

Creation and Movement of Action Plain For The Work Culture of Religious-Based Educational Organizations

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ABSTRACT

This article describes the creation and movement of action plans for the work culture of religious-based educational organizations. The working culture of religious educational organizations is determined by the elements heart (qalbu), mind (aql) and passion. Heart (qalbu) controls the quality of academic and non-academic services supported by emotional intelligence, spirituality, and noble personality. Mind (aql) controls the quality of graduate results as educational production supported by intellectual, humanitarian, argumentative and rational intelligence. Passion controls the potential for good and bad quality of service results and educational products supported by mind (aql) and heart (qalbu). This study uses a qualitative library research method with a phenomenological approach in analyzing the factual conditions of educational organizations. The data analysis technique is by reviewing various relevant literatures with the focus of the problem being discussed. The results showed that the work culture of religious educational organizations was built up and further developed by creating a work culture by changing the way of thinking of working with the heart (qalbu), the perception of working with mind and heart (qalbu) and shaping work behavior to preventive, corrective and curative way. Then make an action plan movement on work culture by accelerating internalization of the values of work culture, working all day and all the time, effectively communicating, smoothly coordinating between areas and organizational units, and meticulous in monitoring and evaluating.

Keywords: Creation, Action, Work Culture, Religion

A. INTRODUCTION

As long as educational organizations operate, work culture should not stagnate when managing and implementing educational programs (Husni and Puadi, 2018). A flexible and innovative work culture encourages morale and improves the smooth running of academic and non-academic service activities as well as the educational production process. A rigid and standard work culture causes the service activities of educational organizations to decline and work productivity results decrease (Hatalea, Rusmiwari, and Aminulloh, 2014). Service activities and work productivity are strongly influenced by the level of obedience and compliance of the educational apparatus to the values of work culture. The values of the work culture of educational organizations serve as guidelines and directions in improving service quality and educational graduation outcomes.

The work culture of educational organizations is a magnet and an energy generator that works wholeheartedly, harmonious working relationships, effective communication with colleagues, smooth coordination and careful work (Layaman and Jumalia, 2018). A work culture that is created and sustained by a religiously based action plan movement can ensure that the educational apparatus is active, creative and productive (Husni and Puadi, 2018). A created work culture and an implemented action plan can create satisfaction among users of educational services. The satisfaction of the users of educational services is the first and most important goal in building a religiously based work culture.

In creating and carrying out a religious-based work culture action plan movement, it must involve the totality of the elements of heart (*qalbu*), mind (*aql*), and passion in the management of educational organizations. Management of educational organizations should not be dominated by one of the elements of *nafsanī*, but have the same position and role in providing academic and non-academic services and producing graduates as a result of education (Sholehuddin, 2009: 32). First, the heart (*qalbu*) plays a role in changing the mindset of working with emotional intelligence, religiosity, spirituality and noble personality. Second, mind plays a role in changing the perception of work with intellectual, humanitarian, argumentative, logical and rational intelligence (Sholehuddin, 2009: 32). And thirdly, passion plays a role in the preventive, corrective

and healing change in work behavior, which is controlled by mind and heart (Suryadi, 2016).

The educational apparatus has the obligation to control the *nafsani* elements (heart, mind and passion) when creating and carrying out work culture action plans that can produce positive behavior towards the tasks and functions carried out by the educational apparatus. At work, it must also be supported by the *nafsani* of heart so as not to be trapped by negative passions, such as corruption, collusion and nepotism (Sholehuddin, 2009: 32). The element of the *nafsani* of heart controls the *nafsani* of mind and passion of the educational apparatus to work with quality in all aspects desired by educational organizations. The element of *nafsani* of passion is controlled by reason and heart so that it can grow and develop work motivation that produces high-quality educational innovations.

The *nafsani* elements of heart, mind and passion have a sufficiently large share for the educational apparatus in the fulfillment of the tasks and functions assigned to them. For this reason, the *nafsani* elements need to be guarded, fostered, and cared for throughout the day and time so that the attitudes and behavior of the educational apparatus are always dominated by the heart which is supported by mind and passion (Sholehuddin, 2009: 33). Good behavior is always dominated by high heart strength and supported by mind and passion. Evil behavior is always dominated by passion that is not carried by mind and heart.

