

Validating a Model of Organizational Culture for Pesantren in South Sumatra: A Structural Equation Modeling Approach

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Abstract:

This study aims to validate and confirm the structural modeling (hypothesis model) of organizational culture in Pesantren educational institutions in South Sumatra Province. This study uses a quantitative survey method to collect 420 teachers in Pesantren Educational Institutions in South Sumatra Province using a five-point Pesantren Organizational Culture scale. To understand the respondents' views on organizational cultural factors that affect the quality of education, the researcher used descriptive allegory techniques as well as confirmatory factor analysis and full-fledge SEM. The findings of the study show that teachers in Pesantren educational institutions who are sampled have a high tendency and enthusiasm to practice organizational culture in their respective workplaces. The results of this study have been tested by using SEM on the observed instruments, and the organisation culture model is hypothesized to be empirically valid and reliable. This finding makes an extraordinary contribution to Pesantren educational institutions and top management to intensify the implementation of organizational culture in the Pesantren environment. The findings of this study will help the government, in this case, the minister of education, policymakers, Pesantren management, and education practitioners to

support the strategies used in improving the quality of Pesantren educational institutions. This research also ensures the quality of education, especially Islamic education based on Pesantren, by improving culture and organizational performance. This study has successfully tested, formulated, and validated the organizational culture hypothesis model for Pesantren in South Sumatra Province.

Keywords: Organizational Culture, Culture of Pesantren, Structural Model, Quality of Education, Factor Analysis.

Introduction

Organizational culture was first introduced by Jaques (1951) in the discussion of cultural issues in the manufacturing industry (Childress, 2013). Furthermore, in the early 1980s, Denison (1990) proposed that organizational culture theory encompasses a wide range of disciplines and has elements inherent in organizational culture (Peters & Waterman Jr, 1982). Schein (1985) developed this element by dividing it into three parts, namely assumptions, artifacts, and values. These three elements contribute to keeping the organizational culture more effective (Childress, 2013; Pathiranage et al., 2020). Since then, the theory of organizational culture has been further developed, and various studies have been conducted. According to Flamholtz and Randle, 2012; Kotter & Heskett, 2008; and Sharma & Good, 2013), culture Organizations are closely related to performance

and effectiveness and have a competitive advantage, which is an important factor in improving quality.

In addition, the concept of organizational culture is adopted and adapted from the theory of organizational culture and organizational management in general. Initially, this theory originated from the theory of organizational culture in corporate or industrial companies (Renchler, 1992). In a more general context, organizational culture is part of organizational behavior, which, according to Schermerhorn Jr et al. (2011), relates to the components of life in the form of a person's behavior, attitudes, and performance (Isensee et al., 2020). Some experts put forward many definitions of organizational culture. According to Jones (2001), Organizational culture is a set of shared values and norms that govern the interaction of organizational members with each other and with people outside the organization. This is also supported by the view (Owens, 2001) which states that organizational culture includes general organizational values that are accepted and not accepted, as well as organizational values whose positions are respected and valued higher than other organizational values so that they will form basic assumptions for organizational members (Barile & Polese, 2010; Luthans et al., 2021). Meanwhile, according to Schein (2010), Organizational Culture is a common basic assumption pattern learned by the group as it solves the problem of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, taught to new members as the correct way to understand, think, and feel the problem (A. D. Brown, 1995; Grayson et al., 2018).

Furthermore, another understanding of organizational culture put forward by S. Robbins (2013) is that it is a system of shared meaning and values held by the members of the organization to distinguish it from other organizations. The value system is built on seven characteristics of the organization's culture, which include: 1) Innovation and Risk-taking, encouraging members of the organization to be innovative and take risks; 2) Attention to Detail: Members of the organization must be meticulous in analyzing and paying attention to Details; 3) Results-Oriented: Management is more focused on results than on the processes used; 4) People Orientation, the extent to which decisions made by management take into account the impact on members of the organization; 5) Team Orientation, emphasizing group work rather than individual work; 6) Aggressiveness: Members of the organization behave aggressively and competitively rather than calmly; 7) Stability, which is the extent to which the organization strives to maintain the values and traditions that already exist in the organization to maintain the consistency and sustainability of the organization.

The organizational culture and Islamic environment, in this case, Pesantren education, are interrelated concepts and can influence each other in educational and non-educational institutions (Rafael, 2022). Both reflect values and principles that create an environment that is conducive for the organization to achieve its goals. In addition, organizational culture in an Islamic environment can also improve the performance of employees, teachers, and students so that they are more productive and have a positive impact (Mustari, 2022).

