



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2025

**Madrasah Culture: An Analysis Of The Competencies Of Principals,
Teachers, And Madrasah Quality**

Dendys Darmawan¹, Mawlana Nabrisni Hawna², Agus Zaenul Fitri³, Sulistyorini⁴

^{1,2,3,4} Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

¹dendysdarmawan90@gmail.com, ²mawlananabris@gmail.com, ³guszain@uinsatu.ac.id,

⁴sulistyorini12@yahoo.com

ABSTRACT :

The culture of the madrasah is one of the key factors that influence the overall dynamics of education in it. A healthy madrasah culture reflects the synergy between Islamic values, educational practices, and good governance, so that it can be a foundation in creating a conducive learning environment, has a positive impact on all madrasah residents, and as a whole plays a significant role in improving the quality of madrasah. This study aims to test various theories about the influence of madrasah culture on improving the competence of the principal, teachers, and madrasah quality. This research is theoretically useful for the development of science, especially Islamic education management, and practically can be used as a reference in the management of madrasah. The research approach used is quantitative with correlational research type. Respondents in this study were 203 teachers at MTsN in Blitar Regency. Data were analyzed based on the SEM-PLS (Structural Equation Model-Partial Least Square) model using the SmartPLS 3 application program. The results of this study show the conclusion that: 1) The better the implementation of madrasah culture, the better the quality of madrasah principal competence; 2) The better the quality of madrasah culture created, the better the quality of teacher competence; 3) The better the madrasah culture that develops, the better the quality of madrasah; 4) The competence of madrasah principals in State Tsanawiyah Madrasah in Blitar Regency is able to mediate madrasah culture in improving madrasah quality; 5) Teacher competence in State Tsanawiyah Madrasah in Blitar Regency is able to mediate madrasah culture in improving madrasah quality.

Key words: *madrasah culture, madrasah principal competence, teacher competence, madrasah quality*

INTRODUCTION

Madrasah as an Islamic educational institution plays an important role in delivering students to become individuals who are faithful, knowledgeable, and have good character (Fauzi & Nursikin, 2023). In the context of Islamic education, madrasah not only functions as a place of knowledge transfer, but also as a place to build the character and morals of students (Apiyani, 2022; Rusydi, 2021). The culture that develops in a madrasah is one of the key factors that influence the overall dynamics of education in it (Marzuki, Ismail, & Anis, 2023; Tajudin & Aprilianto, 2020). A healthy madrasah culture reflects the synergy between Islamic values, educational practices and good governance, so it can be the foundation in creating a conducive learning environment. Internalization of Islamic education values is achieved through daily routines and activities that strengthen faith, worship and morals (Alnashr, Zaenudin, & Hakim, 2022). However, the formation of an ideal madrasah culture is certainly inseparable from internal and external challenges, especially related to improving the competence of madrasah principals, teachers, and the overall quality of education.

The competence of madrasah principals and teacher competence play an important role in determining the success of educational institutions. Madrasah principals are key to the continuity and achievement of madrasah goals, with their leadership qualities contributing greatly to educational success (Hidayati, 2023). An effective madrasah principal must possess a range of competencies, including managerial, educational, administrative, supervisory, and entrepreneurial skills (Azizaturrohmi, 2024). The madrasah principal, as an educational leader, is expected to be able to manage the institution effectively by integrating madrasah cultural values into every managerial aspect. Likewise, teacher competence affects the quality of the learning process, which in turn affects the quality of the madrasah (Samari, 2022; Silvia Marlina, Nofia Sherli, & Iswantir, 2022; Sirait, 2021). In this context, a strong madrasah culture is expected to be a catalyst for improving the competence of both madrasah principals and teachers, which collectively can improve the quality of education in the madrasah.

Madrasah education in Indonesia faces several challenges in developing and maintaining an Islamic culture. These challenges include student discipline problems, declining enrollment, and difficulties in implementing Islamic values (Adelia & Mitra, 2021). However, the madrasah also exhibits unique cultural practices, such as addressing teachers as “Ayah” and “Bunda” and implementing an anti-dating policy (Setyaningsih, Azrima, & Maya Sari, 2021). Despite these challenges, madrasahs are considered effective in fostering positive behavior and religious practices among students, especially in terms of prayer and moral behavior (Jumadi, 2019). To overcome these problems, the madrasah implemented strategies such as integrating Islamic values in academic and non-academic activities, fostering discipline, and promoting mutual respect. Regular internal meetings and evaluations are also conducted to improve the implementation of Islamic culture in the madrasah (Setyaningsih et al., 2021). The formation of an ideal madrasah culture that comes from the application of work culture by personnel in the madrasah, especially the madrasah principal and teachers, is expected to have a significant positive impact on the character building and achievement of students.

Research on work culture in Indonesian organizations reveals several challenges. Poor work discipline, overlapping tasks, and uncontrolled employee turnover are problems identified in government offices (Amantha, 2016). A weak work culture can lead to decreased productivity, where employees engage in non-work activities during office hours (Cahyani & Dewi, 2023). Job stress and an inappropriate work culture can have a significant impact on employee productivity (Anggraini, 2021). To address this issue, organizations are encouraged to implement stricter rules and sanctions to strengthen work culture (Cahyani & Dewi, 2023). Related to this issue, the implementation of the “Work Culture Values of the Ministry of Religious Affairs of the Republic of Indonesia” is expected to form a madrasah culture that has a positive impact on all madrasah residents. Values in work culture reflect what members of the organization should and should not do in carrying out the mission to achieve the vision (Saifuddin, 2014).

Based on a review of previous research conducted by researchers, there have been many studies that discuss the influence of madrasah leadership on madrasah culture (Buhaiti, 2017), the influence of madrasah culture on teacher performance (Hasna, Achmadi, & Syahrudin, 2022; Kartiko, Rokhman, Priyono, & Susanto, 2023), and the influence of madrasah culture on quality (Rohman, 2021). However, research that specifically discusses the influence or significance of madrasah culture on improving the competence of madrasah principals, teacher competence, and madrasah quality has not been widely conducted. Ideally, a strong madrasah culture is expected to create a supportive environment for the development of the competencies of principals, teachers

and education personnel in it, which in turn will improve the overall quality of the madrasah. This gap indicates the need for an in-depth study that can identify the extent to which madrasah culture affects the three variables in this study.

This study aims to analyze the influence of madrasah culture on madrasah principal competence, teacher competence, and madrasah quality. The problem formulations in this study are: 1) How significant is the influence of madrasah culture on the competence of madrasah principals? 2) How significant is the effect of madrasah culture on teacher competence?; 3) How significant is the effect of madrasah culture on madrasah quality?; 4) Is there an indirect effect of madrasah culture on madrasah quality through the competence of madrasah principals?; 5) Is there an indirect effect of madrasah culture on madrasah quality through teacher competence? The hypothesis in the study is that madrasah culture has a significant influence on the competence of madrasah principals, teacher competence, and madrasah quality both directly and indirectly through the mediator variables of madrasah principal competence and teacher competence.

Method

Research methods can be interpreted as a scientific way to obtain valid data with the aim of discovering, developing, and proving certain knowledge so that in turn it can be used to understand, solve, and anticipate problems (Sugiyono, 2017). This research uses a quantitative approach. The research method with a quantitative approach is research that basically uses a deductive-inductive approach, meaning an approach that departs from a theoretical framework, ideas of experts, or understanding of researchers based on experience, then developed into problems and proposed solutions to obtain justification (verification) in the form of empirical data support in the field (Haryanti, 2020)

Quantitative research methods aim to test theories, establish facts, show relationships between variables, provide statistical descriptions, estimate and predict the results (Tanzeh, 2011). Thus, this study has the aim of testing certain theories by examining the effect of independent variables, namely the managerial competence of the madrasah principal and the professional competence of teachers on the dependent variable, namely the quality of Madrasah Tsanawiyah Negeri in Blitar Regency. This research was conducted in June 2023 - October 2024.

The data that has been collected is then analyzed using the PLS (Partial Least Square) analysis model using the SmartPLS 3 application software, then the results are analyzed to determine the magnitude of the correlation coefficient and determine the level of significance. A positive correlation means that a high value on a variable correlates with a high value on another variable. A negative correlation means that a high value on a variable correlates with a low value on another variable (Bahrudin, 2014). This research is a type of correlation research, which aims to test whether or not there is an influence or relationship between variables (Jogiyanto, 2015).

