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REVIEW OF INTERNATIONAL GEOGRAPHICAL EDUCATION ISSN: 2146-0353 • © RIGEO • 10(4), WINTER, 2020 www.rigeo.org Research Article The Implementation of Organizational Culture and Ethical Leadership in Building Organizational Commitments on Islamic Boarding School of Nurul Hakim, Kediri, West Lombok. Lalu Suparman. Management, Faculty of Economics and Business, University of Mataram, Mataram, Indonesia. Mukmin Suryatni. Management, Faculty of Economics and Business, University of Mataram, Mataram, Indonesia. Mahyudin Nasir. Management, Faculty of Economics and Business, University of Mataram, Mataram, Indonesia. Haral Azmi. Management of Administration, Faculty of Vocational, University Technology of Mataram, Mataram, Indonesia. 1,2,3,4 Corresponding author: lalusuparman77@gmail.com, mahyuddinnasir@gmail.com, msuryatni@yahoo.com, haralazmi87@gmail.com. Abstract Ethical principles, beliefs, and conventions are present in every organizational member. It is essential for every organization to enhance their organizational commitment to the adoption of organizational culture and ethical leadership.

No studies have been performed on Islamic Boarding School, despite various studies on corporate culture and ethical leadership. So, the current study seeks to investigate the significance of ethical leadership on commitment, ethical leadership on organizational culture, and also organizational commitment in relation to Islamic boarding schools. The research was carried out in the Nurul Hakim Kediri Islamic Boarding School in West Lombok, Indonesia. The school had a total of 140 participants in this study, which included instructors, lecturers, and other academic staff members. To ensure that the whole population was recruited, the census method was used. The information was gathered through the use of a questionnaire, and the results were analyzed using Partial Least Squares and the Smart PLS 3.0 application.

Results show organizational culture has a positive and substantial influence on organizational commitment, ethical leadership has a positive and significant impact on organizational commitment, and ethical leadership has a positive and significant impact on organizational learning, according to the findings. It was established empirically by the outcomes of the study that ethical leadership attributes and organizational culture have a true positive and significant influence on organizational commitment in a positive and meaningful way. Additionally, these findings provide credibility to and confirm the conclusions of past studies conducted in a comparable situation. Keywords: Organizational Culture, Ethical Leadership, Organizational Commitment. To cite this article: Suparman, L.;

Nasir, M.; Suryatni, M.; and Azmi, H. (2020) The Implementation of Organizational Culture and Ethical Leadership in Building Organizational Commitments on Islamic Boarding School of Nurul Hakim, Kediri, West Lombok. Review of International Geographical Education (RIGEO), 10(4), 748-757. doi:10.33403/rigeo.791617 Submitted: 20-05-2020 • Revised: 15-08-2020 • Accepted: 21-11-2020. Suparman, L.; Nasir, M.; Suryatni, M.; and Azmi, H. (2020) The Implementation of Organizational Culture and ... Introduction Many specialists and scholars have studied the culture of an organization or corporation, and studies are currently being conducted, particularly on how culture has been produced, built, and developed in an organization. The researcher is interested in examining corporate culture since it has the potential to impact an employee's attitudes and behavior.

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That corporate culture encompasses values, norms, and beliefs or beliefs that are deemed true, good, desired, or expected, according to the judgments of several experts utilized as references. According to Gibson and colleagues (1996), culture has an impact on how humans behave in organizations. Work environments are heavily dependent on cultural norms, values, and beliefs. Furthermore, Luthans (2006) maintains that all definitions of corporate culture agree on the critical role of organizational norms and values. This article then says that Robbins and Judge (2009) consider values to be critical to an individual's attitudes, conduct, and perceptions because of the large influence values have on these various aspects of a person's life.

The notions of right, excellent, and desirable are inherent in values. It is ensured that all people in a community accept and pursue activities or behaviors that have values of kindness and truth. In this regard, Yukl (2005:212) defines values and asserts that values are internalized beliefs about what is good and wrong, ethical and unethical, and what is moral and immoral are moral and immoral, respectively. Justifications for these characteristics include: fairness, fairness, honesty, freedom and equality. Other characteristics include: progress, self-fulfillment, excellence, pragmatism, civility and friendliness as well as cooperation and cooperation. Values are significant because they impact a leader's choices and goals, as well as his or her perceptions of events and problems, and the choices that he or she makes in his or her actions.