Therefore, organizational culture has a significant role in shaping the Islamic environment in an educational institution, especially Pesantren education. This is inseparable from the meaning of the culture of the organization itself, which reflects the values, beliefs, and common norms that apply to an organization. This is also in line with Islamic principles and values such as sincerity, simplicity, independence, *Ukhuwah Islamiyah*, and freedom (Zarkasyi, 2020).

In Pesantren education, organizational culture plays an important role in shaping the Islamic environment. In implementing this Islamic environment, efforts are needed to develop values and norms centered on Islamic teachings and become guidelines in the organization (Mustari, 2022). Furthermore, applying attitudes and behaviors also follow Islamic teachings and adhere to Islamic traditions in the organization (Anggreni, 2021a). In strengthening this Islamic environment, it is necessary to have facilities that support Islamic environmental activities, such as prayer rooms and libraries, as well as clean classrooms and workspaces with Islamic nuances (Kurniansyah, 2022). In addition, implementing an Islamic environment in this organization also requires values such as faith, purity, leadership, openness, creativity, and social concern, which are used as organizational principles and describe the practice of sincerity, simplicity, and independence in self-development, with Ukhuwah Islamiyah or Islamic brotherhood that strengthens the bond between members of the organization. The value of freedom is also upheld, allowing each individual to develop his or her potential in the context of Islamic values, which are the main framework (Zarkasyi, 2020; Mohd Ali, H., Shohib, M. W., & Ibrahim, M. B. (2022).

Therefore, a solid organizational culture in Pesantren not only creates a holistic and sustainable Islamic educational environment but also plays an important role in improving the quality of education. On the other hand, M. S. Hanafi (2018) defines the *Organizational Culture of Pesantren* as a common meaning for all members, including the values, norms, beliefs, and ways of thinking that distinguish Pesantren from other organizations. As part of social development, Pesantren plays a fundamental role with the support of its alumni. The enactment of the Pesantren Law strengthens this as a form of institutional formalization, which opens up opportunities for Pesantren graduates to participate in national development. Modernization of the Pesantren system, including administration, integrated curriculum, and human resource management, is an important part of strengthening the functionality of Pesantren for the future (Zarkasyi, 2020).

In addition, the modernization of the education system makes the role of students more complete. Today, graduates of Pesantren not only master the yellow book but also master soft skills and hard skills (Zarkasyi, 2020). The realization of these competencies is influenced by how much these values are shaped by the culture of the Pesantren. The transferable values of the Pesantren then influence the thoughts, feelings, and actions of the organization's community. Culture is the key to developing teacher competencies and improving student learning effectiveness. Technically, the Pesantren hopes to improve the learning process, staff training, and the importance of system development (Hämmal & Vadi, 2010).

Furthermore, Kiyai's leadership has a very strategic and central role in the Pesantren (M. S. Hanafi, 2018). Because the policies and all activities of the Pesantren are determined by the kiai, the leadership of the kiai can shape the organizational culture of the Pesantren. Kiyai's policies in Pesantren are also closely related to the vision, mission, goals, long-term programs, medium-term programs, political, economic, and social issues (Velasufah, 2020), and Pesantren culture and relations between Muslims, such as the relationship between Pesantren and other educational institutions at home and abroad, the relationship between Pesantren and the government, the relationship between Pesantren and the community, and others (Hariyadi, 2020). Thus, the solid organizational culture of Pesantren has an effect on educational aspects and has a wide impact on the social, economic, and political context.

Over the past decade, many studies have been conducted on how organizational culture affects educational institutions, especially about how organizational culture affects the quality of education, but most of the literature on organizational culture, teacher performance, and education quality is more done in general educational institutions than in Pesantren. Therefore, with the shortcomings and scarcity of such research, this study will investigate the correlation between organizational culture and Pesantren educational institutions and how the role of organizational culture in the Pesantren educational environment. Furthermore, in this study, the organizational culture model is used by adopting the organizational culture model by Robbins (2013) with six constructs, namely Innovation and risk-taking, Outcome Orientation, People Orientation, Team Orientation, Aggressiveness, Stability, and the cultural model of the Pesantren Zarkasyi (2020) namely Islamic *Biah* (Environment).

Based on the explanation above, the first question is, Is the model for measuring organizational culture practices in Pesantren in South Sumatra valid and reliable, and the second question Is the proposed model of organizational culture practices for Pesantren in South Sumatra as a whole valid and realistic?

