

RELATIONSHIP BETWEEN MADRASAH CULTURE AND INNOVATIVE ATTITUDE AND MADRASAH IBTIDAIYAH NEGERI TEACHERS' WORK COMMITMENT

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Abstract: *The goal of this research was to discover the relationship between madrasa culture and teacher work commitments in Madrasah Ibtidaiyah Negeri Gunung Sitoli, the relationship between innovative attitudes and teacher work commitments in Madrasah Ibtidaiyah Negeri Gunung Sitoli, and the relationship between Madrasah culture and innovative attitudes in Madrasah Ibtidaiyah Negeri Gunung Sitoli teachers. people, using a random sample from the entire population or total sampling. A questionnaire with a Likert scale model was used as the research instrument. The requirements test was used to determine the independence, linearity, and normality of the independent variables. At a significance level of $= 0.05$, the data analysis technique used correlation and regression, as well as simple correlation and regression and multiple correlations. According to the findings of the study, there is a positive and significant relationship between madrasa culture and teacher work commitment. This means that the higher and more positive the madrasa culture, the higher and more positive the work commitment of the teachers of Gunung Sitoli City's State Islamic Madrasah by providing an effective contribution of 8.5 percent. Innovative attitudes and teacher work commitment have a positive and significant relationship. This means that the higher and more positive the innovative attitude, the higher and more positive the work commitment of the Madrasah Ibtidaiyah teachers throughout the city of Gunung Sitoli by providing an effective contribution of 4.56 percent, and there is a positive and significant relationship between madrasa culture and innovative attitudes in general. This means that the higher and more positive the madrasa culture and innovative attitude, the higher and more positive the work commitment of the teacher.*

Keywords: *Innovative Attitude; Madrasah Culture; Work Commitment.*

INTRODUCTION

Madrasah, as primary and secondary education institutions for Muslims in Indonesia, are no longer debatable. Madrasah, which now numbers in the thousands across Indonesia, remains the hope of most Muslims who want their children to be "happy in this world and happy in the hereafter." That is, mastering both the sciences of the world and the sciences of the afterlife at the same time, which they claim schools do not or cannot provide (Hidayat, 2016).

The presence of Madrasah as Islamic educational institutions, according to Muhaimin, is motivated by four factors. First, the realization of the need for Islamic education to be renewed. Second, improving the pesantren education system so that students have the same opportunities as those in public schools. Third, some students desire a Western education model. Fourth, efforts are being made to bridge the gap between traditional pesantren education and Western education (Muhaimin, 1999).

However, the reality of education in Madrasah today can be described as an intellectual deadlock. Among the indicators are a lack of reform efforts, and if so, a slow pace of social, political, and technological progress. Second, Islamic education as it is currently practiced

maintains the old heritage and does not engage in such creative, innovative, or critical thinking on current issues. Third, the Islamic education learning model places too much emphasis on an intellectual-verbalizes approach and undervalues the importance of educative interaction and humanistic communication between teacher and students. Fourth, the focus of Islamic education is on the formation of servants or servants of Allah, rather than the achievement of Muslim human character as caliph fi al-ardl (Assegaf, 2004).

In Indonesia, Madrasah is part of a living educational tradition. It turns out that Madrasah has creative weaknesses, beginning with the madrasah's narrow orientation to the fundraising process to maintain certain religious ideas, as well as the madrasa curriculum whose implementation is half-assed and policies in the field of the curriculum are not accompanied by policies in the field of supporting tools, resulting in a gap between the curriculum and the operational capabilities of the curriculum.

RESEARCH METHOD

This study was carried out using quantitative methods. Descriptive or inferential statistical techniques are used for data analysis. Sugiyono defines quantitative research as the use of descriptive statistics to analyze data (Sugiyono, 2000). Descriptive statistics are statistics that function to describe or provide an overview of the object under study using raw sample or population data without conducting analysis or drawing generalizable conclusions.

The study population consisted of all 38 teachers at the State Islamic Madrasah Ibtidaiyah in Gunung Sitoli City, with a sample of the entire population or total sampling. A questionnaire with a Likert scale model was used as the research instrument. The requirements test was used to determine the independence, linearity, and normality of the independent variables. At a significance level of $\alpha = 0.05$, the data analysis technique used correlation and regression, as well as simple correlation and regression and multiple correlations.