The population in this study were teachers at the State Madrasah Tsanawiyah in Blitar Regency, which consisted of 11 madrasah. Based on data from the Blitar District Office of the Ministry of Religious Affairs as of June 5, 2023, the total number of teachers (PNS, P3K, Non-PNS) at MTsN in Blitar Regency was 405 people. Based on the number of MTsN teachers in Blitar Regency, the technique in determining the number of research samples is based on proportional random sampling. There are several techniques that can be used to determine the number of samples from a population, in this study using the Slovin formula with an error rate that can be selected by the researcher is 1%, 5% and 10%. The Slovin formula is as follows:

$$n = \frac{N}{1+Ne^2}$$

n = number of samples

N = Total population

e = error tolerance

n = number of samples determined

This research uses the Slovin formula with a 5% error rate. The calculation is as follows:

$$n = \frac{405}{1+405(0.05)^2}$$

$$n = \frac{405}{1+405 \cdot 0,0025}$$

$$n = \frac{405}{2,0125}$$

$$n = 201,24$$

Based on the results of the above calculations, it can be used as a guideline in sampling, which is 201.24, rounded up to 202, then calculated the percentage in each madrasah and rounded up to 203 MTsN teachers in Blitar district.

The theoretical basis for the madrasah culture variable (X1) used in the questionnaire in this study is the “Work Culture Values of the Ministry of Religious Affairs of the Republic of Indonesia” published by the Ministry of Religious Affairs of the Republic of Indonesia in 2014 and still valid today, with indicators of 1) Integrity, 2) Professionalism, 3) Innovation, 4) Responsibility, and 5) Exemplary. The competency variable of the madrasah principal (Y1) is based on the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 58 of 2017 concerning Madrasah Principals, with indicators of 1) managerial competence, and 2) supervisory competence. The teacher competency variable (Y2) is based on the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers and the Regulation of the Minister of National Education of the Republic of Indonesia Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies, with indicators of 1) pedagogical competence, and 2) professional competence. Meanwhile, the madrasah quality variable (Y3) is based on the “Quality Indicators in Quality Assurance for Primary and Secondary Education” published by the Ministry of Education and Culture Directorate General of Primary and Secondary Education in 2017, with indicators of 1) Graduate Competency Standards, 2) Content Standards, 3) Process Standards, 4) Assessment Standards, 5) Educator and Education Personnel Standards, 6) Facilities and Infrastructure Standards, 7) Management Standards, 8) Financing Standards.

The research instrument was first tested for validity and reliability. The validity test used is internal validity. To test the validity of each instrument item is to correlate the score of each item with the total score of the entire instrument. Instrument items are said to be valid, if $r_{count} > r_{table}$ and vice versa. To determine the validity of the instrument in this study using the Pearson Product Moment Correlation formula assisted by the IBM SPSS Statistic 25 application program. The reliability test is used to show the extent to which a measurement result is relatively consistent when measuring the same aspect. In testing the reliability of measuring instruments or measurement results, a trial of data measurement instruments carried out on research subjects is applied (Jogiyanto, 2015).

Result

A. Data Analysis

1. Assessment of the Measurement Model (Outer Model)

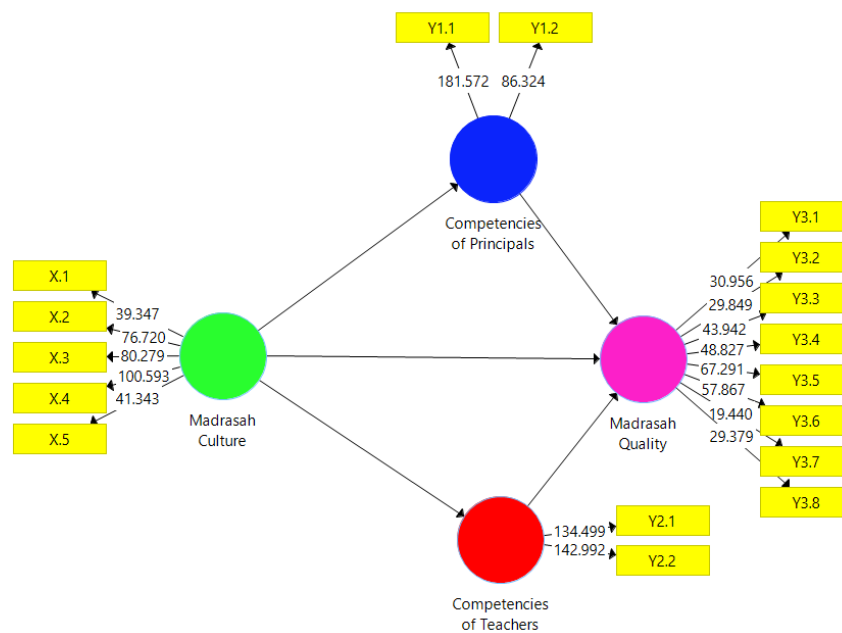
The outer model is a model that details the relationship between latent variables/constructs and their indicators or it can be said that the outer model defines each indicator in relation to its construct. The outer model is interpreted by looking at several things, including: convergent validity value, discriminant validity value, and reliability value (Cronbach's Alpha and Composite Reliability) (Joseph F. Hair, 2014).

a. Convergen Validity

1) Loading Factor

The value of convergent validity is measuring the magnitude of the loading factor for each construct. Loading factors above 0.70 are highly recommended, but loading factor values <0.60 can still be tolerated as long as the model is still in the development stage. The PLS algorithm model and the loading factor value of the indicator (dimension) are presented in the figure and table below.

Figure 1. PLS Algorithm Model and Loading Factor Values



Source: Primary data processed, 2024

Table 1. Indicator Loading Factor Value (Dimension)

	Competencies of Principals	Competencies of Teachers	Madrasah Culture	Madrasah Quality
X.1			0,874	
X.2			0,922	
X.3			0,923	
X.4			0,932	
X.5			0,873	
Y1.1	0,955			
Y1.2	0,940			
Y2.1		0,956		
Y2.2		0,958		
Y3.1				0,826
Y3.2				0,822

Y3.3				0,871
Y3.4				0,889
Y3.5				0,908
Y3.6				0,897
Y3.7				0,723
Y3.8				0,821

Source: Primary data processed, 2024

The table above shows that the madrasah culture variable construct (X1) which is measured through 5 indicators (dimensions), the madrasah principal competency variable (Y1) which is measured through 2 indicators (dimensions), the teacher competency variable (Y2) which is measured through 2 indicators (dimensions), and the madrasah quality variable (Y3) which is measured through 8 indicators (dimensions) all obtained the outer loading value of the indicator > 0.7. This means that all indicators (dimensions) are valid as a measure of the construct.

2) Average Variance Extracted (AVE)

The AVE value shows the value of the variance in each indicator in the construct that can be captured by the variable more than the variance caused by measurement error. An AVE value above > 0.5 indicates that the construct has convergent validity. The complete AVE value is presented in the table below.

Table 2. Average Variance Extracted (AVE) Values

	Average Variance Extracted (AVE)
Competencies of Principals	0,898
Competencies of Teachers	0,916
Madrasah Culture	0,820
Madrasah Quality	0,717

Source: Primary data processed, 2024

b. Discriminant Validity

1) Cross Loading

The discriminant validity value is useful for assessing whether a variable has adequate discriminant validity, namely by comparing the correlation of the indicator with the intended construct must be greater than the correlation with other constructs (Cross Loading). If the indicator correlation has a higher value than the indicator correlation with other constructs, it is said that the variable has high discriminant validity. The complete cross loading value results are as follows:

Table 3. Cross Loading Values

	Competencies of Principals	Competencies of Teachers	Madrasah Culture	Madrasah Quality
X.1	0,568	0,734	0,874	0,661
X.2	0,689	0,753	0,922	0,716
X.3	0,705	0,776	0,923	0,732
X.4	0,703	0,773	0,932	0,754
X.5	0,615	0,748	0,873	0,701
Y1.1	0,955	0,720	0,744	0,782
Y1.2	0,940	0,602	0,626	0,706
Y2.1	0,679	0,956	0,795	0,714

Y2.2	0,663	0,958	0,805	0,739
Y3.1	0,670	0,663	0,687	0,826
Y3.2	0,618	0,667	0,677	0,822
Y3.3	0,691	0,686	0,735	0,871
Y3.4	0,681	0,747	0,754	0,889
Y3.5	0,711	0,673	0,685	0,908
Y3.6	0,700	0,655	0,711	0,897
Y3.7	0,587	0,470	0,444	0,723
Y3.8	0,670	0,538	0,593	0,821

Source: Primary data processed, 2024

2) Fornell- Larcker Criterion

Apart from the Cross Loading value, to evaluate discriminant validity, you can use the Fornell-Larcker Criterion test which is seen in the correlation value between constructs and the AVE root. It is expected that the root AVE value is higher than the correlation value between the constructs. The full results are presented in the table below.