Methotology

This study uses a quantitative approach with a descriptive analysis method to describe the characteristics of the data collected. Descriptive analysis is used to provide an initial overview of the variables of organizational culture, including data distribution and average values. This method was chosen because it is able to present data clearly and systematically (Ali, H. B. M., Shohib, M. W., & Ibrahim, M. B. B. 2021).

Furthermore, this study utilizes Full-Fledge Structural Equation Modeling (SEM) Confirmation Analysis with AMOS software to test the structural relationship between organizational culture constructs. SEM was chosen because of its ability to validate complex hypothetical models and test relationships between the constructs studied. The use of this method ensures that the hypothesized model of organizational culture can be tested in depth and produce valid and reliable findings.

Data collection was carried out through a survey using a questionnaire based on the five-point Likert scale. This questionnaire is designed to evaluate teachers' perception of organizational culture factors in Islamic boarding schools in South Sumatra Province. In order to ensure that the samples taken are proportionally representative of the population, this study uses stratified random sampling techniques. This technique divides the population into several strata based on certain criteria, such as the location of the Pesantren, the size of the Pesantren, or the level of education, so that each stratum can be represented proportionally in the sample.

A combination of quantitative descriptive methods, SEM confirmatory analysis, and stratified random sampling-based surveys were chosen because these approaches complement each other in providing a deep and measurable understanding of the organizational culture of Pesantren. This approach ensures that the results of the research can make a significant contribution to developing strategies to improve organizational culture in Islamic boarding schools.

Result and Discussion

Demographic Profile of the Respondents

The research sample consisted of 344 respondents; 158 (45.9%) were male, and 186 (54.1%) were female. In terms of length of work, 141 respondents (41%) have worked in Pesantren for less than 2 years, 168 respondents (48.8%) have worked for 3 to 4 years, 33 respondents (9.6%) have worked for 5 to 9 years, and 2 respondents (0.6%) have worked for more than 10 years. Based on educational qualifications, as many as 328 respondents (95.3%) are bachelor's graduates, and 16 respondents (4.7%) are master's graduates.

Based on the number of districts and cities, respondents from Palembang City amounted to 19 (5.5%), Banyuasin 25 respondents (7.3%), Ogan Ilir 27 respondents (7.8%), Musi Banyuasin 35 respondents (10.2%), Prabumulih 5 respondents (1.5%), Pali 4 respondents (1.2%), Muara Enim 28 respondents (8.1%), Lahat 9 respondents (2.6%), Pagaralam 5 (1.5%), Empat Lawang 3 respondents (0.9%), OKI 44 respondents (12.8%), OKU 13 respondents (3.8%), East OKU 85 respondents (24%), South OKU 19 respondents (2.6%), Lubuklinggau 15 respondents (4.4%), Musi Rawas 15 respondents (4.4%), North Musi Rawas 2 respondents (0.6%).

Table 1: Respondent Demographic Profile (n=344)

Characteristic	Category	n	%
Gender	Male	158	45,9%
	Female	186	54,1%
Working Experience	< 2 years	141	41,1%
	3-4 years	168	48,8%
	5-9 years	33	9.6%
	> 10 years	2	0.6%
Academic Qualification	S1	328	95,3%
	S2	16	4,7%
Regency	Palembang	19	5,5%
	Banyuasin	25	7,3%
	Ogan Ilir	27	7,8%
	Musi Banyuasin	35	10,2%
	Prabumulih	5	1,5%
	Pali	4	1,2%
	Estuary Enim	28	8,1%
	Lahat	9	2,6%
	Pagaralam	5	1,5%
	Four Doors	3	0,9%
	OIC	44	12,8%

OKU	13	3,8%
OKU Timur	86	25,0%
South OKU	9	2,6%
Lubuklinggau	15	4,4%
Musi Rawas	15	4,4%
North Musi Rawas	2	0,6%

The Descriptive Statistic of Organizational Culture Practices among The Teacher

The prevalence, level, and tendencies of organizational culture (OC) are measured using averages and standard deviations. The highest level of perception in the practice of Organizational Culture is Islamic Biah (Environment) with values ($M = 3,657$, $SD = 0.916$), Outcome Orientation ($M = 3,651$, $SD = 0.887$), People Orientation ($M = 3,637$, $SD = 0.906$), Innovation and risk-taking ($M = 3,605$, $SD = 1,047$), Stability ($M = 3,605$, $SD = 0.939$), Team Orientation ($M = 3,605$, $SD = 0.939$) and Aggressiveness ($M = 3,587$, $SD = 0.902$). Table 3 describes the details of OC practices among teachers in Pesantren in South Sumatra Province.