RESULT AND DISCUSSION

The three hypothesis tests in this study were accepted either individually or jointly based on the data collected and the results of statistical analysis. The first finding is that there is a significant and positive relationship between madrasa culture and teacher work commitment. The second finding is that there is a positive and significant relationship between innovative attitudes and work commitment among teachers. The third finding is that there is a significant and positive relationship between madrasa culture and innovative attitudes, as well as a teacher work commitment.

With a correlation magnitude of 0.357 and a predictive line $= 56.58 + 0.22X_1$, the variable of leadership behavior has a positive and significant relationship with teacher job

satisfaction. Furthermore, with a figure of 8.52 percent, madrasa culture provides an effective contribution to teacher work commitment. This finding reaffirms that organizational success, as well as teachers' work commitment at Gunung Sitoli State Madrasah Ibtidaiyah, is related to madrasa culture.

Madrasah, as part of the national education system, unquestionably necessitate careful attention and management. As a result, with society changing at a faster and more open pace, the management and leadership of Madrasah will require more creative, innovative, and dynamic capabilities in the future. The madrasa principal who waits in style adheres to bureaucratic rules, thinks structurally, and does not dare to innovate to meet the needs of his community will be left behind by his devotees. In a rapidly developing society with open competition, there is always a demand for a higher quality of service than in the previous society. It should be recognized that the hallmark of an advanced society is that the controller is no longer the producer but the consumer, that the options are becoming increasingly diverse, and that they demand excellent quality and service. This type of demand can only be met by madrasah principals who are empowered, creative, have strong leadership and managerial skills, are not fatigued, and are not depressed. Furthermore, Madrasah has been incorporated into the Law of the Republic of Indonesia No. 20 of 2003 Concerning the National Education System as an acknowledgment that Madrasah is part of the national education system, even though their management is still carried out by the Ministry of Religion (Maksum, 1999).

Madrasah, on the other hand, requires teachers who are dedicated to their jobs. A teacher's professional success is largely determined by his level of competence, professionalism, and dedication to the field in which he works. A person's dedication to the organization for which he works demonstrates his ability to identify involvement in the organization. According to Fred Luthan, organizational commitment is most often defined as (1) a strong desire to remain a member of a specific organization; (2) a desire to strive by the wishes of the organization; and (3) certain beliefs and acceptance of organizational values and goals. In other words, it is an attitude that reflects employees' loyalty to the organization, as well as a continuous process in which members of the organization express their concern for the organization's success and continuous progress (Luthans).

Work commitment is another term for organizational commitment, according to Mowday in Sopiah. Organizational commitment is an important behavioral dimension that can be used to assess employees' proclivity to stay with the organization. Organizational commitment is the identification and involvement of someone in the organization who is relatively powerful (Sopiah, 2008). Based on the opinions expressed above, it is possible to conclude that a teacher's commitment to work in a school organization is the teacher's desire to

maintain his membership in the school organization and his willingness to work hard for the achievement of the school organization's goals and a higher quality of education.

The learning process that takes place in schools is closely related to the quality of education. According to Law Number 20 of 2003 concerning the National Education System Article 35 paragraph 1 and Government Regulation No. 19 of 2005 concerning National Education Standards, the 8 (eight) National Education Standards (SNP), which include: standardization, process standards, graduate competency standards, standards of educators and education personnel, standards of facilities and infrastructure.

According to Colquitt, Lepine, and Wasson, commitments can be influenced by: (1) organizational mechanisms; (2) group mechanisms; (3) individual characteristics; and (4) individual mechanisms (Lepine, 2009). Several studies have shown that organizational culture has a significant impact on organizational commitment. According to AstriGhina's research, the term "commitment," which is important in all organizations, is closely related to organizational sustainability. This will determine their customers' satisfaction with the quality of service. As a result, to engage employees, management must take several steps to support these conditions, such as creating a culture that encourages the creation of a pleasant work environment (Ghina, 2012).

Furthermore, Lok and Crawford contend that organizational culture influences the form of organizational commitment. Organizational culture has a significant impact on the formation of organizational commitment (Lok, 2004). According to Robbins, organizational culture is a shared belief held by members of an organization as a differentiator from other organizations. Based on this understanding, it is possible to conclude that organizational culture can serve as a guide for organizational members to act and think to solve problems that arise within the organization (Robbins, 2008).

