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Organizational Communication Culture at Elementary School

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Abstrak

Pembelajaran dan seluruh aktivitas pendidikan di madrasah sangat dipengaruhi oleh budaya komunikasi organisasi yang diterapkan kepala madrasah. 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 kelayakan yang tinggi.

Kata Kunci: Budaya Komunikasi, Iklim Organisasi Madrasah.

Abstract

Learning and all educational activities in madrasahs are strongly influenced by the organizational culture of communication adopted by the principal of the madrasah. 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 madrasah 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.

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INTRODUCTION

In all facets of human life, including education, communication is crucial. This is due to the fact that when people within an organization communicate well, the systematics of human life flow smoothly and are effectively controlled. Humans cannot survive without communication at any time, thus communication is also not something that pauses. In fact, they still require a place for intrapersonal communication even in the absence of a human interlocutor (Arni, 2009).

Effective discussion of human communication with intrapersonal and interpersonal connections must also take place in classrooms. Intrapersonal communication will lead to self-control, emotion, and a sensible attitude when it is a part of a person's self-evaluation. Interpersonal communication is also necessary for productive interaction with other people or groups. Both are necessary as a first step in focusing on the entire human self in order to address ego, self-needs, and interpersonal comprehension (Ruliana, 2014).

A person's ability to be wise to himself will aid in developing productive interpersonal relationships. Not only that, but if the message or meaning to be communicated is based on a grasp of the principles of effective communication, it will also be simple to transmit. This is due to the fact that communication can take many different forms, including nonverbal ones like body language, facial emotions, and speech intonation (Siregar, 2018).

Speaking, reading, writing, and listening are all fundamental communication skills that are intimately tied to each person's speaking, reading, writing, and listening abilities. Communication on all planes—vertical (superior-subordinate), horizontal (colleague-team), and diagonal—is necessary in educational institutions. This is done to facilitate coordinated communication amongst all participants in the madrasa or school, which increases productivity and results in better madrasah work and accomplishments (Putri, 2020).

In madrasahs, communication is inextricably linked to the institutional culture or working environment. This also explains why local knowledge, which is the institution's defining characteristic and the impetus behind improvements in the institution's quality, cannot be divorced from education. Why is that? Students become familiar with life's fundamentals thanks to local culture or wisdom, which does not, however, discourage complicated changes in the educational landscape. Because culture is a habit developed from the initial context in which the culture was created, this disparity exists (Ardiansyah & Dardiri, 2018).

Culture can be thought of as a set of organized rules that govern how members of a society should interact with one another and how to think critically about both their surroundings and themselves. Language is utilized in order for members of a group to communicate and pass on views, values, and behaviors to the following generation. On the other hand, culture is required to integrate newcomers into a strong community in order to establish beliefs, values, and behavior. The key components of a culture (beliefs, values, and behavior) can thus be described using language, and language in turn shapes culture. As a result, one of the key elements that distinguishes one language from another is culture (Prayogo & Widodo, 2019: 1-29).

For a number of reasons, madrasah heads cannot disregard the need of efficient communication. Every madrasah leader is constantly engaged in communication in a variety of ways. not just in one action, but in each and every activity. Without information, a principal cannot make decisions. Information must therefore be shared. Communication is necessary after a choice has been taken. In other words, if there are no greatest ideas, best goals, or creative objectives, no decisions can be made. Without communication, even the best plans or work redesigns cannot be created. In reality, it is crucial to ensure that communication occurs both interpersonally, which is the activity of communicating with two or more individuals, and organizationally, which takes the form of patterns, networks, and communication systems within one organization. The importance of both forms of communication for madrasah leaders is equal (Habibullah, 2022).

In reality, pertinent research on corporate communication culture has been looked at from a variety of scientific angles, including examining the effects of organizational communication and cultural correlation on

the working environment 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).

According to the definition given above, communication in this study refers to interactions between teachers and their principals or fellow teachers in order to support the execution of tasks. This is because effective and efficient execution of the work that is each teacher's responsibility at the madrasah depends on good communication between colleagues and principals. Because of this, it is difficult to understand and digest the intended information, which frequently results in misconceptions while work is carried out.

METHOD

This study employs a qualitative methodology and a descriptive study design. Five active MI Kesuma LKMD Namorambe teachers served as the study's informants. In-depth interviews, participant observation, and documentation studies are used for data collecting. During the research, this tool uses specific notes and interview criteria. Also, the data were examined utilizing methods for data reduction, data display, and conclusion-making. The researcher employed a triangulation technique to find reliable, interdependent, or correlated data as a step in determining the validity of the data (Assingkily, 2021).