Validity and Reliability of the OC Practices Model

In order to eliminate the assumption of normality and evaluate the model measurements, the use of measurements with Maximum Likelihood (ML) is considered sufficient and robust for this study. The first thing to do is to test the fit of the model by looking at the chi-square (χ^2), degree of freedom (∂f), and normed chi-square ($\chi^2/\partial f$) values. Therefore, to strengthen the results of the research, the next step is to look at the values of the Comparative Fit of Index (CFI), Goodness of Fit Index (GFI), Tucker-Lewis Index (TLI), and Root Mean Square of Error Approximation (RMSEA). On the condition that the CFI, GFI, and TLI indices must be ≥ 0.90 , $RMSEA \leq 0.08$, and the chi-square value ($\chi^2/\partial f$) does not exceed 3.0. Although the correlation of all items was statistically significant, the CFA results showed that the model was not good with the $CFI = .878$, $RMSEA = .87$, $TLI = .863$, $AGFI = .735$, $GFI = .776$, $DF = 532$, and $CMIN/df = 3.618$ are below the threshold values. Therefore, the resulting OC hypothesis model needs to be re-specified by checking the modification index (MI) (Byrne, 2013).

Figure 2 below describes the 9 revised items from the eight-construct measurement model.

Table 2: Descriptive Statistics of OC Practice among Pesantren Teachers in South Sumatra Province

Constructs Measured	No of Items	Mean	SD	Level
Innovation and risk-taking	7	3,605	1,047	(4) High
Outcome Orientation	4	3,651	0,887	(2) High
People orientation	4	3,637	0,906	(3) High
Team Orientation	4	3,605	0,939	(6) High
Aggressiveness	4	3,587	0,912	(7) High
Stability	4	3,605	0,939	(5) High

Islamic Biah (Environment) 9 3,657 0,916 (1) High

Note. Level = Lov (1-1.66); Medium (1.67 – 3.33); High (3.34 – 5.00)

From these results, there is an improvement in goodness-of-fit for the revised organizational culture (OC) model with the results shown in Figure 2. The results show that the match index is better than that of the hypothetical model ($\chi^2 = .187$, $\chi^2/df = 1.186$, CFI = .994, RMSEA = .023, TLI = .993, GFI = .945, and AGFI = .925).