A strong culture has a strong influence on how members behave. The stronger the culture, the more members accept these shared values. Members of the organization will feel a sense of belonging when a strong culture is established, which can lead to a commitment to the organization. According to Robbins, one of the functions of organizational culture is to facilitate the emergence of commitment to something larger than individual self-interest. As a result, organizational culture becomes a critical factor to consider when increasing organizational commitment (Robbins, 2008).

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Organizational culture can shift. Cultural change is unavoidable if there are changes at the leadership level or changes in social phenomena in society related to the organization. Cultural change in an organization cannot happen quickly but must go through a lengthy process to be accepted by all of its members. Similarly, the madrasa culture can influence teachers' commitment to carrying out their professional responsibilities.

Culture in an organization reflects the appearance of the organization as seen by people outside of it. Organizations with a positive culture will project a positive image if things go well, but if things do not go well, the organization will project a negative image in a madrasa. A well-maintained organizational culture in madrasas that is capable of displaying faith, piety, creative, innovative, and sociable behavior must be continuously developed. The advantages of such a culture are that it can guarantee better quality work, open all communication networks, openness, togetherness, cooperation, kinship, find problems and fix them quickly, and quickly adapt to external developments. Developing an organizational culture in madrasas is inextricably linked to the role of the madrasa leader, teachers, and the madrasa environment. They must collaborate to establish an organizational culture within the madrasa. The teacher is the most powerful and influential factor in education. Because the teacher is both an educational servant for students and a madrasah organization personnel whose existence is directly related to students. In conclusion, based on the findings and theoretical support presented above, it can be emphasized that madrasa culture is empirically related to the work commitment of State Islamic Madrasah teachers throughout Gunung Sitoli City.

With a correlation magnitude of 0.566 and a predictive line = $56.04 + 0.22X_2$, the innovative attitude variable has a positive and significant relationship with teacher work commitment. An innovative attitude has a 4.56 percent effective contribution to teacher work commitment. This finding confirms that the teacher's innovative attitude influences work commitment. Attitude is a type of evaluation or emotional reaction to something. "A person's attitude toward an object can be determined by assessing his feelings toward the object." These feelings can be evaluated as pleasure-unhappiness, partiality or impartiality, favorite - unfavorable, positive-negative (Morgan: 1986).

Walgito stated about the attitude component, "Attitude contains three components that make up the attitude structure." The three components are cognitive, affective, and conative, and they are as follows: Walgito (Walgito, 2010)

1. Cognitive components (perceptual components), i.e. components related to knowledge, views, and beliefs, i.e. how people perceive the object of attitude.

2. The affective (emotional) component, which is related to feelings of pleasure or displeasure with the object of attitude. Pleasure is a positive emotion, whereas displeasure is a negative emotion.
3. Conative components (behavioral components, or 3. action components), that is, components related to the proclivity to act or behave toward the object of attitude.

The attitude expressed by a person can at least predict the behavior that appears to a specific object. In the sense that an individual's attitude can influence his actions and behavior. According to Baltus, attitudes can sometimes be expressed openly through various discourses or conversations, but attitudes are often revealed indirectly. Attitudes can emerge before behavior, but they can also emerge as a result of previous behavior (Baltus, 1983). Furthermore, Budiman stated that an innovative attitude is the ability to respond to developments in the world of education, so that they can carry out activities by the demands of those developments, such as the ability to anticipate curriculum innovation, administration, and human resource development (HR) (Budiman, 2017).

Innovation can be defined as an attempt to improve thinking, and its application to the learning process can be defined as the creation of new products or rules for implementing the curriculum. The concept of innovation encompasses reformer-led activities and positive changes in the curriculum implementation, as well as curriculum-related activities at the school level. Curriculum implementation refers to efforts to put the curriculum into action through curriculum materials, educational technology, teaching and learning principles, and learning assessments. Renewal manifests itself in the form of new methods, rules, techniques, or approaches that improve learning.

Innovation can be defined as the foundation of personal contribution, rather than just the fulfillment of a required situation or a culture of habit. The foundation for innovating is found at the most fundamental level of one's activities or improvements. Product development and behavioral responses to differences are more important aspects of innovation (Carter, 1999). Innovative teachers are those who actively seek new ideas and go through a continuous implementation process that does not end at one point but continues. And go through a transformational process. To be successful in implementing the curriculum in madrasas, this change must exhibit new and unique characteristics. The ability and success of an innovative approach must be balanced against the cost, time, effort, and use. The outcomes of successful teacher innovations that have been implemented in madrasas.