Table 4. AVE Root Value and Interconstruct Correlation

	Competencies of Principals	Competencies of Teachers	Madrasah Culture	Madrasah Quality
Competencies of Principals	0,947			
Competencies of Teachers	0,701	0,957		
Madrasah Culture	0,727	0,836	0,905	
Madrasah Quality	0,787	0,759	0,788	0,847

Source: Primary data processed, 2024

c. Reliability

1) Cronbach's Alpha

The reliability test is reinforced by the Cronbach's Alpha value. Cronbach's Alpha reliability test limit > 0.7 . The Cronbach's Alpha value obtained for each construct is presented in the table below:

Table 5. Cronbach's Alpha Value

	Cronbach's Alpha
Competencies of Principals	0,886
Competencies of Teachers	0,908
Madrasah Culture	0,945
Madrasah Quality	0,943

Source: Primary data processed, 2024

2) Composite Reliability

A high composite reliability value indicates good consistency of each indicator in the construct to measure the variable. The criteria for the composite reliability value > 0.7 indicate that the variable has good internal consistency (reliability). The complete composite reliability value is presented in the table below:

Table 6. Composite Reliability Value

	Composite Reliability
Competencies of Principals	0,946
Competencies of Teachers	0,956
Madrasah Culture	0,958
Madrasah Quality	0,953

Source: Primary data processed, 2024

2. Assesment of Structural Model (Inner Model)

Testing the structural model aims to identify and see the relationship between exogenous and endogenous variables in a study. This relationship will answer the research objectives, namely testing the hypotheses compiled in a study (Ayatulloh Michael Musyaffi dkk., 2022). To test the structural model, we look at the R^2 (R-Square) value, f^2 (effect size), and Goodness of Fit (GoF) Index which is the Goodness of the Fit Model test.

a. R^2 (R-Square)

The R-square value is obtained on endogenous constructs provided that the resulting model has an R-square value of 0.75 (strong model), 0.50 (moderate model), and 0.25 (weak mode). The results of the full R-Square value are presented in the table below:

Table 7. R-Square Value

	R Square
Competencies of Principals	0,528
Competencies of Teachers	0,699
Madrasah Quality	0,730

Source: Primary data processed, 2024

b. f^2 Value (Effect Size)

Changes in the R-square value can be used to explain the effect of exogenous constructs on endogenous constructs having a substantive effect. The f^2 assessment parameters are 0.02 small effect, 0.15 medium effect, and 0.35 large effect. The complete f^2 effect size values are presented in the table below:

Table 8. f^2 Value (Effect Size)

	Competencies of Principals	Competencies of Teachers	Madrasah Culture	Madrasah Quality
Competencies of Principals				0,282
Competencies of Teachers				0,043
Madrasah Culture	1,119	2,320		0,098
Madrasah Quality				

Source: Primary data processed, 2024

c. Goodness of Fit (GoF) Index

This index serves as the measurement model and structural model for the overall prediction of the model. The GoF value is calculated from the square root value of the average communality index with average R-squares with the criteria of 0.10 GoF small, 0.025 medium, and 0.36 large categories. The results of the GoF value are presented as follows:

$$GoF = \sqrt{com \times \bar{R}^2}$$

$$GoF = \sqrt{0,838 \times 0,652}$$

$$GoF = \sqrt{0,546}$$

$$GoF = 0,739$$

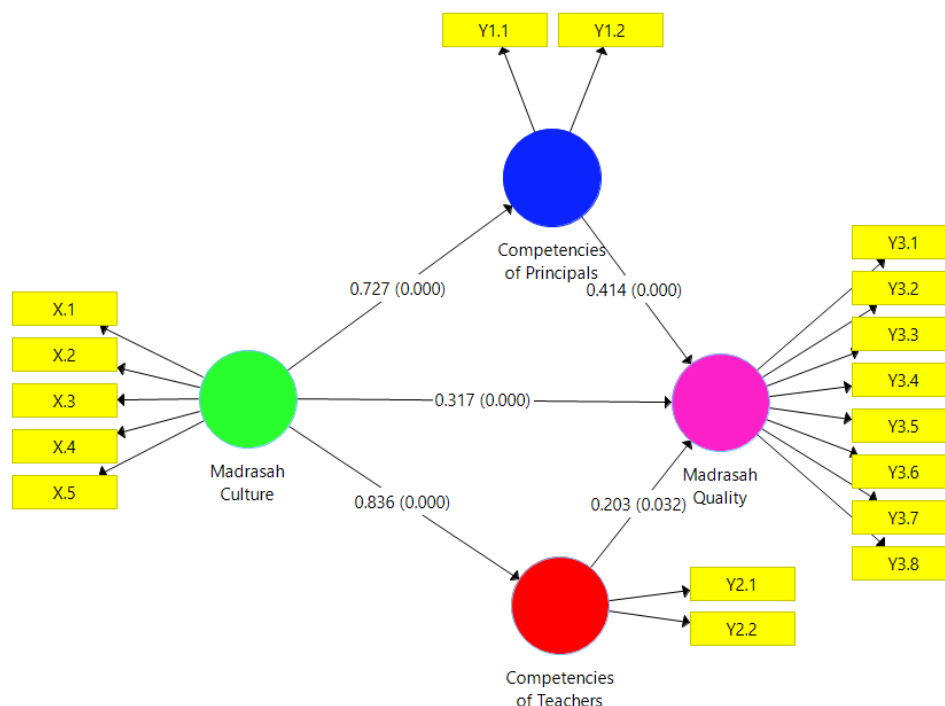
From the calculation of the GoF value obtained of 0.739, it can be concluded that the model has a large GoF category.

B. Hypothesis Testing

Hypothesis testing regarding the influence of madrasah culture (X1) on the competence of the madrasah principal (Y1), teacher competence (Y2, and madrasah quality (Y3) is using path analysis. The path analysis in question aims to determine the amount of direct and indirect influence (contribution) between variables as indicated by the path coefficient on each path diagram of the causal relationship between variable X1 and Y1, Y2, and Y3. The test was carried out with the help of the SmartPLS 3 application program.

Hypothesis testing aims to determine the significance of the influence between independent constructs on the dependent and answer what has been hypothesized. Testing with a significance level of 5% if the t-statistic value > 1.96 then the null hypothesis (H0) is rejected. The t-statistic value of the coefficient of influence of the construct is obtained from PLS Bootstrapping. The results of the PLS Bootstrapping Model are presented in the figure below:

Figure 2. Results of PLS Bootstrapping Model Influence of Madrasah Principal's Management Competence and Teacher Professional Competence on Madrasah Quality



Source: Primary data processed, 2024

1. Direct Effect Between Variables

The direct effect between latent variables can be seen based on the parameter coefficient value on the original sample value, error value (standard deviation), t-statistic value, and p-values can be seen in the table below:

Table 9. Direct Effect Between Variables

Source: Primary data processed, 2024

	Original Sample (O)	Deviation Standard (STDEV)	T Statistic (O/STDEV)	P Values	Caption
Madrasah Culture -> Competencies of Principals -> Madrasah Quality	0,301	0,050	6,044	0,000	Significant
Madrasah Culture -> Competencies of Teachers -> Madrasah Quality	0,170	0,079	2,159	0,031	Significant

2. Indirect Effect Between Variables

To find out the full indirect effect between variables, it is presented in the table below:

Table 10. Indirect Effect Between Variables

Source: Primary data processed, 2024

	Original Sample (O)	Deviation Standard (STDEV)	T Statistic (O/STDEV)	P Values	Caption
Madrasah Culture -> Competencies of Principals	0,727	0,037	19,705	0,000	Significant
Madrasah Culture -> Competencies of Teachers	0,836	0,026	31,699	0,000	Significant
Madrasah Culture -> Madrasah Quality	0,317	0,086	3,704	0,000	Significant

C. Research Findings

Based on the two tables above, it can be clearly seen that the research findings against the hypotheses that have been proposed previously are as follows:

1. Hypothesis 1

The coefficient value of the influence of madrasah culture (X1) on the competence of the madrasah principal (Y1) is 0.727, the standard deviation value is 0.037, the t-statistic value is 19.705, and the p-values are 0.000. Because the t-statistic value is $19.705 > 1.96$, H0 is rejected. This proves that there is a significant influence of madrasah culture (X1) on the competence of madrasah principals (Y1).