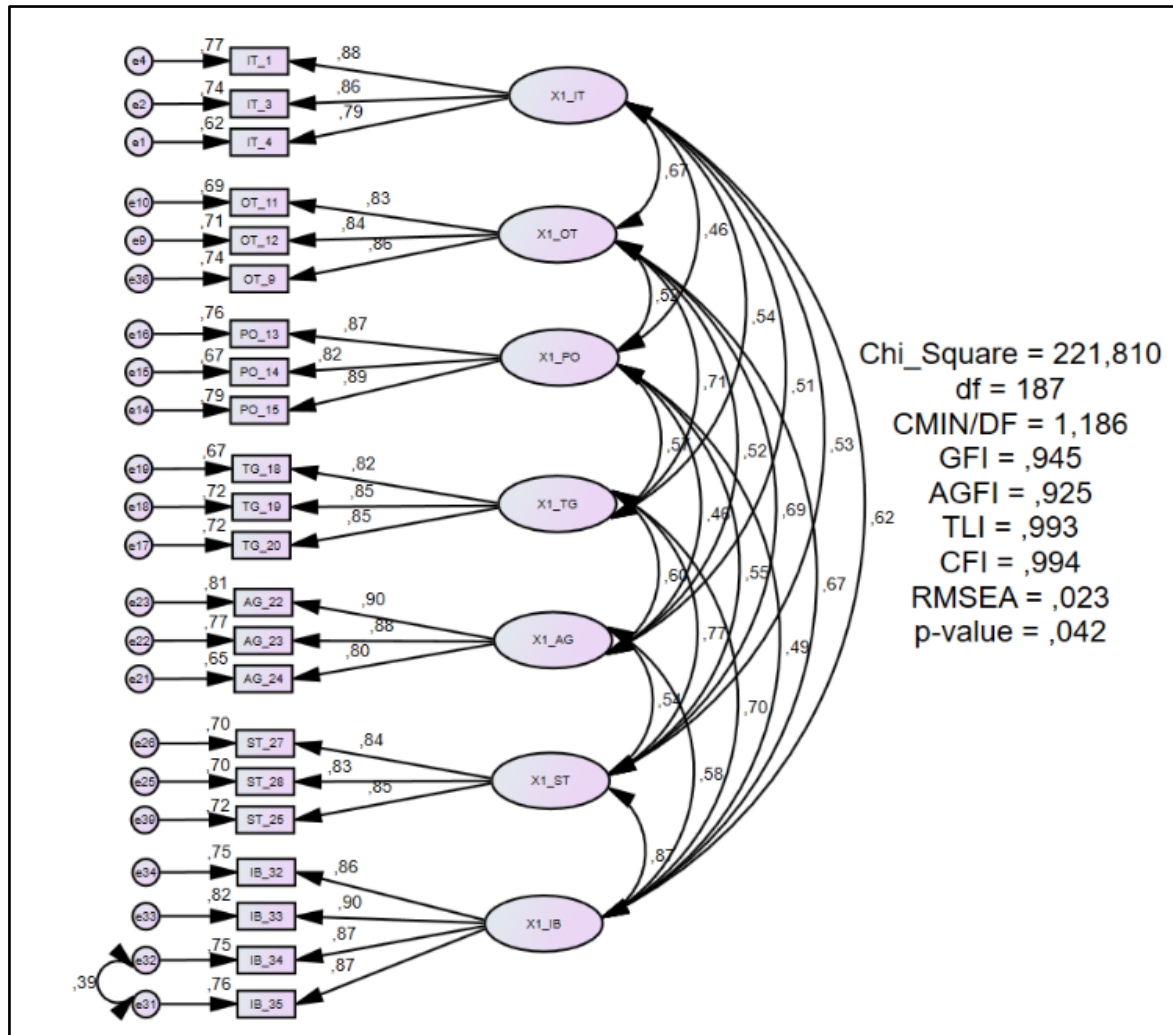


Figure 2: Revised of OC Practice in Pesantren in South Sumatra Province

Table 3: OC Measurement Model Fit Index Summary

Fit Indices	Accepted Fit	OC Generated Model	OC Re-Specified Model
Chi-Square	Insignificant	1924.744	221.810
p-value*	.001 ≤ P ≤ .05	.000	.42
CMIN/DF	≤ 3	3.618	1.186
RMSEA	≤ .08	.087	.023
CFI	≥ .90	.878	.994
GFI	≥ .90	.776	.945
TLI	≥ .90	.863	.993

AGFI ≥ 90 .735 .925

Note: Source: Hair et al. (1998), Kline (2023), Schumacker and Lomax (2004), Byrne (2013), (Hu & Bentler, 1999).

The revised OC measurement model must undergo a convergence validity test. Table 4 summarizes the Cronbach Alpha, Loading Factor, AVE, and CR for the revised OC Hypothesis model. All constructs have an AVE value of $\geq .5$ and a CR value of $\geq .7$. Therefore, the revised hypothesis model of the OC construct has met the convergence validity requirements.

Table 4: *Summary of Convergence Validity and Reliability Test of OC Revised Measurement Model in Pesantren in South Sumatra Province*

Constructs	Items	Internal Reliability (Cronbach Alpha)	Factor Loading	AVE	CR
Innovation and risk-taking	IT_4	.881	0,79	0,713	0,882
	IT_3		0,86		
	IT_1		0,88		
Outcome Orientation	OT_12	.882	0,84	0,715	0,883
	OT_11		0,83		
	OT_9		0,86		
People orientation	PO_15	.892	0,89	0,738	0,894
	PO_14		0,82		
	PO_13		0,87		
Team Orientation	TG_20	.877	0,85	0,705	0,887
	TG_19		0,85		
	TG_18		0,82		
Aggressiveness	AG_24	.893	0,80	0,743	0,896
	AG_23		0,88		
	AG_22		0,90		
Stability	ST_28	.878	0,83	0,706	0,706
	ST_27		0,84		
	ST_25		0,85		
Islamic Biah (Environment)	IB_35	.935	0,87	0,769	0,769
	IB_34		0,87		
	IB_33		0,90		
	IB_32		0,87		

Note. Composite reliability (CR), Average variance extracted (AVE)

Table 5 summarizes the validity index of discrimination from the revised Organizational Culture (OC) construct. However, from these results, there is a quadratic correlation value that is greater than the square root of the respective AVE, namely the value of "Stability – Islamic Biah (Environment)"

(0.868). However, this study requires further analysis to test the second-order factor of the model that can support the OC practice of Pesantren teachers in South Sumatra Province.