Several experts, such as Yukl (2005:495) concludes that cultural values and traditions can affect managers' attitudes and conduct in various ways. While the managers may not be aware of it, their beliefs are nevertheless influencing their attitudes and conduct in subtle ways. Social conventions about how individuals relate to one another also reflect people's cultural ideals. These leadership norms outline appropriate behavior. The strength of an organization is shown by the community support and the organizational leadership. The organization's culture is strong and deeply rooted if the majority of the members support the rules and norms that are practiced in various ways.

When people see their principles and conventions as of no use to them, or they reject them, the corporate culture is limited. The existence of these cultural aspects is always being guarded by the leader. In order to display his role to followers, the leader might use a range of behaviors that followers will accept. Well-liked leaders demonstrate ethical leadership, carrying out truth, fairness, honesty, transparency, and accountability, both in their personal and professional lives. By reviewing the opinion of James McGregor Burns (1978), Yukl (2005:481) describes ethical leadership as a process in which leaders and followers elevate each other to a higher level of morality and motivation.

Yukl (2005:481) describes ethical leadership as a process in which leaders and followers elevate each other to a higher level of morality and motivation. It is the goal of leaders to create consciousness among their followers by appealing to principles and moral values such as freedom; justice; equality; peace; and humanitarianism, rather than appealing to basic emotions such as fear; greed; envy; or hatred. According to Northouse (2016:409-416), there are five major concepts that serve as the foundation for building good ethical leadership, namely: respect, service, justice, honesty, and a sense of belonging to a larger society. These five principles have a common goal: to produce ethical leaders who respect others, who serve others, who deal justly and equitably, and who are committed to values of truth and trust. Leadership and company culture are two interconnected aspects.

Typically, in the early stages of a company, it is the leaders who have ideas and perspectives that develop or mold a culture by inviting all members of the business. It is possible that by socializing it well and regularly, the culture that is possessed will be embraced by all of its members. Leadership can change along the way, and an established rooted and robust culture can deteriorate. A new leader can bring new zeal to re-socialize already established ideals, as well as new ideas with values that are supported in corporate life. There is a secondary education to higher education implementation at Nurul Hakim Islamic Boarding School in Kediri, West Lombok, under the Pondok Pesantren Foundation, which includes Madrasah Tsanawiyah, Madrasa Aliah, and Islamic Higher Education, all of which are part of the Pondok Pesantren Foundation.

In the Pondok Pesantren atmosphere, educators and educational staff are unquestionably needed and utilized as caregivers for the pupils in the institutions. The caregivers are similar to instructors, lecturers, and other professionals. More

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than 160 caregivers who are also instructors, lecturers, and other members of the teaching staff are allocated to the five educational institutions. Yes, of course; it is difficult and relatively difficult to manage human resources and financial resources as a commercial (non-government) enterprise. There are gifts from students, as well as donations from the government, which have received funds to support the school operations throughout the last five years (and BOS standing for Aids for School Operation).

Then, the money is distributed by those who have obtained it from foreign donors (domestic and foreign), and at times, there are no donations available. In terms of funding and paying instructors, lecturers, and staff, the money required is quite substantial; for facilities procurement and maintenance, the teachers receive a small certification allowance. The Nurul Hakim Ponpes Foundation, for example, is a relatively large educational institution that requires leaders who have adequate capacities and who can assemble a group of good and intelligent thinkers to work with them as companions or assistants in the management of educational units that have been established under the auspices of the foundation. The leaders at the unit level are granted authority, and it is expected that they would be able to manage human resources and other resources effectively.

They are linked and bound by the cultural norms of Islamic boarding schools, which are established together in order for them to have a strong commitment to their institution, which in turn can help the attainment of the institution's own objectives. Literature Review and Hypothesis Organizational culture, according to Ivancevich et al. (2006:44-46) is a paradigm for interpreting individual and group behavior in an organization. It is frequently useful to distinguish between strong and weak cultures. The presence of employees who share basic principles characterizes a strong culture. It means the stronger the culture and the larger its influence on behavior, the more employees who share and accept basic principles. Antonio (2007:29) goes into much detail on that leadership. It has been Muhammad SAW's success in establishing himself as the leader of the people of his day.

A reflection of Islamic leaders from the past, present, and future, he exemplifies features of exemplary behavior in his character, attitude, and way of thinking. Antonio went on to define Muhammad SAW as a role model for carrying out his advice and ideas, as well as for being a noble person, by stating that he was a role model in both of these areas. His moral nobility is one of the aspects that contribute to his success as a person, as a parent, as a business owner, and as a community leader. Muhammad SAW's achievement was a long-term success that lasted well beyond his own lifetime since he was always remembered and replicated throughout history, even after his death.