2. Hypothesis 2

The coefficient value of the influence of madrasah culture (X1) on teacher competence (Y2) is 0.836, the standard deviation value is 0.026, the t-statistic value is 31.699, and the p-values are 0.000. Because the t-statistic value is $31.699 > 1.96$, H_0 is rejected. This proves that there is a significant influence of madrasah culture (X1) on teacher competence (Y2).

3. Hypothesis 3

The coefficient value of the effect of madrasah culture (X1) on madrasah quality (Y3) is 0.317, the standard deviation value is 0.086, the t-statistic value is 3.704, and the p-values are 0.000. Because the t-statistic value is $3.704 > 1.96$, H_0 is rejected. This proves that there is a significant influence of madrasah culture (X1) on madrasah quality (Y3).

4. Hypothesis 4

The coefficient value of the influence of madrasah culture (X1) on madrasah quality (Y3) through the competence of the madrasah principal (Y1) is 0.301, the standard deviation value is 0.050, the t-statistic value is 6.044 and the p-values are 0.000. Because the t-statistic value is $6.044 > 1.96$, H_0 is rejected. This proves that there is a significant influence of madrasah culture (X1) on madrasah quality (Y3) through the competence of the madrasah principal (Y1).

5. Hypothesis 5

The coefficient value of the influence of madrasah culture (X1) on madrasah quality (Y3) through teacher competence (Y2) is 0.170, the standard deviation value is 0.079, the t-statistic value is 2.159 and p-values 0.031. Because the t-statistic value is $2.159 > 1.96$, H_0 is rejected. This proves that there is a significant influence of madrasah culture (X1) on madrasah quality (Y3) through teacher competence (Y2).

Discussion

A. The Influence of Madrasah Culture on the Competence of School Principals in MTsN throughout Blitar Regency

The results of this study indicate that empirically madrasah culture has a positive and significant effect on the competence of madrasah principals in State Tsanawiyah Madrasah in Blitar Regency with an influence of 0.727 or 72.7%. This effect confirms that efforts to build and strengthen a conducive madrasah culture can be an effective strategy in improving the quality of madrasah principals, which in turn has the potential to improve the quality of education in madrasah. The influence of a positive madrasah culture can create a conducive work environment for madrasah principals, so that they are better able to adapt to changes and challenges. Thus, the role of madrasah culture is not only a supporting factor, but also a key element in the effective and sustainable development of madrasah principals' competencies.

In line with the findings above, Matin and Sugiato, in their study titled "The Influence of School Culture on Principal Performance: Principals of Public Junior High Schools in the Administrative City of East Jakarta," found that organizational culture directly impacts the performance of school principals. The study indicates that school culture significantly affects the performance of principals and the overall quality of the school (Matin & Sugiarto, 2020). A strong madrasah culture can create a conducive work environment, which in turn enhances the enthusiasm and productivity of the principal of the madrasah in performing their duties. Consequently, the implementation of a positive madrasah culture not only impacts the improvement of the principal of the madrasah's performance but also contributes to achieving

higher educational quality standards. This indicates the essential role of madrasah culture in fostering a work climate that supports the overall success of the institution.

Culture is a pattern of fundamental assumptions identified and developed by a specific group when learning to master the issues of external adaptation and internal integration. These patterns have proven effective enough to be considered and taught to new members as the correct way of perceiving, thinking, and feeling in relation to these issues (Yoyon Kasnadi, Caska, 2018). Thus, culture is a pattern of fundamental assumptions that has been successfully used by a group and taught to new members as a guide for addressing issues of adaptation and integration.

An organization, including a madrasah, serves as a framework of relationships, referring to the structure of relationships between positions and roles created to achieve its objectives. The study of individuals and groups within an organization aligns closely with organizational culture. Interactions within an organization reflect its culture. Robbins states that culture can influence the way people act and think within an organization. Based on this assumption, an organization can address both internal and external challenges while also teaching the methods deemed correct to new members (Robbins, 2002). Organizational culture plays a crucial role in shaping members' attitudes and behaviors and has a significant impact on the organization's ability to solve both internal and external problems.

One effort to enhance students' learning process is through the culture of the madrasah. Madrasah culture is designed to foster and develop traits of optimism, reasoning, and enlightened thinking. Additionally, madrasah culture equips students with the skills and attitudes needed to become honest, respectful, creative, productive, independent individuals who contribute positively to society. Schools must be effectively managed because, along with the home and community environments, madrasah are places where students engage in the socialization process—learning values, knowledge, attitudes, and skills (Rohman, 2021). Madrasah culture is a key approach to creating an environment that supports the character and skill development of students and ensures effective madrasah management.

Based on the aforementioned points, both theoretically and empirically, madrasah culture has a direct, positive, and significant impact on the competency of madrasah principals in the State Madrasah Tsanawiyah schools across Blitar Regency. This indicates that the stronger the madrasah culture, the better the principals' competencies. Therefore, efforts to enhance madrasah culture must be maximized by the Blitar Regency Ministry of Religious Affairs, the madrasah principals, and all madrasah members, with the aim of continuously improving principals' competencies. These efforts can be implemented through various policy programs oriented toward strengthening madrasah culture by instilling values of integrity, professionalism, innovation, responsibility, exemplary behavior, and numerous initiatives to further cultivate the madrasah culture in order to enhance principal competencies.

B. The Influence of Madrasah Culture on Teacher Competence in MTsN across Blitar Regency

The results of this study empirically reveal that madrasah culture has a significant positive effect on improving teacher competence in the State Tsanawiyah Madrasah in Blitar Regency. This finding shows that the stronger the culture applied in the madrasah environment, the higher the teacher competence that is built. The effect recorded in this study reached 0.836 or equivalent to 83.6%, which indicates that the contribution of madrasah culture in shaping teacher competence is at a very substantial level. This figure illustrates that madrasah culture

factors play an important and dominant role in building teacher quality and competence, which in turn is expected to improve the overall quality of education in the madrasah.

The results of this study align with numerous previous findings indicating that madrasah culture has a positive and significant impact on teacher competence and performance. Research conducted by Sita Nurul Arofah, Nely Supeni, and Hayatul Maspufah, titled "The Influence of Leadership Style, Work Environment, Organizational Culture, and Work Motivation on Teacher Performance at State Madrasah Tsanawiyah 2 Jember," demonstrates a positive and significant influence of organizational culture on teacher performance (Arofah, Supeni, & Maspufah, 2024). Similarly, several other studies also highlight the significant influence of organizational culture on teacher competence and performance. (Alimnur, Idris, & Alam, 2020; Arofah et al., 2024; Harahap, Lapisa, Milana, & Sari, 2023; Kosim, 2020; Mangkunegara (2019:155), 2024; Rahman, Citriadin, & Fuadi, 2023; Salamah, Masripah, & Tiana Nugraha, 2023; Styanto, Kholis, & Ahmad, 2023; Syeikh, MS, & Pamungkas, 2024; Wulan Sari, 2021). These results reinforce the understanding that a conducive culture in madrasah plays a crucial role in promoting the professionalism and effectiveness of teachers in their teaching.

To achieve organizational goals, the developed culture must be established and habituated through learning. If there is a good organizational culture, professionalism can be cultivated. There is a strong positive correlation between an ideal work culture and professionalism. It is stated that the better the culture of an organization, the higher the level of professionalism among its human resources. Nevertheless, it is evident that a poor work culture will diminish professionalism. Indicators of corporate culture (Robbins, 2006). It can be concluded that a good organizational culture is key to fostering professionalism, while a poor work culture can undermine the level of professionalism.

The organizational goals, including those of madrasah, to enhance performance and productivity must be supported by a culture that aligns with the vision and mission. According to Edgar, as cited in Umam, organizational culture refers to a system of shared values and meanings embraced by the members of the organization, which distinguishes it from other organizations (Umam, 2012). Organizational culture has two characteristics. The first is intensity, which refers to the extent or level at which members of the organization or unit reach a consensus on the standards, values, or other cultural content related to the organizational or unit environment (Komariah, 2006). The achievement of organizational goals and performance improvement requires an organizational culture that aligns with the vision and mission, which includes a shared value system and agreements regarding the norms and values of the organization.