A work culture is created and a continuous action plan movement that is carried out by adhering to the entirety of the values of *nafsani* so that the work culture does not stagnate. The values of *nafsani* are used as guidelines and decision-makers for educational organizations in performing the duties and functions of the educational apparatus (Husni and Puadi, 2018). Religious work culture always presents the elements of *nafsani* as philosophical values that become the nature, habits, strengths and motivation of work, which are reflected in the attitudes and behavior of the work culture of educational organizations (Efi Tri Astuti, 2019). The values of *nafsani* are embodied in every activity of educational programs as a form of realizing the vision and mission of educational organizations (Osbon and Plastrik, 2008: 252).

Creating and carrying out a work culture action plan movement requires art and strategies that reach the internal and external needs of educational organizations.

Creating a religious-based work culture must be able to shape the mindset and work behavior of the educational apparatus that is integrated with elements of the mind and heart in providing services, empowerment and work imitation (Stephem P, 2003: 199). While the religious-based work culture action movement is an effort that is carried out continuously, systematically, disciplined, and responsibly based on elements of heart, mind, and passion in improving the quality of services and work productivity of educational organizations (Sholehuddin, 2009: 116).

The reality that occurs in this area is that organizational work culture tends to be viewed as a buzzword, ideal and complement to administrative documents for educational organizations without any work culture action plans being drawn up and implemented. Education officials are still happy and proud to be served rather than honestly serving others, feel confident and entitled to work by relying on personal experience rather than following applicable laws and regulations, and feel successful when they work alone instead of working in groups. Then the educational apparatus feels that what is in itself is sufficient, there is a lack of communication and coordination with other areas and organizational units, and what has been achieved is considered correct, so that monitoring and evaluation of the work done is deemed unnecessary.

Observing this reality, it is very urgent to examine carefully the work culture of religious-based educational organizations with a focus on discussing the creation and movement of action plans for the work culture of religious-based educational organizations by creating a religious-based work culture through changing the mindset of the educational apparatus from want to be served into a work culture that likes to serve, builds work perceptions with mind and heart (*qalbu*), and forms work behavior in preventive, corrective and curative ways. Furthermore, carrying out a religious-based work culture action plan movement through accelerating the internalization of work cultural values, working all day and time, effective in communication, smooth in coordination between organizational units, meticulous in monitoring and evaluating the academic non-academic service processes, and in producing educational outcomes.

B. METHODS

This research is a qualitative library research with a phenomenological approach in analyzing the phenomenon of factual conditions; that occurs in educational organizations, thus requiring leadership in an educational organization to create, and take action on the work culture of the organization (Nursyifa, 2019). Sources of data obtained by reading books, journals, magazines, bulletins, newspapers, seminars and other data sources related to the subject matter that has been formulated. The data analysis technique is by conducting an assessment of various theories and ideas obtained from various literatures that are considered relevant, as well as interrelated and complementary in describing the creations and actions of the work culture of religious-based educational organizations.

C. RESULTS AND DISCUSSION

The establishment and development of a working culture of educational organizations should not be limited to slogans, ideals and additional requirements for administrative documents for educational organizations. For this reason, it is very necessary to create and carry out action plans for a work culture of religious-based educational organizations. Creating and carrying out a religious-based work culture action plan movement is an effort to realize and maintain the quality of service and work productivity of educational organizations.

1. Creating a Work Culture of Religious-Based Education Organizations

In making changes towards a better direction in the future, there is no other solution than to create a work culture of religious-based educational organizations (Kaaba, Masaon, and Arwildayanto, 2018). Creating a religious-based work culture is very urgent for the educational apparatus in every move and step of an educational organization in order to realize the vision, mission, and goals of the educational organization. This is in line with Herbert Simon's opinion that an educational organization is a collection of human beings who have resources that can determine good and bad, go forward and backward, and are destroyed and disbanded by humans (Eric Hermawan, 2021). So human resources need to be guided, directed, fostered, and improved through activities to create a work culture of educational organizations.