Everyone, especially those who have followed in their footsteps as a leader, should strive to achieve similar levels of accomplishment. Organizational commitment, according to Robbins (2006:100), is a state in which employees align themselves with a certain organization and its aims, as well as their desire to maintain membership in that organization. High job engagement entails siding with an individual's specific job, whereas high organizational commitment is siding with the organization that hired the individual. The above description suggests our first hypothesis as defined in Ha1: Ha1: The implementation of a stronger organizational culture is expected to increase the organizational commitment of employees. At the Islamic Bank of Makassar, Mappamiring (2015) performed research on Islamic organizational culture and Islamic leadership and found that they were associated with Islamic organizational commitment, motivation, and employee accomplishment, among other things.

Following the findings of the Mappamiring study (2015), it can be concluded that Islamic organizational culture has a positive and statistically significant impact on Islamic organizational commitment. These findings might be read as indicating that as Islamic organizational culture grows in strength, so will Islamic organizational commitment, as demonstrated by the findings. This idea leads us to define Ha2 as follows: Ha2: The implementation of ethical leadership is getting better; it is expected that the organizational commitment of employees will be higher. Suparman, L.; Nasir, M.; Suryatni, M.; and Azmi, H. (2020) The Implementation of Organizational Culture and ... The findings of previous research conducted by Shahab (2010), Zuraida et al (2013), Suparman et al (2015), Mappamiring (2015), Shabbir et al (2021), Hadi et al (2017), and others have indicated that effective ethical leadership has the ability to affect the attitudes and behavior of organizational members. This can be shown in their dedication while they are part of the group.

They are devoted to the organization and the leadership, and they will do their obligations regardless of whether or not they're called upon. It is possible to work with people who are willing to devote energy, thoughts, time, and money to help them address work difficulties. They want to defend the organization and go on the offensive to improve it. Ha3: The implementation of ethical leadership is getting better; it is hoped that the implementation of organizational culture by the members of the organization (employees) can be stronger. The results of prior study can be used to demonstrate empirically the influence of leadership on organizational culture in the workplace.

According to Hakim (2012), Islamic leadership has an impact on Islamic organizational culture; in other words, if Islamic leadership is better implemented to Bank Mu'amalat Indonesia, Islamic organizational culture will improve (meaning stronger). Furthermore, Islamic organizational culture is claimed to have an impact on Islamic leadership; this is interpreted to suggest that if Islamic organizational culture is better implemented to Bank Mu'amalat Indonesia, Islamic leadership will improve (meaning the better). The two factors under investigation are linked and have an impact on one another. Methods This study aims to analyze in depth the relationship between variables and at the same time the influence of the independent (exogenous) variable on the dependent (endogenous) variable.

In this regard, the researchers used associative research with the form of analysis being causality, based on the research objectives to be achieved. The census method was employed to collect data since the research object (location) was the Islamic Education Institute of Nurul Hakim Islamic Boarding School in Kediri, West Lombok. Organizational Culture, Ethical Leadership, and Organizational Commitment are the research objects (variables). Because the research object is linked to the research subject, the information was gathered from boarding school caretakers, such as teachers, lecturers, and staff at Madrasah Tsanawiyah Putra, Madrasah Tsanawiyah Putri, Madrasah Aliyah Putra, Madrasah Aliyah Putri, and Islamic Religious Colleges gathered in Yayasan Pondok Pesantren Nurul Hakim Kediri, West Lombok. It

was determined that the population in this study consisted entirely of members of the organization who played an active role as caregivers, including teachers, lecturers, and staff who were actively working at the Nurul Hakim Islamic Boarding School Foundation in Kediri, West Lombok, with as many as 140 people spread across five MTs institutions. Nurul Hakim Islamic Boarding School Foundation in West Lombok, Kediri, is comprised of Putra, MTs. Daughter, MA. Son, MA. Putri, and STAI. The Nurul Hakim Islamic Boarding School Foundation is located in Kediri. The researchers utilized a data type in the form of a scale to describe and analyze the research variables, specifically a Likert scale with 5 beats (points), namely a score of 1 = disagree, 2 = disagree, 3 = relatively innocent, 4 = agree, and 5 = absolutely agree. The score value of each variable is converted based on the variable's nature.