The uniqueness of an organization, including a madrasah, is influenced by many factors. These include the values and norms of its members, beliefs, habits, and the organization's philosophy. Understanding organizational culture is one of these many factors (Syafira, Annisa, Syaroh, Sirait, & Saragih, 2022). There are several aspects of organizational culture, such as the courage to take risks, attention to detail, results orientation, people orientation, and team orientation. They are also stable, aggressive, and bold. (Syafira et al., 2022). Robbins states that organizational culture is a term that refers to the system of understanding possessed by members that distinguishes one organization from another. (Judge, 2015). In conclusion, the uniqueness of an organization is influenced by the values, norms, beliefs, habits, and philosophies within it, which collectively shape the organizational culture that distinguishes it from others.

Based on the explanation above, both in terms of theory and empirical evidence, the culture of the madrasah has been shown to have a direct, positive, and significant influence on the competence of teachers in the State Madrasah Tsanawiyah throughout Blitar Regency. This indicates that the better the established madrasah culture, the higher the competence of the teachers achieved. Therefore, efforts to strengthen the madrasah culture need to be enhanced and optimized by the Ministry of Religious Affairs of Blitar Regency, the principals of madrasah, and all members of the madrasah community. These steps are expected to improve teacher competence through policy programs focused on the development of madrasah culture, such as the implementation of values like integrity, professionalism, innovation, responsibility, and exemplary behavior, as well as various other efforts aimed at reinforcing the madrasah culture to enhance teacher competence.

C. The Influence of Madrasah Culture on the Quality of Madrasah in MTsN throughout Blitar Regency

The findings of this study empirically reveal that the culture of madrasah has a positive and significant impact on the quality of madrasah in State Madrasah Tsanawiyah institutions across Blitar Regency. Statistical analysis shows that the influence of madrasah culture on madrasah quality reaches 0.317, or 31.7%. This indicates that, to improve madrasah quality, madrasah principals and all stakeholders within the institution must enhance the quality of the madrasah culture. This includes the practice of values such as integrity, professionalism, innovation, responsibility, and exemplary conduct, all of which impact madrasah quality in areas such as graduate competency standards, content standards, process standards, assessment standards, educator and educational staff standards, facility and infrastructure standards, management standards, and financing standards.

In line with the results of the above research, a study conducted by Azizah, Egar, and Rasiman in their research titled “The Influence of Principal of Madrasah Managerial Competence, Madrasah Culture, and Teacher Work Discipline on the Quality of Elementary Schools in Kendal District” states that there is a positive and significant influence of madrasah culture on the quality of madrasah (Nura Azizah, Ngasbun Egar, 2016). In line with these research findings, Abdul Hakim, Agus Gunawan, and Yus’aini Kamal, in their study titled ‘The Influence of Leadership and Organizational Culture on the Quality of Madrasah (A Study at the Madrasah Tsanawiyah MALNU Kadukaung Pandeglang),’ state that there is a positive and significant influence of madrasah culture on the quality of the madrasah (A. Hakim, Gunawan, & Kamal, 2022). Several other studies indicate a positive and significant impact of the madrasah culture on the quality of the learning process (Rohman, 2021) and the school effectiveness (Mutohar & Trisnantari, 2020).

The culture of the madrasah is one of the efforts made to enhance the quality of the learning process for students. The madrasah culture is implemented in such a way that the madrasah environment is conducive to nurturing and developing optimistic character, reasoning, and enlightening thought, while equipping students with the skills and attitudes necessary to become honest, polite, creative, productive, independent, and beneficial to society. Since the madrasah setting, along with the home and community environment, serves as one of the places where students interact to undergo the socialization process—specifically the socialization of values, knowledge, attitudes, and skills—it is essential for the madrasah as an institution to be managed effectively (Rohman, 2021). The culture of the madrasah is an important approach to creating an

environment that supports the development of students' character and skills, as well as ensuring effective madrasah management.

The culture of an organization consists of the standards and principles that guide how each member behaves to be accepted by their environment (Luthans, 2002). According to Munandar, the culture within an organization consists of several basic assumptions that are learned, either as a result of problem-solving that arises during the process of adapting to its environment, or as a result of problem-solving that emerges from within the dynamics of the organization (Munandar, 2006). Culture within an organization is a significant factor that influences the behavior of its members. It is related to the norms and values that must be adhered to in order to be accepted by the environment, as well as the underlying assumptions learned through the processes of adaptation and problem-solving.

Work culture, particularly in this context understood as the work culture in madrasah, is described by Schein as a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration. This pattern has proven effective enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel regarding those problems (Schein, 2010). We will begin to realize that there is no right or wrong culture; there is only the way an organization acts and the environment that supports its operations. Therefore, everyone involved will collaborate to create ideal working conditions that will support the achievement of goals. (Gibson, 2006). Organizational culture values are not about right or wrong; rather, they focus on how the organization acts and creates an environment that supports common goals.

This research demonstrates similar results, indicating that empirically, the culture of madrasah has a positive and significant impact on the quality of madrasah in the Madrasah Tsanawiyah Negeri throughout Blitar Regency. This suggests that to enhance the quality of madrasah, the principal of the madrasah along with all its members must improve the quality of madrasah culture, which includes the practice of values such as integrity, professionalism, innovation, responsibility, and exemplary conduct. All of these aspects affect the quality of madrasah in terms of graduate competency standards, content standards, process standards, assessment standards, educator and education personnel standards, infrastructure standards, management standards, and financing standards.

Based on the above, both theoretically and empirically, the culture of the madrasah has a direct, positive, and significant impact on the quality of madrasah in Madrasah Tsanawiyah Negeri throughout Blitar Regency. This indicates that the better the madrasah culture that is created, the higher the overall quality of the madrasah. Therefore, efforts to enhance the madrasah culture must be carried out as effectively and optimally as possible by the Ministry of Religion of Blitar Regency, the principals of the madrasah, and all members of the madrasah, in order to improve the quality of the madrasah. These efforts can be made through various policy programs aimed at enhancing the madrasah culture by implementing values of integrity, professionalism, innovation, responsibility, exemplarity, as well as various initiatives to further develop the madrasah culture to improve the quality of the madrasah.

D. The Influence of Madrasah Culture on the Quality of Madrasah through the Competence of Madrasah Principals at MTsN in Blitar Regency

The findings of this study empirically reveal that madrasah culture has a positive and significant impact on madrasah quality through the role of principal competency within State Madrasah Tsanawiyah in Blitar Regency. This impact is shown to be substantial, with a

contribution of 0.301, equivalent to 30.1%. This indicates that the better the culture implemented in madrasah, the higher the quality of the madrasah, particularly when supported by principals who can lead effectively and innovatively. These findings underscore the importance of fostering a positive culture in madrasah, as this culture not only enhances principal competency but also has a significant impact on improving the overall quality of the madrasah.

The results of this study align with research indicating a positive and significant influence of school culture on the competencies of school principals (Matin & Sugiarto, 2020) and the significant influence of the competencies of school principals on the quality of madrasah, as conducted by Mutohar & Trisnantari in their study titled "The Effectiveness of Madrasah: Analysis of Managerial Skills, Learning Supervision, School Culture, and Teacher Performance," which states that "there are principal's managerial skills, supervision of learning, school culture, and teacher performance that have an indirect effect on school effectiveness". (Mutohar & Trisnantari, 2020). The study indicates that there is a significant influence of managerial competence on the effectiveness or quality of madrasah. Meanwhile, the research conducted by Azizah, Egar, and Rasiman, titled "The Influence of the Managerial Competence of Madrasah Principals, Madrasah Culture, and Teacher Work Discipline on the Quality of Madrasah Ibtidaiyah in Kendal Regency," explains that there is a positive and significant effect of the principal of madrasah's competence on the quality of madrasah (Nura Azizah, Ngasbun Egar, 2016).

Work culture is a collection of mental programs or fundamental thoughts that can be used to enhance work efficiency and human cooperation within a society (Ndraha, 2003). However, Osborn and Plastrik state that organizational culture is a collection of deeply internalized psychological and emotional habits possessed by each member of the organization (Plastrik, 2002). Work culture is a system of beliefs and values that permeates an organization and directs the behavior of all its employees (Jainuddin, 2020). Work culture is a set of values, beliefs, and behaviors that influence how individuals work and collaborate within an organization.

To achieve the organization's goals, its culture possesses features that can be utilized. These characteristics are an integral part of organizational culture. This applies to all types of businesses focused on services or goods. Luthans indicates that organizational culture has several characteristics: organizational climate, dominant values, philosophy, rules, norms, and behavioral regulations (Luthans, 2006). Organizational culture has interrelated characteristics that support the achievement of organizational goals, including behavioral regulations, norms, values, philosophy, rules, and the organizational climate.

