out to build their personality in a school environment that is in accordance with the environmental climate created at school, both the physical environment and the existing cultural climate. The understanding that school culture and climate have the same characteristics does not mean that there will not be sub-cultures within the school culture. Therefore the culture that is formed in the school environment.

The characteristics of the school are a dominant culture or culture that is strong, adhered to, regulated, well and widely shared. The more school personnel who accept core values, agree on ideas based on their interests and feel strongly attached to existing values, the stronger the culture will be. Because school personnel have experiences that are shared, so they can create the same understanding. This does not mean that stable members have a strong culture, because the core values of the school culture must be maintained and upheld, but they must also be dynamic.

The benefits obtained by developing a strong, intimate, conducive and responsible school communication culture are (1) Ensuring better quality of work; (2) Opening all communication networks of all kinds and levels, both vertical and horizontal communications; (3) More open and transparent; (4) Creating togetherness and a high sense of belonging; (5) Increasing solidarity and a sense of kinship; (6) If an error is found, it can be corrected immediately; and (7) Can adapt well to the development of science and technology.

Based on the findings and results of the analysis of the data obtained by researchers in this study, it can be concluded in this study that the organizational communication culture applied by the madrasa in carrying out operational activities and carrying out work by teachers has a relationship in shaping teacher communication in carrying out work at MI Kesuma LKMD Namorambe.

CONCLUSION

Based on the results of the research conducted, it can be concluded that the culture of organizational communication that implements MI Kesuma LKMD Namorambe in carrying out operational activities and implementing work, is practiced by teachers with the concept of having a relationship in the form of forming teacher communication during the process of carrying out work at MI Kesuma LKMD Namorambe. This is based on the indicators applied in this study. so that with this in mind, the provides advice to MI Kesuma LKMD Namorambe regarding the organizational communication culture that is applied to schools which are classified as good (effective) researchers, so that it must always be maintained by school residents through providing a good example from the head of the madrasa to existing teachers, so that later teachers who work at MI Kesuma LKMD Namorambe also have a high level of loyalty.

BIBLIOGRAPHY

Cek_Budi Setiawan Ginting, dkk.docx

18% SIMILARITY INDEX

17% INTERNET SOURCES

4% PUBLICATIONS

3% STUDENT PAPERS

PRIMARY SOURCES

1	staffnew.uny.ac.id Internet Source	5%
2	jurnal.peneliti.net Internet Source	2%
3	www.rsisinternational.org Internet Source	2%
4	www.iiste.org Internet Source	2%
5	jayapanguspress.penerbit.org Internet Source	1%
6	journal.universitaspahlawan.ac.id Internet Source	1%
7	journal.walisongo.ac.id Internet Source	1%
8	www.thinkswap.com Internet Source	1%
9	usnsj.com Internet Source	1%

10 ejurnal.uij.ac.id
Internet Source
1%

11 tvet.conference.upi.edu
Internet Source
1%

12 journal.iain-samarinda.ac.id
Internet Source
<1%

13 Laelatul Badriah, Erlina Silfa Pratiwi, Muhammad Yusuf. Tarbawi: Jurnal Keilmuan Manajemen Pendidikan, 2020
Publication
<1%

14 scholarsbank.uoregon.edu
Internet Source
<1%

15 Siti Khadijah Ibrahim. "ICT Based Learning in Junior High School: A Qualitative Case Study", 2021 9th International Conference on Cyber and IT Service Management (CITSM), 2021
Publication
<1%

16 docplayer.info
Internet Source
<1%

17 journal.staihubbulwathan.id
Internet Source
<1%

18 journal2.um.ac.id
Internet Source
<1%

| Exclude quotes | Off | Exclude matches | Off |
| Exclude bibliography | Off | | |

Cek_Budi Setiawan Ginting, dkk.docx