A teacher is an innovator who is expected to be able to improve educational quality through learning innovation. Teachers, as learning innovators, must inevitably improve their skills in areas such as (1) technology, which is a driving force for innovation and success. Although technology is a source of innovation, it is not the only one. Many teachers today are

striving for success to innovate. And (2) there is creativity that is dependent on the ideas that are presented. An innovator is someone who seizes opportunities to realize existing ideas that can be developed.

According to Rogers, three main characteristics should be present in a new idea or innovation for it to be accepted as part of group life: (1) having a relative advantage (relative advantage), (2) compatibility with the values or cultural characteristics of individuals and groups (compatibility), and (3) a moderate level of difficulty (complexity) that can be tested (trialability), and observed (observability) (Rogers, 1995).

In the context of education and learning, innovation refers to new knowledge about a specific subject, new learning methods or strategies, strategies for organizing learning materials, delivery strategies, and so on. All of these are examples of learning innovations that are directly related to the teaching profession. Teachers' reactions to innovations appear to vary; some accept it immediately, others research it first and decide to accept it for themselves, still, others interact with the system first and then consider accepting the innovation, and still, others reject it.

According to Rogers, the innovative decision process has five stages: (1) the knowledge stage, (2) the persuasion stage, (3) the decision stage, (4) the implementation stage, and (5) the confirmation stage (Rogers: 16). The rate at which someone adopts a particular innovation is closely related to their innovativeness. The rate at which a person accepts innovation varies greatly from person to person. Teachers in a school, for example, can accept various learning strategy innovations.

As soon as the innovation is introduced, one teacher may immediately accept and implement it. While other teachers may be hesitant to accept it because they are still considering a variety of factors. According to Rogers, the speed with which an individual or a specific receiving unit accepts an idea or innovation relatively early in comparison to other members is referred to as innovativeness (Rogers, 1995).

According to various research findings, teachers' innovative attitudes have an impact on their commitment to their duties. According to Sofyan Iskandar, there is a significant relationship between teacher innovativeness and the ability to manage teacher learning, with other variables contributing a relative contribution of 20.12 percent. This relationship is also linear, so the higher the level of teacher innovation, the better the ability to manage learning (Iskandar, 2018).

Furthermore, Ozgur Yilmaz and Duygu Mutlu Bayraktar discovered that to examine teachers' attitudes toward educational technology in terms of individual innovation in their research on Teachers' attitudes toward the use of educational technologies and their individual innovativeness categories. Based on the findings, the following outcomes were obtained: It was

determined that individual teachers working in Istanbul during the academic year 2011-2012 were in the Early Adopters category with the highest ratio of 41.2 percent, and in the Late Majority category with the lowest ratio of 14.7 percent. There are significant differences in the individual innovation categories of volunteer teachers, according to these findings. We can say that age (20-30 years, f 47.1), as a demographic characteristic of the study group, influences the study group's individual innovation category.

With a correlation magnitude of 0.436 and a determinant coefficient of 0.190 or 19.00 percent with a predictive line = $20.66 + 0.44X_1 + 0.45X_2$, the variables of madrasa culture and innovative attitude show a positive and significant relationship with teacher work commitment. This means that the 19.00 percent variation in contributing to teacher work commitment is due to the madrasa culture variable and innovative attitude. This means that other factors influence teacher work commitment that was not investigated in this study. outside of the variables of madrasa culture and a forward-thinking attitude.

Furthermore, when the effective contribution of the two variables, namely the madrasa culture variable and innovative attitude, is examined further, the madrasa culture variable provides the largest effective contribution on teacher work commitment, which is 8.52 percent. This is understandable given that the madrasa culture has a significant impact on teachers' commitment to work.

CONCLUSION

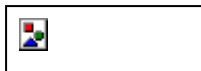
Teachers' work commitment is positively and significantly linked to the madrasa culture, according to the data presented above. This means that the teachers at the State Islamic Madrasah in Gunung Sitoli City, who provide an effective contribution of 8.5%, are more committed to their work because of the higher and more positive madrasa culture. Teachers who have innovative attitudes are more likely to be committed to their work. To put it another way, Gunung Sitoli City teachers who are more innovative and committed to their jobs contribute an additional 4.56 percent of the city's total economic output.

Furthermore, the teachers of the State Madrasah Ibtidaiyah in Gunung Sitoli City have a positive and significant relationship with the madrasa culture and innovative attitudes. A positive and innovative madrasa culture and attitude are linked to a teacher's level of work commitment.

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