Customs, values, assumptions, philosophical beliefs, and practices that have been established over the years by the founders, leaders, and members of an organization are known as organizational culture. The formation of employee work discipline can be influenced by corporate culture (Ferawati & Ardana, 2022). Company culture can influence employee performance, shape feelings of control mechanisms, and assist the company in achieving its goals (Rompis, 2022). Organizational culture is the foundation that influences the values, behaviors, and performance of employees, playing a crucial role in achieving the organization's goals.

In Islam, organizational work culture means actualizing all the potentials of our faith, intellect, and remembrance, as well as our knowledge, to bring happiness to the universe. However, the Qur'an and the Sunnah of the Prophet, or ethics, are the sources of Islamic

culture (Tasmara, 2002). The work culture in the context of Islam is an effort to actualize our potential in faith, thought, remembrance, and knowledge to create the value of happiness in the universe, with the primary sources of inspiration being the Qur'an and the Sunnah of the Prophet Muhammad, manifested in moral character.

Based on the description above, it can be stated that the development of madrasah culture and the enhancement of the competencies of madrasah principals must be carried out as effectively as possible by the Ministry of Religious Affairs of Blitar Regency and the principals of madrasah to improve the quality of the madrasah. Efforts to achieve this can include socialization and guidance on the values of madrasah culture, competency training for madrasah principals, and the implementation of Performance Assessment for Madrasah Principals (PKKM). As leaders and managers, madrasah principals have the duty and responsibility to manage the school effectively and with quality (Mutohar & Trisnantari, 2020). The role of the principal of the madrasah as the highest leader in the madrasah is certainly aligned with the responsibility of enhancing the madrasah's culture and competencies, so that the madrasah can achieve its goals effectively and efficiently.

E. The Influence of Madrasah Culture on the Quality of Madrasah through Teacher Competence in MTsN throughout Blitar Regency

This study empirically reveals that madrasah culture has a positive and significant influence on improving the quality of madrasah, mediated by teacher competence in State Madrasah Tsanawiyah schools throughout Blitar Regency. Data analysis results indicate that the impact of madrasah culture on the quality of these educational institutions reaches a figure of 0.170, equivalent to 17%. This finding demonstrates that the stronger the implemented madrasah culture, the higher the teacher competence developed, ultimately contributing to the overall improvement in madrasah quality. In other words, fostering a conducive madrasah culture can serve as an effective strategy to enhance madrasah quality through the improvement of teacher competence.

The results of the study align with the research conducted by Rasyid Ridho Harahap, Remon Lapisa, Milana, and Delima Yanti Sari in their study titled 'The Influence of School Leadership and Organizational Culture on Teacher Performance,' which states that the culture of the madrasah has a positive and significant impact on the competence and performance of teachers (Harahap et al., 2023). Similarly, the research conducted by Asep Rohman titled 'The Influence of Organizational Culture and Teacher Performance on the Quality of the Learning Process in State Elementary Schools in Bandar Lampung' shows that teacher performance has a positive and significant impact on the quality of educational institutions (Rohman, 2021). Several other studies have shown that teachers' competencies and performance have a significant impact on student achievement (Lestari, 2023) and the quality of educational institutions (Samari, 2022). The studies affirm that the enhancement of madrasah culture and teacher competency not only strengthens the quality of learning but also supports the overall achievement of the educational institution's goals.

In an organization, culture consists of the values, beliefs, and understandings shared by everyone working there. Culture also encompasses the mindsets, feelings, and reactions that individuals use to make decisions and perform various tasks. A successful organization appears to have a strong work culture that makes it attractive, retains talent, and rewards those who fulfill their responsibilities and achieve their targets. The positive relationship between organizational culture and employee performance is evidenced by the fact that organizational

culture is the ideology that unifies an organization and is the result of social interactions influenced by all members of the organization (L. Hakim, 2016). A strong organizational culture that aligns with shared values can positively contribute to employee performance and organizational success.

Organizational culture is a system of values, beliefs, and norms that are collectively agreed upon by the members of the organization as a guideline for behavior and problem-solving. This system creates unique characteristics that distinguish one organization from another. This culture is formed through a long process since the establishment of the organization and is influenced by experiences of success and failure (Sudarsono, 2019). A strong organizational culture can positively influence employee performance and overall organizational effectiveness. A strong organizational culture is characterized by employees' acceptance and engagement with the organization's core values (Sumartik, 2019). This creates synergy among organizational members, resulting in the more effective achievement of common goals. Thus, a strong organizational culture not only serves as a guide for behavior but also acts as a source of motivation and shared identity for all members of the organization.

Culture within an organization refers to the habits that develop within that organization itself. Culture can be both visible and invisible. Visible culture can be classified as it can be measured, such as work performance, religion, and regional culture. Invisible culture consists of habits that evolve within the organization but cannot be measured (Wijayanto, 2001). Organizational culture encompasses both visible and invisible elements that develop within the organization. It includes measurable aspects such as religion, regional culture, and work achievements, as well as habits that cannot be quantified.

Culture within an organization refers to the norms that encompass beliefs, attitudes, core values, and the patterns of behavior or habits exhibited by individuals within the organization. All of these elements influence the organization's performance. Beliefs are all the assumptions and perceptions about various matters, people, and the organization as a whole, which are considered to be true and valid. Core values are the fundamental values accepted throughout the organization. Patterns of behavior or habits reflect how individuals act towards one another (Wibowo, 2007). Organizational culture, which comprises beliefs, attitudes, core values, and behavioral patterns, has a significant impact on an organization's performance.

Based on the description above, it can be said that the development of madrasah culture and improving teacher competence must be carried out as well as possible by the Ministry of Religion of Blitar Regency and the principal of the madrasah so that the quality of the madrasah that is created continues to increase. These efforts can be carried out, among others, through socialization and coaching on the values of madrasah culture and the implementation of supervision of teachers by both madrasah supervisors and madrasah principals, teacher coaching, training. As conveyed by Mutohar, the principal of the madrasah as a leader and manager has the task and responsibility to be able to manage the school so that it is effective and of high quality. (Mutohar & Trisnantari, 2020). The role of the principal of the madrasah as the highest leader in the madrasah is certainly in line with the responsibility to improve the culture of the madrasah and teacher competence, so that the madrasah can achieve its goals effectively and efficiently.

Conclusion

Based on the research findings and discussion presented, the following conclusions and recommendations can be made:

1. Madrasah culture has a significant positive impact on the competence of the madrasah principal. This means that the better the quality of madrasah culture, the higher the competence of the madrasah principal at Madrasah Tsanawiyah Negeri in Blitar Regency. Therefore, all members of the madrasah community should strive optimally and consistently to improve the implementation of madrasah culture so that the competence of the madrasah principal continues to improve.
2. Madrasah culture has a significant positive impact on teacher competence. This indicates that the better the quality of madrasah culture, the higher the quality of teacher competence at Madrasah Tsanawiyah Negeri in Blitar Regency. Thus, madrasah principals and teachers should make optimal and consistent efforts to enhance madrasah culture implementation to ensure continuous improvement in teacher competence.
3. Madrasah culture has a significant positive impact on the quality of the madrasah. This implies that the better the madrasah culture, the higher the quality of the madrasah at Madrasah Tsanawiyah Negeri in Blitar Regency. Therefore, madrasah principals, teachers, and all madrasah members should strive optimally and consistently to strengthen the implementation of madrasah culture to continuously enhance the madrasah's quality.
4. Madrasah culture has a significant positive impact on madrasah quality through the competence of the madrasah principal. This signifies that the competence of the madrasah principal at Madrasah Tsanawiyah Negeri in Blitar Regency mediates the effect of madrasah culture on improving the quality of the madrasah. Therefore, all members of the madrasah should strive optimally and consistently to improve the quality of madrasah culture implementation to enhance the madrasah's quality through the competence of the madrasah principal.
5. Madrasah culture has a significant positive impact on madrasah quality through teacher competence. This means that teacher competence at Madrasah Tsanawiyah Negeri in Blitar Regency mediates the influence of madrasah culture on improving madrasah quality. Therefore, all madrasah members should strive optimally and consistently to improve the quality of madrasah culture implementation to continually enhance the quality of the madrasah through teacher competence.