Table 5: *The Revised OCBIP Measurement Models of Indonesian State Islamic Higher Education Institutions: Evidence of Discriminant Validity*

Construct	IT	OT	PO	TG	AG	ST	IB
IT	0,845						
OT	0,672	0,845					
PO	0,457	0,521	0,859				
TG	0,542	0,710	0,571	0,839			
AG	0,508	0,521	0,459	0,605	0,862		
ST	0,532	0,694	0,549	0,767	0,540	0,840	
IB	0,621	0,670	0,489	0,696	0,577	0,868	0,877

The Testing Validity and Reliability for Second-Order CO Measurement Model

The results of the second-level measurement model are shown in Figure 3 below. This model shows that the chi-square value obtained has high statistical significance. With further details, a chi-square value of $\chi^2 (23) = 221.810$ with a p-value smaller than 0.042 is obtained, which indicates that this model is very significant. In addition, the model also shows an adequate match index, where all the resulting values exceed the predetermined threshold. These indices include CFI = 0.994, TLI = 0.993, and RMSEA, which has a value of 0.023. In addition, the normalized chi-square value, calculated by the formula χ^2/df , yields a figure of 1.186, which is also within the recommended range for model evaluation.

The second-order model has the ability to assist researchers in identifying significant relationships shown by first-order factors. Thus, it can be concluded that the match index generated from the second-order model shows that the practice of Organizational Culture (OC) in Pesantren in South Sumatra Province is consistent with the data obtained. This shows that the data can be considered valid and reliable. Thus, it can be concluded that the first and second research questions have been adequately answered.

Hypothesis Test Results

SEM full-fledge was used to test the hypothetical model of this study ((Astrachan et al., 2014; Byrne & Van de Vijver, 2010; Rani et al., 2013). Updated measurement models (see Figure 2), as well as second-order factors related to Organizational Culture (OC) practices, have been shown to be valid. Therefore, this proposed model will be tested at a significance level of 0.05. Therefore, referring to Table 6, there are seven measurement models proposed related to the practice of Organizational Culture (OC) applied by teachers in Pesantren in South Sumatra Province, and the results show that these models are valid and reliable. Thus, it can be concluded that the H1 and H2 hypotheses have received quite strong support in this study.