Given that each variable or variable item data was collected from a large number of respondents, each variable could be combined and translated into the characteristics of each research variable to assist discussion and interpretation of the data or score. The Partial Least Square (PLS) methodology, model, and method were employed in this quantitative investigation. Ghazali (2011) claims that PLS is an indeterminacy factor in a powerful analytic approach since it does not require data to be assessed on a specific scale or with a small sample size. According to Wold (2006), the PLS approach is used with the consideration that PLS has advantages over other quantitative approaches, namely: (1) PLS is a powerful quantitative analysis method because it can be applied to all data scales, does not require many assumptions, and does not require a large sample size.

(2) PLS is a powerful quantitative analysis method because it can be applied to all data scales, does not require a large sample size, and does not require (2) It has the potential to serve as a confirmation of the idea. (3) It is possible to recommend existing or non-existing associations using this method. (4) Proposals for further testing can be made using this technique. (5) Aside from that, the PLS technique is distribution-free in the sense that it does not presume a certain distribution of data, which might take the form of nominal, 751© RIGEO • Review of International Geographical Education 10(4), WINTER 2020 ordinal (categorical), interval (interval and ratio), or ratio data. In essence, the goal of employing the PLS model is to assist researchers in obtaining latent variable values for the purpose of making predictions. Results And Discussion Results of hypothesis testing under study are presented in this section.

To assess the significance of the prediction model in structural model testing, it can be seen from the t-statistic value between the independent variable and the dependent variable in Table 1. Table 1. The Results of The Structural Test Model of The Inter-Variable Influence Variable Coefficient T Statistics Table P-value Information Organizational Culture -> Organizational Commitment Ethical Leadership -> 0.330 3.116 1.977 0.002 Sig. Organizational Culture 0.556 8.880 1.977 0.000 Sig. Ethical Leadership -> Organizational Commitment 0.563 9.731 1.977 0.000 Sig. The path coefficient between Organizational Culture and Organizational Commitment is 0.330, with a significance value or p-value of 0.002, according to Table 1. Organizational Culture can be said to have a positive and significant impact on organizational commitment. Ethical Leadership and Organizational Commitment have a path coefficient of 0.556 and a significance value of 0.000.

Ethical leadership has a favorable and considerable impact on organizational commitment, it can be said. Ethical Leadership and Organizational Culture have a path coefficient of 0.563 and a significance value of 0.000. It can be said that ethical leadership has a major and positive impact on company culture. The Influence of Organizational Culture on Organizational Commitment After conducting statistical research, it has been discovered that the application of organizational culture at the Nurul Hakim Islamic Boarding School in Kediri, West Lombok, has a favorable and statistically significant impact on organizational commitment.

In other words, the development of an organizational culture that is so strong among all members of the organization can guarantee an increase in the organizational commitment of its members, particularly professors, lecturers, and staff who act as caregivers for the boarding school students. Cultural aspects, such as attitudes and behaviors, might occur because they have been tied to each member and have been adopted in the company, and because they have been considered and believed to be a very good and very meaningful thing to perform in one's regular working life. The findings of this study agree with those of Mappamiring (2015), who found that Islamic organizational culture has a favorable and significant impact on Islamic organizational commitment.

These findings can be understood to mean that as Islamic corporate culture strengthens, so will Islamic organizational commitment. Second, the findings of a different study by Usmany et al. (2016), which found that organizational culture has a considerable impact on organizational commitment. Third, the findings contradict those of Sumanto and Herminingsih (2016), who claim that organizational culture has a strong impact on organizational commitment. Fourth, the findings of the study disagree from those of Lanjar et al. (2017), who found that organizational culture influences organizational commitment.

The previous research has also shown that Atteya (2012) has conducted a study and has shown that the organizational culture has an influence on the organization's commitment and has also produced results from Mitić et al (2016), Colin (2004), Niñuse and Hirpesa (2018), Wambui and Gichanga (2018), Suwaryo et al (2015). The story of how Nurul Hakim Islamic Boarding School, Kediri, West Lombok, implemented organizational culture illustrates that "quite strongly." Because it is known that this organization is an Islamic educational institution, whose founder and leader of the institution has developed and 752 Suparman, L.; Nasir, M.; Suryatni, M.; and Azmi, H. (2020) The Implementation of Organizational Culture and ... constructed a work culture within the organization, it is known that the leader of the institution has built and developed a work culture within the organization.

The set of attitudes and actions regarded "excellent" that are consistently practiced by everyone in the company on the job. Because it is believed to have a high value in work life, organizational culture is ingrained in each member, which motivates them to act and feel the need to implement their work-life, and because these behaviors are practiced, which becomes a requirement. The Effect of Ethical Leadership on Organizational Commitment The statistical research reveals that the application of ethical leadership has a favorable, large, and significant impact on organizational commitment at the Nurul Hakim Islamic Boarding School in Kediri, West Lombok. This suggests that "better" ethical leadership can generate "greater" organizational commitment among cottage caregivers (teachers, lecturers, and staff).