This research is limited to state madrasah, specifically State Madrasah Tsanawiyah in the Blitar Regency area. The findings may not be generalizable to private madrasah within the same region or to other madrasah in different areas. However, this research can at least provide an analysis of the significance of madrasah culture, derived from the "Work Culture Values" of the Ministry of Religious Affairs of the Republic of Indonesia, in its influence on the competence of madrasah principals, teacher competence, and the overall quality of public Madrasah Tsanawiyah across Blitar Regency. The findings of this study are expected to increase awareness and motivation for all stakeholders to strengthen and develop the practice of madrasah culture to enhance all positive aspects within madrasah. Future researchers are expected to investigate the influence of madrasah culture on other important aspects within the institution.

Bibliography

Adelia, I., & Mitra, O. (2021). Permasalahan Pendidikan Islam di Lembaga Pendidikan Madrasah. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 21(01), 32–45.

- <https://doi.org/10.32939/islamika.v21i01.832>
- Alimnur, M., Idris, M., & Alam, S. (2020). Pengaruh Kepemimpinan Kepala Sekolah, Budaya Kerja Guru Dan Sarana Prasarana Pendidikan Terhadap Kinerja Mengajar Guru Madrasah Tsanawiyah Negeri 1 Mamuju. *Jurnal BISNIS & KEWIRAUSAHAAN*, 9(4), 351–358. <https://doi.org/10.37476/jbk.v9i4.3196>
- Alnashr, M. S., Zaenudin, Z., & Hakim, M. A. (2022). Internalisasi Nilai-Nilai Pendidikan Islam melalui Pembiasaan dan Budaya Madrasah. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 11(2), 155–166. <https://doi.org/10.35878/islamicreview.v11i2.504>
- Amantha, G. K. (2016). Analisis Budaya Kerja salam Menciptakan Sumber Daya Manusia yang Berkualitas (Studi Pada Biro Organisasi Sekretariat Daerah Provinsi Lampung). *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.
- Angraini, D. (Universitas S. (2021). Pengaruh Budaya Kerja dan Stress Kerja Terhadap Efektifitas Kerja PT Trakindo Utama, 1(2023), 97–111.
- Apiyani, A. (2022). Implementasi Pendidikan Karakter di Madrasah. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(2), 505–511. <https://doi.org/10.54371/jiip.v5i2.445>
- Arofah, S. N., Supeni, N., & Maspufah, H. (2024). Pengaruh Gaya Kepemimpinan, Lingkungan Kerja, Budaya Organisasi Dan Motivasi Kerja Terhadap Kinerja Guru Di Madrasah Tsanawiyah Negeri 2 Jember. *JMBI : Jurnal Manajemen Bisnis Dan Informatika*, 4(2), 193–208. <https://doi.org/10.31967/prodimanajemen.v4i2.993>
- Ayatulloh Michael Musyaffi dkk. (2022). *Konsep Dasar Structural Equation Model-Partial Least Square (SEM-PLS) Menggunakan SmartPLS*. Tangerang Selatan: Pascal Books.
- Azizaturrohmi. (2024). AUTHOR Vol. 1, No. 2 (2024): Januari, 1(2), 57–66.
- Bahrudin, A. S. H. dan E. (2014). *Metode Penelitian Kuantitatif: Aplikasi dalam Pendidikan*. Yogyakarta: Deepublish.
- Buhaiti, A. (2017). Kepemimpinan Dan Budaya Madrasah. *Jurnal Administrasi Pendidikan*, 11(1), 120–129. <https://doi.org/10.17509/jap.v21i1.6667>
- Cahyani, K. N., & Dewi, P. P. (2023). Upaya Membangun Budaya Kerja yang Kuat guna Meningkatkan Produktivitas Pegawai DKLH Provinsi Bali. *E-Dimas: Jurnal Pengabdian Kepada Masyarakat*, 14(3), 482–487. <https://doi.org/10.26877/e-dimas.v14i3.13075>
- Fauzi, A. N., & Nursikin, M. (2023). Potret Pendidikan Nilai Dilembaga Pendidikan Islam. *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan*, 4(4), 315–329. <https://doi.org/10.35672/afeksi.v4i4.135>
- Ferawati, K. L., & Ardana, D. M. J. (2022). Budaya Organisasi Dan Kedisiplinan Pegawai Di Kantor Camat Sukasada. *Locus*, 14(2), 55–68. <https://doi.org/10.37637/locus.v14i2.1021>
- Gibson, J. L. (2006). *Organization, Behaviour, Structure, Processes*. Boston: McGraw-Hill Irwin.
- Hakim, A., Gunawan, A., & Kamal, Y. (2022). Pengaruh Kepemimpinan dan Budaya Organisasi Terhadap Mutu Madrasah (Studi Pada Madrasah Tsanawiyah MALNU KadukaungPandeglang). *JPDSH Jurnal Pendidikan Dasar Dan Sosial Humaniora*, 1(8), 1–14. Retrieved from <https://bajangjournal.com/index.php/JPDSH>
- Hakim, L. (2016). Upaya Mening T N Kinerja. *Iqtishadia*, 9(1).
- Harahap, R. R., Lapisa, R., Milana, M., & Sari, D. Y. (2023). Pengaruh Kepemimpinan Kepala Sekolah dan Budaya Organisasi terhadap Kinerja Guru. *Ideguru: Jurnal Karya Ilmiah Guru*, 8(2), 226–231. <https://doi.org/10.51169/ideguru.v8i2.537>
- Haryanti, A. Z. F. & N. (2020). *Metodologi Penelitian Pendidikan (Kuantitatif, Kualitatif, Mixed Method, dan Research and Development)*. Malang: Madani Media.
- Hasna, Achmadi, & Syahrudin, H. (2022). Pengaruh Budaya Organisasi dan Kompensasi Terhadap Kinerja Guru Madrasah Aliyah di Kecamatan Jongkat Mempawah, 11, 2715–2723. <https://doi.org/10.26418/jppk.v11i9.57734>
- Hidayati, N. (2023). Peran Kepala Madrasah dalam Pengembangan Kewirausahaan di MTs Nurul Huda Sedati. *Jurnal Administrasi Pendidikan Islam*, 5(1), 108–127. <https://doi.org/10.15642/japi.2023.5.1.108-127>