- a. Change the mindset of working with the heart (*qalbu*)

A change in the way of thinking (mindset) of working with the heart is very urgently needed in an educational organization. The first step is to eliminate bad habits such as envy, jealousy, and betrayal of the success of others (Hatalea, Rusmiwari, and Aminulloh, 2014). Then form a mindset with the mind (*aql*) into a mindset with the heart (*qalbu*). The heartfelt mindset can produce positive things like giving, sharing, remembering, and collaborating on all aspects of work conduct in an educational organization.

Changing the mindset by using the heart can form a permanent mindset from negative to positive (Husni and Puadi, 2018). Because with a change in mindset with the heart will be perfect in carrying out the tasks and functions given. For this reason, it is very urgent to maintain a mindset by using the heart to last until the life of the educational organization itself.

b. Build work perception with mind (*aql*) and heart (*qalbu*)

The quality of the work culture of an educational organization is strongly influenced by the work perception of the educational apparatus. Work perception is the process of knowing or recognizing objects and events objectively through the help of the senses. Work perception is an intuitive awareness of the truth or belief in something works (Sholehuddin, 2009:69). Perception of work must contain elements of service, empowerment, and example. This work perception is decorated with the basic values of educational organizations that are integrated with the elements of heart, mind, and passion. These basic values must be used as identity in the formation of attitudes and behavior of the educational apparatus at work.

Work perception is a guide in building the work culture of educational organizations as stated by (Sholehuddin, 2009: 69), as follows:

1) Work is a service.

Service has an altruistic value in which the work must be able to provide satisfaction to the party being served. The educational apparatus, in serving others, has actually glorified itself as human because it believes that serving others is a good deed for itself and others (Sumarto, 2020). To work in one's own interest is normal as long as it is not only selfish, but to work for the

benefit of others is noble, as long as one is able to shine the light of work as a servant of the nation and the state.

2) Work is an empowerment.

Empowerment has a very broad meaning when empowerment causes changes in a person, from inability not to have authority to having authority, from inability to be responsible to responsibility for something that is done (Layaman and Jumalia, 2018). Employee empowerment means giving every educational apparatus the opportunity to carry out an activity with the authority and responsibility assigned to it.

3) Work is an example.

Every work done must contain exemplary values. Exemplary values are always attached to the work that has been done, in which the educational apparatus is not considered to be working if it has not been able to present itself with good examples. Attitudes and exemplary behavior become role models for others. Exemplary as a role model is lived not only in the workplace, but also in everyday life.

c. Design of work behavior with preventive, corrective and curative

The formation of a work culture is the process of constructing the attitudes and behavior of the educational apparatus in order to work preventively, so as not to violate the values of the work culture. Make corrections to anything that can weaken the work culture. Take curative measures against violations committed in the workplace.

1) Preventive work culture

Preventive work culture is an act that encourages the educational apparatus to obey and submit to religious and state regulations so that it operates in accordance with established conditions and standards. According to Imam Al-Ghazali, a preventive work culture can be built if the educational apparatus is able to play the *nafs mardhiyah*, namely passion, which always tends to follow good instructions in order to obtain His pleasure (Suryadi, 2016). Things that violate the requirements and standards must be prevented by playing the role of the *nafsani* of mind, which is controlled by the *nafsani* of heart in action.

2) Corrective work culture

Corrective work culture is an act of moving the educational apparatus to unite thoughts and ideas in order to want to improve and correct things that are considered to be contrary to applicable regulations. According to Al-Ghazali, the educational apparatus can build a corrective work culture if it is able to control the *nafs muihamah*, namely passions, which has virtue in action and stays away from envy, greed and jealousy (Suryadi, 2016).

3) Curative work culture

Curative work culture is an act of stimulating the educational apparatus to return or repent of things that are deemed to be in violation of applicable regulations and to return to work in accordance with established conditions and standards. A curative work culture can be built up by the educational apparatus if it is able to control the *nafs muthmainnah*, namely passions that tend towards humanity, wisdom (ethics), decency, love, justice and beauty (aesthetics) (Sayyid Kamal, 2003: 72).