If, on the other hand, ethical leadership is "growing worse," the organizational commitment of the cottage caretakers (teachers, lecturers, and staff) may "become lower." All of these findings are consistent with and support the findings of previous research conducted by Shahab (2010), Zuraida et al (2013), Suparman et al (2015), Mappamiring (2015), and Hadi et al (2017), all of which found that implementation leadership has a

positive and statistically significant effect on organizational commitment. It follows that when the quality and effectiveness of leadership implementation improves, the level of organizational commitment among subordinates would rise as a consequence. In contrast, if the quality and effectiveness of leadership implementation deteriorates, the level of organizational commitment among subordinates would decline.

Other researches, such as Steffens et al (2018), Rita et al (2018), Yahaya and Ebrahim (2016), Klenke (2005), and Aryati et al (2018), found similar results and agreed with the conclusion that leadership has a positive and significant impact on organizational commitment. 'Tuan Guru' is a term used to describe religious leaders who freely share their religious knowledge with anyone, who can study religion with yellow books or bald books, who can use knowledge of the share, who have performed the pilgrimage, and who exhibit politeness and exemplary behavior in their daily interactions with others in the community. In his role as a leader, ethics serves as a moral foundation.

The leaders below him were following in the footsteps of Tuan Guru, who had previously served as the senior leader. The Effect of Ethical Leadership on Organizational Culture At the Nurul Hakim Islamic Boarding School in Kediri, West Lombok, the adoption of ethical leadership had a good and statistically significant impact on the implementation of organizational culture, according to the findings of the study. This means that if ethical leadership is "becoming more real and better," organizational culture will be "getting stronger"; if ethical leadership is "getting less or less good," organizational culture will be "getting weaker" at the Nurul Hakim Islamic Boarding School in Kediri, West Lombok.

These findings are consistent with those of previous research conducted by First, Hakim (2012), Masruri (2014), Salain and Wardana (2014), and Anwar (2016), which concluded that via the application of strong leadership, an organizational culture may be formed. Tipu et al (2012) also observed that the leadership implemented by leaders inside businesses has a considerable impact on the overall culture of the company. Conclusion And Suggestions In summary, culture at the Nurul Hakim Islamic Boarding School, Kediri, Western Lombok has a favorable and significant impact on the organizational commitment of caretakers. This suggests that implementing a stronger organizational culture at Islamic boarding school institutions can boost the boarding school caretakers' organizational commitment (teachers, lecturers, and staff).

Organizational commitment at the Nurul Hakim Islamic Boarding School in Kediri, West Lombok, is positively influenced by ethical leadership in a major and favorable manner. This means that if the implementation of ethical leadership improves, the organizational commitment of boarding school caretakers will improve as well; conversely, if ethical leadership is executed poorly, the commitment of boarding school caretakers would decrease. Our findings evidently discover that a favorable and considerable influence on the organizational 753 © RIGEO • Review of International Geographical Education 10(4), WINTER 2020 culture of the Nurul Hakim Islamic Boarding School in Kediri, West Lombok can be attributed to ethical leadership practices.

This means that if the leader applies ethical leadership the better, the stronger the organizational culture can be implemented; and vice versa if the application of ethical leadership is not good, then it can be ascertained that the implementation of organizational culture will be weakened. This study is far from perfect, as the data was only studied to a limited extent using this method. The need for continuous communication and socialization with caregivers (teachers, lecturers, and staff) regarding the implementation of organizational culture that should be linked to working life in the Islamic boarding school environment is suggested to the boarding school leadership elements so that they have a higher commitment.

They are the major elements and play a critical role in the organization, and they are expected to have good attitudes and activities in order to ensure the existence and development of Islamic boarding schools in society. Other suggestion is made in that the cultures that apply in the workplace appear to be normative, ideal, and held in high regard, but it has not been connected to the workplace environment in the correct structure. The leadership function must pay attention to numerous points, including recognizing employees' performance, devoting attention to the well-being of employees, and involving employees in decisions. References Akram, T., Lei, S., Haider, and Jamal, M., (2016). The impact of relational leadership on employee innovative work behavior in IT industry of China, Arab Economic and Business Journal, 11(2), 153-161, Available online at www.sciencedirect.com. Antonio, Muhammad Syafii, (2007).

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