- Jainuddin. (2020). Pengaruh Budaya Organisasi, Komitmen Guru dan Motivasi Kerja terhadap Kinerja Guru Produktif Smk Negeri 3 Kota Bima. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 1(2), 506–515. <https://doi.org/10.38035/JMPIS>
- Jogiyanto, W. A. dan. (2015). *Partial Least Square (PLS)*. Yogyakarta: Andi Offset.
- Joseph F. Hair. (2014). *Prime Partial Least Squares Structural Equation Modeling (PLS-SEM)*. California: Sage Publication.
- Judge, S. P. R. dan T. A. (2015). *Perilaku Organisasi (Organizational Behavior)*, ter. Ratna Saraswati Febriella Sirait. Jakarta Selatan: Salemba Empat.
- Jumadi. (2019). Budaya Madrasah dan Masalah Perubahan Budaya Madrasah dan Masalah Perubahan Jumadi Sekolah Tinggi Ilmu Tarbiyah Madani (STITMA) Yogyakarta, 78–92.
- Kartiko, A., Rokhman, M., Priyono, A. A., & Susanto, S. (2023). Peningkatan Kinerja Guru Melalui Budaya Organisasi dan Kepemimpinan Servant Kepala Madrasah. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(1), 1–14. <https://doi.org/10.54437/urwatulwutsqo.v13i1.1323>
- Komariah. (2006). *Manajemen Sumber Daya Manusia*. Jakarta: Kencana.
- Kosim, N. (2020). Pengaruh Budaya Organisasi dan Motivasi Terhadap Kinerja Guru Madrasah. *Studia Manageria*, 2(1), 39–50. <https://doi.org/10.19109/studiamanageria.v2i1.4163>
- Lestari, S. (2023). Pengaruh Kompetensi Guru Terhadap Prestasi Belajar Siswa (Survei Pada Mata Pelajaran Ekonomi Kelas XII MA Ma'Arif NU Cimanggu Kabupaten Cilacap). *Jurnal Ilmu Pendidikan Dan Psikologi*, 1(1), 32–37. Retrieved from <https://journal.pipuswina.com/index.php/jippsi/article/view/7>
- Luthans. (2002). *Performance and Motivation*. New York: Prentice Hall.
- Luthans, F. (2006). *Perilaku Organisasi, Edisi Sepuluh*, ter. Vivin Andhika Yunwono, dkk. Yogyakarta: Andi.
- Mangkunegara (2019:155). (2024). Pengaruh Budaya Kerja , Pelatihan , Lingkungan Kerja Dan Kemampuan Kerja Terhadap Prestasi Kerja Guru Madrasah Aliyah Negeri 1 Muara Enim, 2(2).
- Marzuki, A., Ismail, I., & Anis, M. (2023). Pengaruh Budaya Madrasah Terhadap Karakter Disiplin Dan Pembiasaan Literasi Al-Quran. *Jurnal Al-Ilmi: Jurnal Riset Pendidikan Islam*, 4(1), 33–48. <https://doi.org/10.47435/al-ilm.v4i1.2245>
- Matin, M.-., & Sugiarto, S.-. (2020). Pengaruh Budaya Sekolah terhadap Kinerja Kepala Sekolah: Kepala SMPN di Kota Administrasi Jakarta Timur. *Jurnal Khatulistiwa Informatika*, 4(1), 160–169.
- Munandar, M. (2006). *Pokok-pokok Intermediate Accounting*. Yogyakarta: Gadjah Mada University Press.
- Mutohar, P. M., & Trisnantari, H. E. (2020). The effectiveness of madrasah: Analysis of managerial skills, learning supervision, school culture, and teachers' performance. *Malaysian Online Journal of Educational Management*, 8(3), 21–47. <https://doi.org/10.22452/mojem.vol8no3.2>
- Ndraha, T. (2003). *Teori Budaya Organisasi*. Jakarta: Rineka Cipta.
- Nura Azizah, Ngasbun Egar, R. (2016). Pengaruh Kompetensi Manajerial Kepala Madrasah, Budaya Madrasah dan Disiplin Kerja Guru Terhadap Mutu Madrasah Ibtidaiyah di Kabupaten Kendal, 09, 1–23.
- Plastrik, O. dan. (2002). *Manajemen Sumber Daya Manusia*. Yogyakarta: BPFE.
- Rahman, B. N. R., Citriadin, Y., & Fuadi, A. (2023). Pengaruh Manajerial Kepala Madrasah dan Iklim Madrasah terhadap Kompetensi Kepribadian Guru MTs Nurussalam Reak Kecamatan Pujut. *Palapa*, 11(1), 141–158. <https://doi.org/10.36088/palapa.v11i1.3078>
- Robbins, S. P. (2002). *Prinsip-Prinsip Perilaku Organisasi*. Jakarta: Erlangga.
- Robbins, S. P. (2006). *Perilaku Organisasi Edisi Kesepuluh*. Jakarta: PT Indeks Kelompok Gramedia.
- Rohman, A. (2021). Pengaruh Budaya Organisasi Dan Kinerja Guru Terhadap Mutu Proses Pembelajaran Madrasah Ibtidaiyah Negeri Bandar Lampung. *JIE (Journal of Islamic Education)*, 6(2), 185. <https://doi.org/10.52615/jie.v6i2.224>

- Rompis, A. G. (2022). Identifikasi Model Kognisi Seorang Pemimpin OSIS terhadap Budaya Organisasi di SMA Negeri 1 Kauditan. *JUPE: Jurnal Pendidikan Mandala*.
- Rusydi, I. (2021). Penguatan Pendidikan Karakter Melalui Pembelajaran Sejarah Kebudayaan Islam Di Madrasah. *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 7(1), 75–83. https://doi.org/10.31943/jurnal_risalah.v7i1.176
- Saifuddin, L. H. (2014). Nilai-Nilai Budaya Kerja Kementerian Agama Republik Indonesia. *Ministry of Religious Affairs of The Republic of Indonesia*, 1–17. Retrieved from <https://www.google.com/search?client=firefox-b-d&q=nilai+nilai+budaya+organisasi+kementerian+agama>
- Salamah, U., Masripah, & Tiana Nugraha, A. (2023). Pengaruh Iklim Organisasi Madrasah terhadap Motivasi Kerja Untuk Mewujudkan Kinerja Guru. *Khazanah Akademia*, 7(01), 45–59. <https://doi.org/10.52434/jurnalkhazanahakademia.v7i01.144>
- Samari, S. (2022). Pengaruh Kompetensi Guru Penggerak dalam Meningkatkan Mutu Pendidikan. *Journal of Innovation in Teaching and Instructional Media*, 2(3), 163–169. <https://doi.org/10.52690/jitim.v2i3.724>
- Schein, E. H. (2010). *Organizational Culture and Leadership*. John Wiley & Sons, Inc.
- Setyaningsih, R., Azrima, F., & Maya Sari, S. (2021). Strategi Pengembangan Budaya Berbasis Madrasah dan Problematikanya (Studi Pada Madrasah Aliyah Negeri 3 Pekanbaru). *Tadbir: Jurnal Manajemen Pendidikan Islam*, 9(1), 60–75. <https://doi.org/10.30603/tjmpi.v9i1.2079>
- Silvia Marlina, Nofia Sherli, & Iswantir. (2022). Pengaruh Kompetensi Tenaga Pendidik Terhadap Kualitas Pendidikan Madrasah di Sumatera Barat. *Al-Fabim : Jurnal Manajemen Pendidikan Islam*, 4(1), 86–99. <https://doi.org/10.54396/alfabim.v4i1.249>
- Sirait, J. E. (2021). Analisis Pengaruh Kompetensi Guru Terhadap Keberhasilan Pembelajaran di Sekolah Dasar Bethel Tanjung Priok Jakarta Utara. *Diegesis : Jurnal Teologi*, 6(1), 49–69. <https://doi.org/10.46933/dgs.vol6i149-69>
- Styanto, R. A., Kholis, N., & Ahmad, A. (2023). Pengaruh budaya dan motivasi kerja terhadap kinerja guru di madrasah tsnawiyah Darul Hijrah Walfallah Kecamatan Babat Supat Kabupaten Musi Banyuasin Tahun Pelajaran 2022/2023. *UNISAN JURNAL: Jurnal Manajemen Dan Pendidikan*, 2(4), 647–683. Retrieved from <https://journal.an-nur.ac.id/index.php/unisanjournal>
- Sudarsono. (2019). Budaya Organisasi Sudarsono STAI Denpasar Bali. *Jurnal Ilmu Pendidikan Dan Ekonomi*, 4(2), 1–13.
- Sugiyono. (2017). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R & D*. Bandung: CV Alfabeta.
- Sumartik. (2019). *Perilaku Organisasi*.
- Syafira, D., Annisa, R. M., Syaroh, M., Sirait, M. H. R. B. R., & Saragih, B. A. (2022). Budaya Organisasi Sekolah dalam Meningkatkan Kinerja Guru pada Madrasah Tsanawiyah Al-Washliyah Medan Krio. *Jurnal Pendidikan Tambusai*, 6(2), 12288–12292.
- Syeikh, S., MS, M. Z., & Pamungkas, B. (2024). Pengaruh Lingkungan Kerja dan Budaya Organisasi, Terhadap Motivasi serta Dampaknya pada Kinerja Guru Madrasah Aliyah. *Ekonomis: Journal of Economics and Business*, 8(1), 607. <https://doi.org/10.33087/ekonomis.v8i1.1600>
- Tajudin, A., & Aprilianto, A. (2020). Strategi Kepala Madrasah..dalam Membangun Budaya Religius Peserta Didik. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(2), 101–110. <https://doi.org/10.31538/munaddhomah.v1i2.34>
- Tanzeh, A. (2011). *Metodologi Penelitian Praktis*. Yogyakarta: Penerbit Teras.
- Tasmara, T. (2002). *Membudayakan Etos Kerja Islam*. Jakarta: Gema Insan.
- Umam. (2012). *Perilaku Organisasi*. Jakarta: Pustaka Setia.
- Wibowo. (2007). *Manajemen Perubahan, Edisi II*. Jakarta: Raja Grafindo Persada.
- Wijayanto, A. R. dan I. (2001). *Kepemimpinan Islam*. Yogyakarta: UII Press.
- Wulan Sari, D. (2021). Pengaruh Komitmen Organisasi, Person-Job Fit dan Budaya Organisasi

Terhadap Kinerja Guru PNS MTs N 1 Kebumen 1. *Jurnal Pendidikan*, 1–7. Retrieved from <http://eprints.universitaspurabangsa.ac.id/id/eprint/463/>

Yoyon Kasnadi, Caska, A. (2018). Pengaruh Budaya Organisasi dan Komitmen Organisasi Terhadap Kinerja Guru MTs Swasta di Kecamatan Kuantan Tengah Kabupaten Kuantan Singingi, *6*(2), 281–290.