2. Movement of the Action Plan for Religious Work Culture

A good work culture can be dissolved and destroyed if it is not predominantly accepted by the educational apparatus (Staehr, A. E, 2015). A good work culture is a work culture that supports the vision, mission, and goals of educational organizations. A bad work culture is a work culture that weakens the joints of educational organizations in achieving their achievement success (Hatalea, Rusmiwari and Aminulloh, 2014). The good and bad work culture of educational organizations can be seen in the attitudes and behavior of individuals and groups as a whole, as to whether the work culture can promote the progress of educational organizations or weaken the achievement of educational organization goals (Erhamwilda, 2005: 589).

movement of the action plan for religious work culture is a work culture action movement with an approach to the values of heart, mind and passion, which spawns and discovers philosophical values that become traits, habits and strengths in carrying its tasks and functions as an educational organizational apparatus (Sumarto, 2020). The movement of the action plan for religious work culture can be carried out in the following ways:

- a. Accelerate internalization of work culture values

The educational apparatus is an important asset compared to other assets in an educational organization (Kaaba, Masaon, and Arwildayanto, 2018). The survival and progress of an educational organization are largely determined by the attitudes and behavior of the educational apparatus in internalizing the values of work culture. Accelerating the internalization of work culture values is the most important thing for the educational organization apparatus (Sumarto, 2020). If the internalization process of work culture fails, this has a major impact on the control of the educational organization itself.

Educational officials who are committed to internalizing work cultural values can be seen in the attitude and behavior of discipline at work, harmonization in cooperation, responsibility in work, and avoiding attitudes and behaviors that deviate from moral values and morality (Subandi, 2020). Internalization of work culture values must involve the totality of the *nafsani* elements of heart (*qalbu*), reason (*aql*) and passion in an effort to improve service and work productivity.

The internalization of a religiously based work culture can provide orientation and guidance for the educational apparatus to behave conscientiously and religiously (Layaman and Jumalia, 2018). Then this internalization can also offer them solutions on what to follow and learn in an educational organization. The internalization of the work culture of educational organizations can take the form of norms, values, attitudes and beliefs that are shared by members of educational organizations (Erhamwilda, 2005: 583). Accelerating the process of internalizing work culture values is a manifestation of the realization of the vision and mission of educational organizations.

b. Work all day and all the time

The work culture of educational organizations will grow and develop when the work environment is able to face various problems, both in terms of educational organization problems and other external problems (Amnuhai, 2003: 252). When this can be controlled, the educational apparatus will work earnestly, with discipline, and wholeheartedly. It will work now and in this second without delaying the time and not opting for light and heavy work.

A good work culture is one that encourages educational staff to work all day and all the time. Working all day becomes mandatory behavior in order to achieve

the goals of educational organizations (Erhamwilda, 2005: 583). Such behavior becomes a moral strength for the educational apparatus in the fulfillment of the tasks and functions as an apparatus of educational organizations.

Indicators for employees who work all day and all the time include: (Ndraha, 2005: 25). 1) habits, namely attitudes that are consciously and unconsciously reflected in a person's behavior, 2) regulations, namely to create order and comfort in the execution of tasks, and 3) values are the appreciation of a person for the essentials or less important, what is better or less good and what is more or less true.

c. Communicate effectively with other members of the organization

Communication between individuals is communication in the form of personal, mutual, verbal and non-verbal interactions and the exchange of information and feelings between individuals and individuals or between individuals in small groups. Communication between individuals creates mutual understanding if the problems discussed are as desired and behavior changes in an educational organization (Fadlillah and Khorida, 2013: 26).

Effective communication between educational apparatuses can build a disciplined work culture, responsibility, mutual cooperation and mutual openness in the performance of their tasks. Openness is the willingness to give and receive correct information from other partners for the benefit of educational organizations (Moekijat, 2006: 53). Effective communication is a key to being successful in building a lasting work culture among individuals in an educational establishment.