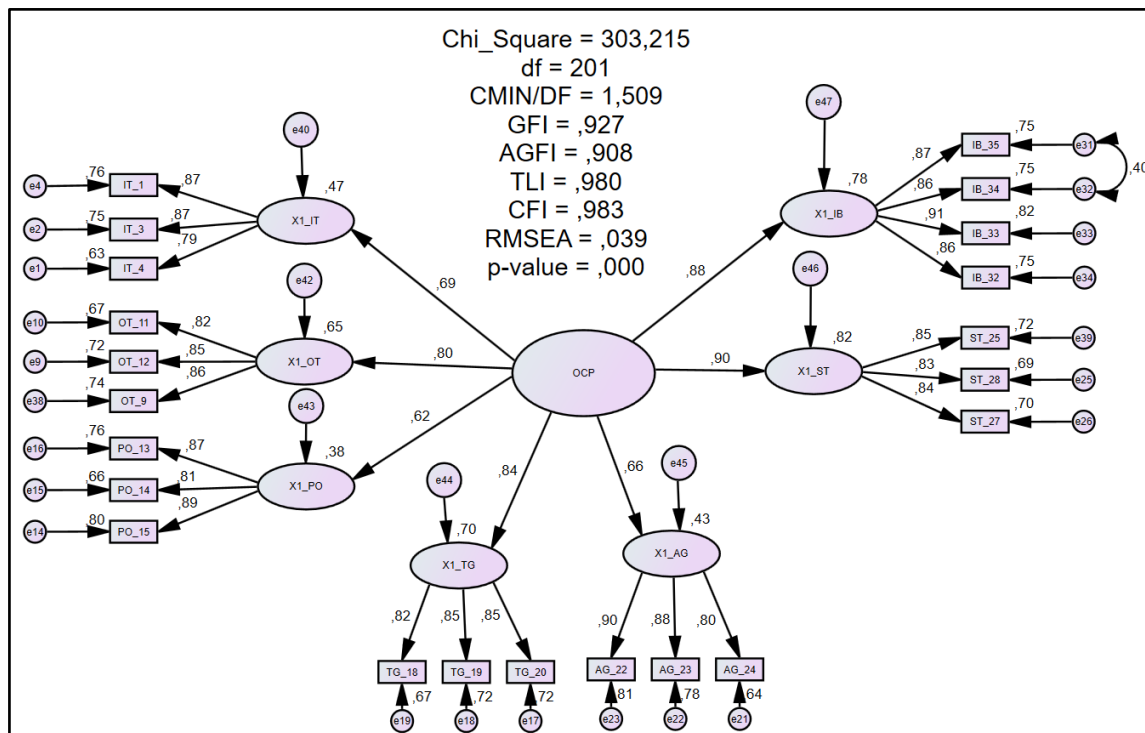


Figure 3: *The Revised Second-order Factor of OC Practices in Pesantren in South*

DISCUSSION

Prevalence, Tendency, and Level of Organizational Culture (OC) Practice among Teachers in Pesantren in South Sumatra

Based on the results of the descriptive analysis that has been carried out, it can be concluded that overall, teachers in Pesantren in the South Sumatra Province area have implemented the practice of Organizational Culture (OC) at a high level. This practice covers several important aspects, including Innovation and risk-taking, Outcome Orientation, People Orientation, Team Orientation, Aggressiveness, Stability, and Islamic Biah (environment). This shows that educators in Pesantren not only focus on delivering teaching materials but also strive to create an environment that supports the development of creativity and courage in decision-making.

Additionally, attention to detail shows that these teachers are meticulous in the learning process, ensuring that every aspect of learning is carefully considered. Orientation towards humans indicates that they are also very concerned about the needs and welfare of students, making the relationship between individuals in the Pesantren more harmonious and productive.

Thus, it can be said that Pesantren teachers in South Sumatra Province have shown a high commitment to implementing a positive organizational culture, which will certainly have a good impact on the educational process and the development of the character of students in the Pesantren environment.

The highest level of perception identified in the cultural practice of the OC organization) is in the aspect of Islamic biah (environment), with an average score ($M = 3.657$) and $SD = 0.916$). Meanwhile, the aspect with the lowest level of perception is Aggressiveness, which shows average values ($M = 3.587$) and ($SD = 0.912$). From the results of this study, there is a strong belief that the

practice of organizational culture has contributed to the development of Pesantren performance. This is reflected in the active involvement of teachers in the implementation of a positive and effective organizational culture. In addition, the organizational culture implemented has also succeeded in improving the overall quality of education and contributing to improving the performance of teachers (Ahmad et al., 2021; Amanda et al., 2017; Amini et al., 2021; Anggreni, 2020; Mustari, 2022). These findings are also in line with previous research conducted by (Angkotasana & Watianan, 2021; Egar & others 2023; Fahmi et al., 2018), which shows that there is a high level of perception of organizational culture. These studies provide additional references to the importance of implementing a good organizational culture in the context of education, especially in improving the effectiveness and efficiency of the performance of Pesantren educational institutions. Thus, based on the results of the study, it can be concluded that there is a high tendency and prevalence of OC practice among Pesantren teachers in South Sumatra.

Development of Organizational Culture (OC) Practice of Pesantren in South Sumatra

The results of the CFA revealed that all factors of the Organizational Culture construct (Innovation and risk-taking, Outcome Orientation, People Orientation, Team Orientation, Aggressiveness, Stability, and Islamic Biah (environment)) were in accordance with the hypothesis. This finding proves that Pesantren teachers in South Sumatra Province show a high tendency to practice the implementation of Organizational Culture in their respective Pesantren. Therefore, Organizational Culture has succeeded in improving teacher performance while improving the quality of Pesantren education. Therefore, the implementation of Organizational Culture (OC) has succeeded in improving performance and quality (Anggreni, 2020; Hakim, 2015). Research on the influence of organizational culture on employee performance has been conducted extensively and shows consistent results. For example, research by Muhajir et al. (2013) found that 139 employees found that the organizational culture model implemented was able to improve performance. Similar findings were also expressed by Widodo (2012), which states that the implementation of organizational culture in the workplace has a positive effect on improving performance.

Another study that supports these findings is research by Rijanto & Mukaram (2018), who found that organizational culture contributes 26.3% to employee performance, while the rest is influenced by other factors. This shows that although organizational culture plays an important role, there are additional factors that also affect employee performance. In addition, research by Mannan (2021) shows that organizational culture has a positive and significant effect on employee performance, with a correlation coefficient value of 0.759, which indicates a strong relationship between the two variables. Other research by Ghalib & Taharuddin (2017) shows that organizational culture has a positive and significant contribution to employee performance, with a contribution of 55.03%. This shows that the better the organizational culture is implemented, the higher the performance of the resulting employees (Komarudin, 2018).