RESULTS AND DISCUSSION

Elements of School Communication Culture

Because the views, attitudes, and behaviors that exist and grow in schools reflect profound and unique beliefs and beliefs for school members, which can serve as a spirit of building the character of their students, the form of school communication culture emerges as an unusual and fascinating phenomenon (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.

Both a conceptual and an operational perspective can be used to understand the essential connection between organization and communication. The operational view is connected to organizational work principles, such as the role of 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 environment-aware for the effectiveness and efficiency of achieving organizational 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 previously mentioned, the explanation is as follows: First, academic culture, or a culture that prioritizes a person's innate scientific culture when they think, act, and behave in line with academic activities. As a result, the principal, teachers, and students always perform and behave appropriately in daily life. Knowledge, discipline in behavior, wisdom in outlook, and aptitude in critical thinking and debating are all reflections of academic culture. The traits of students who practice an academic culture are: a love of reading, curiosity, respect for accomplishment, discipline, and hard work that is both creative and independent.

Second, socio-cultural culture, the aspect of human existence closest to daily life, and nearly every aspect of human activity are inextricably linked. Schools that uphold, foster, and cultivate a positive national culture in order to build people mirror social culture. as a whole and creating a harmonious social life among students, such as practicing their religion, being kind, peaceful, and environmentally conscious, as well as being accountable and honest.

Thirdly, democratic culture exemplifies a way of life that embraces diversity while working to advance an organization or country. Decision-making and respect for decisions, tolerance, national pride, and love of the motherland are all characteristics of democratic culture (Mesiono, *et.al.*, 2015). These components provide the basis that can be utilized as a guide or indicator to ascertain the school's culture. In light of the explanation provided above, it can be concluded that academic culture, socio-cultural culture, and democratic culture are the three types of culture that need to be cultivated in schools.

Characteristics of School Communication Culture

A healthy, dynamic, active, positive, and professional culture of communication in the classroom is anticipated to enhance educational quality, performance, and quality of life. A positive school culture gives students and staff members the chance to work effectively, efficiently, enthusiastically, with high levels of vitality and excitement, and to continue to develop. This school's culture must be formed as a result.

The communication culture of the school is a communal asset that emerged from the interaction of many forces that entered the school over its historical course. Schools need to take the existence of different school cultures seriously, as well as their effects on educational advancement. These cultures can be described as healthy or unhealthy, strong or weak, positive or negative, or chaotic or stable. In a little period of time, values and beliefs won't exist. Clear action plans must be devised to mold the school culture given the significance of the desired value system for school progress.

It is important for all students to understand that there are good, bad, and neutral aspects of culture. It raises issues of quality, morals, and multiculturalism in relation to the school's vision and mission; schools must recognize cultural aspects that are appropriate 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).

Two characteristics of organizational communication depend on the understanding it has. The first organizational communication is formal in nature. Formal organizational communication is information that has been authorized by the organization and is tailored to serve its objectives. The information is presented in the form of organizational working methods, productivity, and the many tasks that must be completed inside the company. The activities of listening, observing, speaking, asking questions, analyzing, and evaluating call for the application of a wide range of intrapersonal and interpersonal skills in order to attain organizational communication effectiveness. Everyone communicates because they want to fulfill demands within the company or because they expect something to happen.

Purpose and Benefits of Developing a School Communication Culture

Increasing consistent behavior and communicating to school staff how behavior should be carried out to build their personalities in a school environment that is in accordance with the environmental climate created at school—both the physical environment and the existing cultural climate—are the results of developing a school

communication culture. Understanding that school climate and culture share similar traits does not preclude the possibility of subcultures inside the school culture. Hence, the culture that develops in a school setting.

A strong, adhered-to, well-regulated, dominant, and widely shared culture is one of the school's defining qualities. The culture will be stronger the more school employees who accept basic principles, agree on concepts based on their interests, and feel deeply committed to preexisting ideals. When school staff members have common experiences, they might develop a common understanding. Although the fundamental principles of the school culture must be protected and maintained, they must also be dynamic, thus this does not imply that stable members have a strong culture.

A strong, close-knit, supportive, and responsible school communication culture has the following advantages: (1) Better work quality; (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.

The organizational communication culture used 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, it can be concluded based on the findings and results of the analysis of the data obtained by researchers in this study.

CONCLUSION

Based on the findings of the study, it can be said that teachers adhere to the organizational communication culture that MI Kesuma LKMD Namorambe employs in carrying out operational tasks and implementing work with the idea of developing a relationship in the form of teacher communication while carrying out work. Based on the indicators used in this study, this is the case. In light of this, the organization offers guidance on the organizational communication culture that is used in schools that are rated as good (effective) researchers, emphasizing that it must always be upheld by school residents by setting a positive example for current teachers and fostering a culture of loyalty among future employees.

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