The movement of an effective communication action plan is reflected in the behavior of employees when interacting with fellow members of the educational organization, such as polite and pleasant communication, friendly and reassuring expressions, solutive and cooperative speech content, and not offending the interlocutor in both limited time and free time (Kaaba, Masaon, and Arwildayanto, 2018). Effective communication always presents the values of heart (*qalbu*) and mind (*aql*) when communicating with fellow members of the organization, so that anywhere and anytime they are sought after, and needed by all educational apparatus and educational customers.

d. Smooth coordination between fields and organizational units

The coordination takes place in order to achieve a uniform and harmonious effort to achieve given goals. Coordination can be interpreted as the process of integrating goals and activities from separate areas and units in order to achieve the goals of educational organizations (Amin, Fathurrohman and Hidayat, 2013: 3). Coordination works as a system and as a unified whole of interconnected and mutually supportive parts in order to achieve the vision, mission and goals of educational organizations.

Coordination creates business synergies that generate more output than the total output of any educational apparatus, department, or educational organizational unit (Amin, Fathurrohman, and Hidayat, 2013: 3). Coordination requires good communication of the educational apparatus as a facilitator in coordination with all educational apparatus and other related elements. Then smooth coordination will facilitate all matters in carrying out the tasks and functions assigned to the educational apparatus.

Strengthening the coordination between fields and educational organizational units should not be neglected if you want a high quality work culture in an educational organization (Amin, Fathurrohman and Hidayat, 2013: 3). In order to strengthen coordination, it is necessary to present the *nafsani* values of the heart (*qalbu*) and mind (*aql*), thus mutual respect for the educational apparatus of classmates and respect for their superiors (Moekijat, 2006: 53). Appreciation and respect are attitudes and behaviors that show respect for individuals, duties and responsibilities of fellow work partners and leaders.

e. Accurate and thorough in monitoring and evaluation

Monitoring is an activity to observe carefully and thoroughly on a certain situation or behavior in order to obtain valid and accurate data or information as a basis for making decisions on the next action (Elfindri, 2011: 108). In making these decisions really need *nafsani* elements of heart and mind so that the decisions taken and determined are truly objective to improve and enhance the progress of educational organizations. The *nafsani* elements of heart and mind become a guide in making the next educational organization's policy decisions.

Then evaluate programs and activities by comparing the realization of inputs, outputs, and outcomes according to the plan and standards that have been set (Kaaba, Masaon, and Arwildayanto, 2018). Evaluation is carried out to assess the results that have been achieved during the activity (Elfindri, 2011: 109). Evaluation of the results or products that have been achieved from the implementation of educational programs and activities requires *nafsani* elements of heart (*qalbu*) and mind (*aql*) so that in evaluating the results or products have a strong basis in determining the necessary policies and actions.

In order for the work culture in an educational organization to grow and develop, both the work that is still being done and those that have been carried out in monitoring and evaluation must be carefully and thoroughly evaluated. In order to control monitoring and evaluation it is necessary to have a *nafsani* element of mind controlled by the *nafsani* of heart to determine the weaknesses and strengths of the educational apparatus (Moekijat, 2006: 53). Monitoring and evaluation can be used as a forum to promote the morale of the educational apparatus in order to achieve performance and progress in educational organizations.

D. CONCLUSION

Based on the discussion above, it can be concluded that creating and carrying out a movement of action plan for religious-based work culture can be built and developed by creating a work culture through changing the mindset of working with mind (*aql*), changing the mindset of working with the heart (*qalbu*), building work perceptions contains the value of service, empowerment, and example that is integrated with the mind and heart (*qalbu*), and forms work behavior in preventive, corrective, and curative ways at work. Then carry out a work culture action plan movement through accelerating the internalization of work cultural values to the educational apparatus, working all day and time, effective in communication, smooth in coordination between fields and organizational units, as well as being careful and thorough in monitoring and evaluating for improvement and improving the quality of academic and non-academic services as well as the quality of education unit graduates' products.

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This work was compiled by three authors by collaborating to contribute ideas and novelty related to religious work culture values that will be applied by colleagues, leaders, and educational stakeholders in order to raise the image of higher education institutions.

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