In addition, the practice of organizational culture in Pesantren education also has a very significant influence, such as research conducted by Anggreni (2020), which showed that there was a significant influence between the application of organizational culture and the quality of Pesantren education. Research by Susilowatik et al. (2024) shows that the implementation of a strong organizational culture can play a significant role in improving the quality of education. This research is also supported by research conducted by Muhammad & Wahid (2023), who also believe that the implementation of a good culture can improve the quality and quality of education. Overall, various

studies show that organizational culture has a significant influence on performance and quality. Therefore, institutions need to pay attention to and develop a positive organizational culture to improve performance optimally.

Implications and Contributions

Theoretically, this study has been able to identify and build seven main factors in organizational culture practices in Pesantren in South Sumatra Province. The findings are based on a strong statistical analysis of research instruments and constructs, thus providing a solid theoretical foundation for understanding organizational culture in Pesantren. Three factors of organizational culture were identified in accordance with what was stated (Robbins, 2013), which contributes to strengthening literature and organizational culture theory in the context of education, especially Pesantren. This research also emphasizes the importance of understanding organizational culture as a key element in the success of educational institutions (Shohib, M. W., Azani, M. Z., Inayati, N. L., Dartim, D., & Nubail, A. 2024).

Furthermore, this study emphasizes the need for further testing of these seven factors in various other Pesantren in Indonesia. This is important to ensure the validity and reliability of the model that has been developed, as well as to adapt the model to the cultural context and dynamics of each Pesantren. This test allows the development of a better organizational culture model, which can be used as a reference in improving the quality of Pesantren education management. Thus, this research opens up opportunities for further studies that can broaden the insight and implementation of organizational culture in Islamic education.

In terms of practical implications, this study makes a significant contribution to the management of Pesantren and the top management of Islamic educational institutions. The results of this study encourage policymakers in Pesantren to intensify the implementation of good organizational culture as an effort to improve the efficiency and quality of education. An effective organizational culture will not only strengthen Pesantren but also create a good learning environment for students. With the right implementation, organizational culture can be one of the main factors that encourage the success of Pesantren.

Limitations and Suggestions for Further Research.

During the implementation of this research, researchers faced various limitations and challenges. One of the main obstacles that arise is the limited time available to complete this research, as well as the limited budget allocated. This research focuses on sampling from Pesantren educational institutions in the South Sumatra region, which covers 17 districts and cities. For time efficiency in data collection, researchers apply a sampling technique known as stratified random sampling. This method was chosen in order to represent the population of each city district.

In addition, this study only uses a quantitative methodological approach. This may make it a little difficult for researchers to identify other problems that can negatively affect the psychometric characteristics they want to study. This quantitative approach has its own limitations, namely that it can only provide data in the form of numbers that measure the views and responses of a predetermined sample population.

Future research is suggested to measure organizational culture practices for other Pesantren in Indonesia. In addition, sampling was carried out not only by teachers but also by other non-academic staff, students, and top management to further test the validity and reliability of the organizational culture practice mode in this study.

Conclusion

Empirically, this study succeeded in developing a conceptual model that describes the practice of organizational culture in Pesantren educational institutions located in South Sumatra Province. Through confirmatory factor analysis, it was found that the model showed an excellent match rate, with supporting statistical values such as $\chi^2 = .0201$, $\chi^2/df = 1.509$, CFI = .983, RMSEA = .039, TLI = .980, GFI = .927, and AGFI = .908. The seven construction factors related to organizational culture also show positive results in terms of validity of discrimination, convergent validity, internal reliability, and overall validity of the construct.

Furthermore, the teachers who were the subjects in this study, who came from the Pesantren where the samples were taken, showed a high tendency and enthusiasm in applying the three factors of organizational culture that have been studied. This can be seen from the high level of perception of organizational cultural practices in the respective Pesantren environment. This research makes a significant contribution to top management in an effort to improve the performance and quality of education in these institutions. In addition, the findings of this study also indicate that effective organizational culture practices have a positive impact on the performance of Pesantren educational institutions. Nonetheless, the constructed structures that have been studied still have the potential to be further improved and developed. Therefore, it is important to conduct further research to build an ideal model that will not only be beneficial for the development of Pesantren in Indonesia but also make a wider contribution in the context of education in general in the future.

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